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THE BRETHREN EVANGELIST

A New Year Message to the Church

From the Moderator of General Conference

"Ye have not passed this way heretofore" as recorded in Joshua is a suggestion for the Brethren Church and each of her members for the year Nineteen Hundred Thirty One. It is a new road we travel this year. Are you prepared to enjoy it? Most people like to find a road they have never traveled before. Drive to that mountain top for the farther view or descend into that valley for the hidden flower. If the hill is steep you have confidence that your engine will make it; if the valley is soft you test your skill as a driver and seem to enjoy it. The whole trip is interesting for you never have been this way before.



Brethren, are you looking into the new year like that? Joy in the prospects before you; happiness because of new opportunities; expecting the year to contain many blessings; faith that faces the testings fearlessly; assurance that even death, should it come, would be a happy departure; is this the way

the journey looks to you?

Some object that our vision is too short to appropriate joy, happiness, expectation, faith and assurance so early in the year, especially since the last year has been so uncertain, but the God of Israel, who is our God and the Father of our Lord and Savior Jesus Christ bids us go forward like that. Suppose we cannot see beyond the horizon, we are told to walk by faith and not by sight. Suppose there are turns in the road, hills to climb and valleys to go down we have a Lord who saves them to the uttermost that come unto God by him. Therefore, brethren ALL the precious promises of the Bible for this age are ready to rush into action this New Year that the saints may have victory even in this present hour. Our confidence is in him. May every church and every member have his blessing this year.

A. V. Kimmell.

Philadelphia, Pennsylvania.

Signs of the Times

by
Alva J. McClain

THE Professors' Union

The American Association of University Professors, gathered in Cleveland this week, is considering the matter of "academic freedom" for its members. Professor Thurstone of the University of Chicago will propose that the Association "blacklist" those colleges which do not permit teachers the right of free speech in the class rooms, and also suspend from membership any of its members who accept positions in blacklisted institutions.

FREE Speech for Students

Such a scheme will protect the professors from the wrath of college trustees. But when this is adjusted to the satisfaction of those concerned, something should be done to protect the students from the professors. No one knows how much suffering there is in class rooms caused by professors who think they must lecture but have never learned how, who repeat stale theories and indulge in senile witticisms. And generally the student must suffer in silence filled with groanings that dare not be uttered. Hanging over his defenceless head like the sword of Damocles is the important matter of his final grade.

Why not organize the students into a union to defend the right of free speech in the class room? Doubtless, the professors believe that the students are too young and immature to be entrusted with the privilege of "academic freedom." But the same may be said, is exactly what thoughtful trustees think of certain members of the American Association of Professors.

THE "Closed Shop" in Education

One wonders just how the "closed shop" system will work in the realm of education. Suppose that I, for example, should become a member of the Association of Professors. Then suppose still further that I should come to the conclusion that there is no God, that the Bible is a myth, that promiscuous sex experience is a good thing. And suppose that I should begin to teach these opinions in the class rooms of Ashland College, as they are being taught in some educational institutions. And suppose that the General Conference of the Brethren Church should demand my dismissal, as I am sure it would. If I appealed to the American Association of Professors, would that organization place Ashland College on its blacklist? That is a serious question.

What is "academic freedom?" Is it to be modeled along the lines of Russian Communism, the dictatorship of a certain class of men organized on the assumption that its principles are infallible? Such a scheme will spell the doom of progress. No one group of men is wise enough to warrant the imposition of its ideas upon everybody else.

True academic freedom should apply to institutions as well as to individuals. It should guarantee to any institution the freedom to make experiments in the field of education. This is what I mean: Some of

us believe that, in the long run, higher education is most successful when conducted under the positive influence of the Christian view of God and the world. Others believe that the idea of God and the Christian view are hindrances to progress. Now to such we are willing to concede the freedom to experiment with the type of education they believe in, and the Christian College asks only the same freedom to conduct its own experiment. Surely, that is a very reasonable demand. When we are certain that we have arrived at final principles, that there is nothing more to be discovered in educational theory, it will be time enough to close the doors to further experiment and "blacklist" the institutions which have some ideas of their own. Until that day it is better to let the different theories of higher education stand or fall by their own success or failure. We Christians are willing to submit our own "theory" to that final acid test, measured in terms of abundant life.

The medieval church once made the fatal mistake of trying to impose a certain theory of education upon all the world. Happily that day is past. Is the American Association of University Professors now about to try the same scheme. Let us hope that the proposal will fail.

ACADEMIC "Honor"

True academic freedom cannot succeed without academic honor and the spirit of fair play. This country has educational institutions which stand for almost every conceivable type of theory. If new theories arise, new institutions can be started to experiment with them. But the right to experiment without interference should be extended to all alike as long as the rights of others are maintained. No accurate experiment can be carried out in the chemical laboratory where each student is permitted to throw whatever he chooses into the other fellow's test-tube. The same is true to a certain extent in the realm of educational theory. Professors who have ideas with which they desire to experiment should seek a congenial group in which to work. If none exists, let them pioneer and start one. The professor who deliberately enters an educational institution with whose principles he is inwardly at war, hampers not only the institution but also himself.

In the educational world, as in the political world, there can be no true freedom without honor.

The Hand of God

There are people who tell us that miracles do not happen. By this they generally mean events in the natural world that cannot be explained on natural grounds. As a matter of fact, such people when confronted with the innumerable instances of Divine Providence interposing in a remarkable manner in the affairs of men, simply say, "coincidence," and let it go at that. Take the following for instance:

During the recent storms in England a radio fan sat by his fireside at Weybridge, listening to the call of ships from the English Channel. That night the British Broadcasting Company's program did not interest him, so he tuned in on the ships. But before he could do that, he had to go out and fix his aerial, which the wind had blown down. He turned to 600 meters to catch the ships. Presently he heard an S. O. S.

call from a Russian ship in distress, and, to his astonishment, realized it was not being answered. Then he heard in odd English, "Please everybody come and help." Realizing the need the listener-in went to the telephone and called the North Foreland radio station with his news. The station had not heard the call because the messages were being jammed. The chief operator secured quiet and got in touch with the Russian ship, and tugs were sent to its aid. The listener-in who had heard the call was told that his intervention had saved the ship and a quarter of an hour later his wireless aerial was blown down.

Was all this coincidence, my skeptical friend, or was it the hand of God? We have no doubts in our mind. Have you?—Evangelical Christian (Canada).

CHILD WELFARE

Three thousand delegates attended the recent Conference on Child Welfare in Washington. Accumulated data showed that there are 48,000,000 children in the United States under 18 years of age; that 4,000,000 of them are working, 28,000,000 attending schools, and that children between 10 and 14 have a higher life anticipation than any other age group, but they are also most subject to accidents—more than 18,000 being killed every year. Since 1900 the accident rate has rapidly increased.

A committee report gathered from the studies of 40,000,000 children showed: 35,000,000 are reasonably normal; 6,000,000 are improperly nourished; 1,000,000 have defective speech; 1,000,000 have weak or damaged hearts; 675,000 present behavior problems; 450,000 are mentally retarded; 382,000 are tubercular; 342,000 have impaired hearing; 18,000 are totally deaf; 300,000 are crippled; 50,000 are partially blind; 14,000 are wholly blind; 20,000 are delinquent; 50,000 are dependent, and 10,000 are deficient.—Methodist Protestant-Recorder.

THE TIME IS BRIEF

*Because the longest life is brief,
I must be swift in keeping
The little trusts with kindness,
Before the time of sleeping!*

*I must be swift in reaching out,
To those whose hearts are yearning;
O, swift indeed to love them much
Before the long road's turning!*

*Before a sudden summons comes,
I surely must be saying
The words that I have failed to say—
The prayers I should be praying.*
—Grace Noll Crowell.

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Do Nothing Without Christ

Jesus said, "Without me ye can do nothing." But it is hard for men to believe it. Many people, even Christian people, rush into undertakings with never a thought of prayer for guidance and never a yearning for divine help. They feel themselves sufficient for the task, or if not, it is merely a matter of improving their personal equipment until they are sufficient. It is self-dependence and not God-dependence that characterizes their attitude. It is an unfortunate attitude to adopt, for it is a false and insecure foundation on which it is based. Nothing can be done efficiently and well without a sense of dependence on forces outside one's self. This is particularly true with work that has to do with the improvement of human life and conditions. He who would help his fellowmen to a higher plane of living, must first know that all he does must be done in the name and by the power of the Lord Jesus Christ. Much is attempted without him, but it is ineffective, temporary and superficial. And therein lies the weakness of much effort at social betterment and therein is the primary cause for such just criticism as is being heaped upon it—it is not a spiritual service, it does not take Christ into account, it is entirely a human undertaking.

Jesus Christ alone provides the dynamic by which every urge to a better life can be made real and permanent and by which every ideal for social improvement can be translated into the actual. He is the sufficient wisdom and power without which there can be no real effectiveness, no abiding worth to human ingenuity and effort. Human effort and method are not to be lazily avoided under the guise of conviction that relieving distress and fighting the evils that prey upon human weaknesses are not the business of the church, but human method must be enlightened and inspired by divine wisdom and human effort must be accompanied and supplemented by the working power of God. The individual who may be the recipient of human betterment measures must not be allowed to feel that material improvement is sufficient, but must have pressed upon his soul the need of divine grace. At the same time that effort is put forth to make it easier for men to do right and harder for them to do wrong, effort must also be made to get individual men in touch with the renewing and empowering spirit of God. Social service must not be shirked by members of the church of Christ, nor on the other hand should it be allowed to become an end in itself, but should be only a means to an end and an expression of the Christian compassion we have for suffering humanity, after the example of our Lord.

Effort at social amelioration, when thus kept truly Christian in motive and method, will avoid, or should avoid, much of the criticism to which it is subjected, and no one will need to apologize to any man for engaging in it, seeing it is done in the spirit and power of Christ. If there are those who object to such practical and genuinely Christian service on the plea that it is outside the scope of Christian responsibility, such can only be prayed for, if perchance they may be led to see the light. But objection that is based on the lack of Christian spirit and attitude may well cause social service advocates to consider their ways, and to remember that without Christ they can do nothing. Failure to give attention to that fact has caused not a few churches to neglect a divinely enjoined phase of their ministry and has led some sincere souls to turn from it with disappointment.

The editor of *The Presbyterian* relates an experience and points out this truth. He says:

It was a privilege to be present as a young minister held his first service in a new charge. Among other things he thought it proper, and it was, to give a brief summary of his religious experience. He was brought up in a Christian home. At ten he united with the church. At sixteen he resolved to make his life of service to his fellow-men. That word "service" is so used and misused these days that it may mean much or little. After proper study, he went to Harvard to study sociology and to work in a Settle-

ment House in Boston. Many good and helpful things were done in the Settlement House. Gradually it dawned upon him in his work and study in sociology that there was no power to really do more than help people outwardly. Jesus Christ was not in it, and he became more and more conscious of the lack. There was no salvation and no new power to give the people whom they tried sincerely to help. He saw the superlative need of Christ, and so gave up the work, going to the Biblical Seminary in New York to become a minister of the Gospel. That young man saw a great truth which some older men and ministers cannot see. "Without me ye can do nothing." That is true in all places. All the social ameliorations in the world will be as nothing without Jesus Christ at the center. Such testimony is helpful.

It should be helpful to us not by way of lessening our zeal for practical Christian service, but by way of reminding us of the absolute necessity of keeping Christ and spiritual aims uppermost. We cannot do any service that will be permanently helpful and wholesome if we fail to take into account the spirit and power of Christ. What our Lord said is everlastingly and universally true: "Without me ye can do nothing."

On the Up-grade Through the Year

Every worth-while person is ambitious. He wants to go forward, make progress, become better and better, achieve more and more. At the beginning of a new year people are very generally given to hoping for better things and yearning for attainments that lie higher on the pathway of life. It is a part of the makeup of every normal being to desire to keep on the up-grade, and more especially is it true of the Christian. Paul desired to forget the things that were behind, the failures and mistakes, and to reach forward to the larger attainment of manhood in Christ Jesus. Both he and Peter are especially urgent in their writings that their readers shall "grow in grace." But to wish for the larger things and to actually attain them are two vastly different things. How is one to keep on the up-grade through the new year? Every sincere soul may find it personally profitable to consider that question seriously before he gets far upon the new road.

First. By faithfulness. That is the most essential requisite to larger things in any field. Faithfulness to the little things that face us day by day leads us to larger things. Such faithfulness both prepares us for the doing of bigger things and makes others confident in our ability to do the bigger things. Thus it turns out that we are entrusted with larger things and so are on the up-grade in life. But Dean Farrar says that faithfulness not only leads to greater things, but "little faithfulnesses are in themselves the greater ones. The essential fidelity of the heart is the same, whether it be exercised in the mites or in the royal treasury; the genuine faithfulness of the life is equally beautiful, whether it be displayed in governing an empire or in writing an exercise."

Second. By Looking Beyond. There is always higher ground for him who is able to look up and on. Many people have their eyes so glued on the present that they have become wholly satisfied and have no vision of nor desire for anything that lies beyond. The onward march stops when aspiration dies. Some have allowed their desires to become so warped that they are engrossed in the common, or unworthy, or evil things of this world. They do not contemplate the good and the better. Others are filled with such a sense of reverence for certain visions of loveliness already seen that they do not look farther. But there is always something better for those whose eyes are turned toward the good and keep looking on to things beyond. We should embrace each good, but should not so tie ourselves to anything that we cannot look beyond to something better. For in such case, the good becomes enemy to the better and the best.

Third. Look to Christ. No man can keep continually on the up-

grade who does not find the inspiration to progress and the strength to achieve in Christ Jesus. In every phase of life he will help a man to do his best and will guide him into the best. But particularly is this true in things moral and spiritual. And a person can hardly be said to be on the up-grade when he is not concerned about the finer moral and spiritual achievements. Henry Churchill King says:

"Christ seems to me to be the greatest in the greatest sphere, that of the moral and spiritual. It is hardly too much to say that this place is given him by the common consensus of all thoughtful men who really know his spirit and teaching. He sees the problem of living more broadly and more deeply than any other. No other has so grasped the full meaning of life. No other shows such delicate skill in applying moral and spiritual principles. If we have anywhere one who may be said to speak with full authority in the moral and spiritual world, that person, assuredly, is Jesus Christ."

EDITORIAL REVIEW

Send your White Gift offering promptly to Prof. M. P. Puterbaugh, 2210 Maple Avenue, Evanston, Illinois, and remember that only your best is worthy to be called a "White" gift for the King.

We are in receipt of a full report of the Illiokota district conference held at Waterloo, Iowa, October 6 to 8, 1930. Brother O. S. Prather is the efficient secretary and we appreciate the very careful manner in which he prepared his manuscript.

Brother Mark B. Spacht, who is now serving as pastor of the Mexico and Corinth churches of Indiana, finds his work starting off enjoyably and satisfactorily. He has initiated the publication of a monthly calendar in the interest of his circuit.

Dr. Shively informs us that he proposes to resume his monthly messages on the pioneer ministers as he knew them. This series has been so widely appreciated, we are glad to make the announcement, so that our readers may enjoy the anticipation of them.

Brother R. I. Humberd writes of his work in the state of Washington, where he held meetings at Spokane, Harrah and Sunnyside, and gave a week of Bible lectures. He then spent a week in Harrah, where he gave his chart lectures to good audiences in the C. A. J. room.

Brother Humberd dropped the remark the other day that only two Sunday schools had bought Home Department envelopes this quarter. What does this mean? That our schools are neglecting their Home Departments, or their Publishing House? Maybe too much of both.

Dr. Bame, the Sunday school editor, informs us that some new orders are being received for the Brethren Teacher, for which he is pleased, and also that inquiries were received for helps on lessons for Boys and Girls. The reply in brief is that such helps are to be found in the Brethren Teacher. Look it over, or send for a copy if you have none.

A correspondent from Osceola, Indiana, informs us that Brother Walter Gibson, the pastor, has just closed a three weeks' revival effort with the result that nine new members were added to the church by baptism and one reinstated. The attendance at Sunday school has been between seventy-five and eighty, and they are trying for the hundred mark.

Brother Charles H. Ashman, pastor of the First church of Johnstown, Pennsylvania, during a recent visit to Ashland, dropped in to see the editor and informed us that his work was going fine, the attendance at the several services and the activity of the different departments keeping up to a commendable mark.

Dr. C. F. Yoder writes briefly of his visit among the Ohio churches, and particularly of his stay at Dayton and Ashland, at both of which places he spent a week in Bible lectures and preaching. He has been very warmly received wherever he has gone, both because of the people's love for their pioneer missionary to South America and because of their desire to learn more about the missionary situation in the Argentine.

Brother C. D. Whitmer, who, along with his clerical work in South Bend and his writing of Christian Endeavor notes for the Angelus, is serving as pastor of the Brighton church in Indiana, reports a very successful meeting recently held in his church by Brother B. F. Owen, pastor of Nappanee, Indiana. There were

twenty-three added to the church; twenty-two by baptism and one by letter. The work of the evangelist was much appreciated by both pastor and people.

We are in receipt of number 2 of volume 3 of "Riverside Beacon," a neat little three column-paged paper, published by the students of Riverside Institute, Lost Creek, Kentucky. Gordon Drushal is Editor-in-chief and Pryse Haddix is Managing Editor, and these have a full line of associates representing the various interests of the school. We commend the editors for the splendid appearance of their little school journal, and dare say it will perform a good service in the community of Lost Creek.

The Evangelist force was greatly encouraged by the very kind letter of a brother who has been a reader of our church paper for forty years. He is Brother H. J. Schrock, of Elkhart, Indiana. He began his connection with the Brethren Evangelist when it was under the editorship of H. R. Holsinger and has never allowed it to be broken in forty years. Such persistent devotion and loyalty through the years is inspiring and is worthy of emulation. Thank you, Brother Schrock, for writing.

Brother R. I. Humberd writes of his successful campaign recently conducted at Harrah, Washington, but the number of confessions is not reported. He speaks highly of Brother Fred Kinzie as a pastor, and of the justification of such commendation the progress of the Harrah work bears witness. Brother Humberd imparted to the Harrah brethren some of his zeal for distributing Gospel portions, tracts and mottoes. A new interest was also taken in the family altar. It would be a great spiritual boon if that almost extinct institution were to be restored far and wide.

Brother A. D. Cashman, pastor of the Second church of Los Angeles, writes of the successful evangelistic meeting held in his church by Brother R. Paul Miller, resulting in twenty-five being added to the church by baptism. A large number of the church members, some of whom had backslidden, expressed their determination to reconsecrate themselves to Christ more fully. The pastor speaks very complimentary of the life and service of Brother Miller, who has concluded his fifth campaign among the Southern California churches.

President E. E. Jacobs, in his College News this week, announces the resignation of Mrs. Elizabeth Lentz Leslie, who for six years has served efficiently as a teacher in elementary education and as dean of women. Dr. Jacobs commends her highly for her success in both lines of responsibility, and especially in the difficult position of dean. The teaching position thus made vacant has been filled by the appointment of Miss Beulah Woods, a member of the Church of the Brethren. Dr. Jacobs recently attended a meeting in Cleveland, of the American Association for the Advancement of Science, and there met Dr. C. L. Anspach, until last fall, Dean of Ashland College.

Brother I. D. Bowman recently closed an evangelistic campaign of two weeks' duration at the Mount Olive church in Virginia, where Brother G. W. Chambers is the faithful pastor. Nine were added to the church by baptism and much interest in the meeting was manifested on the part of the church and community. This is Brother Bowman's old home church and the place of his first experience in helping to build a church almost a half century ago. Brother Chambers has successfully shepherded these people for eleven years and has seen the church grow into one of the largest numerically in the Virginia Valley. He has been a good preacher as well as a good pastor and the people love him. It is therefore most natural that his parishioners should view with genuine regret the fact that they must now give him up, he having resigned because of ill health. He lays aside his work here the first of January, 1931. We sincerely hope he will be able to recover his health after a season of rest, so as to get back into the pastorate again.

(Continued on page 9)

PRAYER REQUESTS FOR THIS WEEK—

The growing mission church at Osceola, Indiana, asks for the prayers of the brotherhood that the blessing of God may continue to be upon it.

Brother C. D. Whitmer asks for prayer for himself and his work at the Brighton church, Indiana.

Africa the Last, Made First

By Lester W. Kennedy

"And, behold, there are last which shall be first, and there are first which shall be last" (Luke 13:30).

We are well acquainted with our text:—the Messiah has come unto his own and his own received him not but as many as received him, to them gave he power to become the sons of God. Israel was spiritually proud because they had received first place in the mind of God, but upon rejecting their King the first became last, thus we see them (Gentiles) coming from the east, west, south and north and sitting down in the kingdom of God. When our Lord spoke these words he, without doubt, had in mind Africa as well as other Gentile nations.

We have chosen our text because we are dealing with a last people and we desire to show our optimism by making this last people first. God has a wonderful future for Africa and if that people respond to the Gospel of our Lord Jesus Christ the riches of God's blessing and Grace shall be meted to them as it has to every other nation which acknowledged God as their supreme Leader.

If you measure Africa in units according to other nations, you have one conclusion: Africa nationally is the last. China in the depths of her revolutions and strife for political control, has her own educational system. She has her standing army, her navy and regardless of the spiritual state we do not think of China as the last nation. Japan is growing nationally, her political ideas are growing higher. Japan can offer, because of her fine universities, one of the best of educations. India and Russia are not last on the list by any means, but come with me to Africa and I can introduce to you a people, nationally speaking, which are the last people on the face of this earth; politically speaking, the last; intellectually speaking, the last, illiteracy reigns supreme; morally speaking, the last; spiritually speaking, the last, they know not God. This is why we speak of Africa as the last country.

Let us deal with individuals. We have encountered the workings of God in that benighted pagan country and have seen the lowest of the debased raised out of their dissipation, out of their licentious, idolatrous and immoral life and made the first of their tribe. This is the way God works. He does the impossible to prove that only an omnipotent power can so transform the sinner and give him a jealousy for righteousness. David was the last of his family but he was made the first when God qualified him and made him the greatest King Israel ever knew. Amos was no prophet, neither the son of a prophet, but a herdman and a gatherer of sycamore fruit: yet God called him as he followed the flock and he became a model preacher—"THE PLUMBLINE PREACHER." It was Peter who was chosen to give that Pentecostal sermon. Come with me to England and see a man who could curse by note—curse until lewd men reviled him, until women shunned him, until the children fled and even the birds of the air hushed their singing. He was the last man of his town but this wicked man came to the cross of Calvary one day, cursing every step of the way. He saw his Savior in all his love, grace and saving mercy and it was there that this despised sinner was made a new creation; a red-hot coal from off the altar touched his lips and John Bunyan, the brazier, became the first of his country. The Bishops cast him in jail because he wasn't ordained and out from Bedford prison walls came Pilgrim's Progress. Pass by a gypsy tent, hear the moaning of a dying woman; pass her up, she is just a despised, loathsome gypsy woman, but in that tent is a little boy and God reaches down a hand of

mercy, saves him and from the gypsy family there springs one of the greatest evangelists of our day. He has stood before potentates and people of all rank. It is just the last made first. Take the founder of our African work; he was a great man because God made him great. When God wanted a man to wait three long years at Brazzaville to endure the taunting and criticism and hardship he did not choose the president of some university, nor the most intellectual of our church but he chose a street car conductor from the city of Philadelphia. When Dr. Farrant, the Field Secretary of the "Sudan United Mission" passed by our Bassai Mission Station he asked me to direct him to Brother Gribble's grave; while standing there the silence was broken when Dr. Farrant bared his head under that tropical sun and said, "I consider it a great honor to stand at this man's grave, for truly he was a great man." Who made him great? God the Father, God the Son, and God the Holy Spirit.

Let us consider the capability of this last people. Just before going to Africa the writer and his wife were invited into the home of a very outstanding music teacher of Philadelphia. She had never seen us and had formed an assumption that since we were going to Africa, we were some puny, skinny couple choosing Africa as the second best. This woman tried to show us our mistake by measuring her colored students according to her own blood. When she saw that it was settled, Africa was our chosen field, she said: "How the world would welcome you." Thus the world measures the African. James Bryan said, "Measure a man in units according to animal power and there are some animals stronger than man; measure a man in units according to intellectual power and you soon reach his limitation, but measure a man in units according to spiritual power and there is no telling what a man can do." And if we measure a native of Africa, regardless of his illiteracy, according to spiritual power there is no telling what will happen in that Karre tribe, Banu or Baya tribes. A tribe will be led to a knowledge of God. People have asked whether the African is able to apprehend the Gospel. It is not the intellectual's who understand the simplicity of the Gospel but "babes and sucklings." This people who have such a capacity for sin, when saved, have just as great a capacity for righteousness. We have evangelists in our indigenous church who will listen to a thirty minute message, take that same message, give it in another language and one is able to note very little difference. This is a gift bestowed upon two of our evangelists, by the Holy Spirit, and is being utilized to the glory of God. I have found that people who have made a study of the African, his ways and customs, have deemed him unworthy of an education, let alone the Gospel. David Livingstone, who saw Africa in its primitive state, did not think so. Dan Crawford was willing to bestow his time, talents and education upon these people. When one of his best friends, a chief, spit a mouthful of beer in his face he was mortified beyond degree, but let us not be too hasty in criticising this chief. This was a time of feasting to the dead and he desired to bestow the highest blessing upon his friend, so a mouthful of beer. Great men have laid down their lives for the cause of Christ in a needy land. Every life given, every cent spent, is for the evangelization of Africa and for an eternal purpose. May God hasten the day when the 30,000,000 who have never heard shall hear and rejoice in the true and living way.

Now we shall give, briefly, three concrete illustrations

which show how our African friends have become first in a life of prayer; first in Christian example; and first in a life of faith and reliance upon God.

I. Those who have become first in a life of prayer. Yaconenzi is the boy who sat at Brother Gribble's bedside until the last. He is not a great preacher but he is a great personal worker. He was a priest ere his conversion and taught the young boys the ways and customs of the tribe. In the mind of the African this is the highest position, but we who have encountered the reality of said position consider it the lowest. Please bear in mind that Yaconenzi was filled with witchcraft, superstition and all the beliefs of an African priest. When he saw Brother Gribble take his false teeth out of his mouth, superstition began to work, his eyes dilated and he left with no little speed. When Mr. and Mrs. J. Clark first arrived in the Belgian Congo, a witch doctor arrived too, and displaying some of his tricks, he told them if they did not leave their lives would be taken. Mrs. Clark said, "I can do one thing you can't do and if you can we will leave." The witch doctor got behind a tree and said, go ahead; Mrs. Clark then lifted out her upper and lower teeth, the witch doctor was gone and Mr. and Mrs. Clark worked fifty years and three days in Africa.

I never knew the depth of this man, Yaconenzi, until one time when on an itineration trip, I was awakened about ten o'clock by the constant pounding on the mud wall to find that Yaconenzi was burdened with a spirit of prayer. He knelt there on the clay floor, beating the floor with his fist and praying most earnestly for his father, sisters and brothers. His father, Nana, is now saved and others of his family have believed unto salvation. He has asked great things of God and he has received for the asking. Just before leaving the Karre ~~side~~, on our way home, the writer was blessed beyond words when Yaconenzi and he knelt behind an African ~~tree~~ and walked boldly unto the Throne of Grace. Here is a ~~man~~ who has been lifted out of the priesthood of heathenism and made a king and priest with Jesus Christ.

II. As a Christian example. Yama is esteemed as one of the noblest, truest and most faithful Christians we have in our African church. When he was but a babe in Christ his little boy was taken from him; the test was great and he resorted to his old heathen belief, witchcraft, to see who gave his baby the evil spirit. He went from bad to worse. He finally set fire to a building and then was sentenced to a life imprisonment. While in prison he was so wonderfully transformed, by Grace Divine, that the soldiers noticed it; officers remarked about it and he was considered such a phenomenal prisoner that when the Lieutenant Governor needed a gardener Yama received the job. Because of his obedience and righteous living he was released from prison at the end of two years. He returned to the mission and when the natives saw that he was received with opened arms they said, "The white man does not know the black man; if Yama loses another baby there will be another fire." Another boy was given to Yama and it seems that God said, "Yama, your people doubt your sincerity; you must prove yourself, let me have your baby." And when this boy was taken, all were on tiptoe to see just how this father would acquiesce. He said, as it were, like Job of old, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He stood like the rock of Gibraltar; which has been standing there for centuries; the waves dash up against it and say, this time we will conquer it, but they only fall back in broken defeat. Walk with me into Yaloke church and see a man dressed in white, whose face shines like the sun—that is Yama. He is deacon and is one of the first. The name given him

by his people means animal, but God has raised this last man up out of his witchcraft belief and sin and has made him the first of his own people.

III. There are those who trust God to undertake when death is seeking its prey. Goupendi was the first of his family to accept the Gospel. Shortly after he became a Christian his brother died and his people came to the conclusion that because Goupendi accepted the white man's God death had visited their home. One thing must be done—remove the cause, so while Goupendi was attending our Saturday morning prayer service his people were framing a plot against him. He left us in the best of health, but just an hour or so later word came to us that he had fallen to the ground dead. About fifteen minutes later another messenger came saying, "It is true, Goupendi was dead but we threw a bucket of cold water upon him and he got up again." Upon arriving at the village we found that he had been taken into their Punangalla house. Punangalla is their highest god and if he refuses to hear, of course the victim must die. Goupendi asked to be taken to the mission, his people opposed. Chief Mamadou opposed, but to the Glory of God he was taken to the mission. Chief Mamadou said after we left. "Your people will see that our way is right; our god is superior to the white man's God, Goupendi is going to die." But God took the challenge and after four weeks Goupendi walked back to his village. We could stand up on Bassa mountain and echo down through the valley, "The God of Abraham, Isaac and Jacob is the only God."

This all worked to the glory of God. Goupendi's father, mother and brothers, as well as other relatives sat beside him and saw God lend a hand and save a life from the grave. Today mother and brothers are enjoying God's salvation from sin and heathenism. Rom. 8:28.

We conclude that with God all things are possible. The Gospel of Christ is the power of God unto salvation. God who has so wonderfully worked and taken from pagan belief and made the last first is ever the same, yesterday today and forever, thus the future is filled with hope.

Lastly, if I did not support this work with my life I would not believe sincerely the Great Commission: "Go ye and make disciples of all nations;" I would not believe in the Apostles' Creed (Repeat it and see); I would not believe in the long meter doxology (Repeat it also and see). I would believe that two-thirds of the earth's population should perish without hope.

French Equatorial Africa.

Sunday School Valuations

By Lillian E. Bowers

(A paper read at the Northwest District Conference and requested published in The Evangelist.)

If the Sunday school should be removed from the church, if its influence should be withdrawn, would the church suffer loss? Would the community be affected greatly? If so, what are the valuations of the Sunday school? What work does it accomplish or what goals does it try to reach?

Perhaps it is trying to see how large a number of people can be secured for membership and has set a certain number as to the standard to be reached. Good teachers are secured, plenty of equipment is provided and the interest grows until finally that goal has been reached. Success seems to have been gained, but has that Sunday school made good? Has it succeeded because of a large number? Some parents feel that they have done their duty as long as the children are sent to Sunday school

Numbers are good and a large Sunday school is very desirable but a large attendance is not the real goal of the Sunday school and unless the parents as well as the children can be vitally interested there is a great loss in true Christian growth and fellowship. A good motto for the school to have is, "Every church member in the school and every member of the school in the church."

Perhaps the school is trying to create more interest in Bibles and wishes to have the Bibles brought to the church on Sundays. Through songs and contests interest is aroused in carrying the Bibles until many Bibles appear. But a person could carry a Bible and even know that Bible without having a real love for its Christ, and what I ask, Has the Sunday school made good? Is this the desired end?

Perhaps it values the study of the lesson and has set its goal at having a certain percent come with a studied lesson. This is a little harder to reach but through questions and emulation in different classes even this might be secured without accomplishing the real end of the Sunday school.

Perhaps its aim is to have the school well furnished, well equipped with all sorts and kinds of apparatus for each department, books, magazines, etc., so the teachers may have ample supplies with which to work.

But a large beautiful church building and a well equipped school is not always the most valuable to the community. All these may be good but should be merely means to the real goal of the Sunday school.

Phil. 3:10 says, "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." If Sunday school workers could hold that as the true goal and all the other aims subordinate, "that in all things he might have the preeminence" what a power the school would be in moulding the lives of all who come in contact with it.

But how can such a goal be reached?

Some one has said, "As is the teacher, so is the school." So in the first place the teachers must know him, must have that desire to make him the center of each lesson.

There is an interesting story told about Scarborough, a city in England. It is a great summer resort where many people go each year. Years ago it was nothing but a little fishing village. There was an everflowing spring nearby to which people at first paid little attention. But once an old man who had been a long sufferer from a disease like rheumatism drank from the spring and soon regained his health. After that anyone who became sick drank from the spring and was wonderfully helped.

The fame of the spring spread abroad until many people came, many buildings were built, hotels, amusement places, etc., and this is the way the town was started.

But now, though the spring is still there, though it still has the same healing properties, there are comparatively few of those visiting that city who ever know of its existence.

What an illustration of Jesus Christ! The central figure of Christianity, Christ is the spring, the healing Fountain. We have built up around him all Christian institutions, but is not Christ, who is the inspiration and the reason for all the rest, too often forgotten?

Buildings, equipment and all kinds of materials too often take too prominent a place and the true goal is lost sight of.

Sir George, one time president of the Sunday School Union of England, put consecration as the first element of success in the Sunday school. He said, "Rooted in the profound conception of the value of the human soul, the watchless opportunities for impressing young life of the

suitability of the message to be delivered, and fostered by earnest prayer, it (consecration) stands out in my experience as the one thing needful."

Consecration will send a worker early to school with a lesson well prepared. And what a vital factor preparation is in Sunday school work.

One can hardly over-estimate the importance of good preparation. Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Give heed to reading, to exhortation, to teaching," wrote Timothy. "Be diligent in these things," he continued, "give thyself wholly to them; that thy progress may be manifest unto all." No careless, half-way preparation is ever successful.

A noted evangelist once addressed the theological students of Glasgow College, recommending them to sometimes go into the pulpit, find a text on the spur of the moment, and preach, trusting in inspiration for the message. Prof. Denny was in the chair and he turned to the speaker and said with keen emotion, "We are here in this College, set aside by the church, to tell these men that there is no preparation too sacred or too solemn for the ministry of Jesus Christ and you come now and try to undo our work with these students. I think, Sir, you confuse inspiration with desperation."

There is no Christian service that is more worthwhile and none which brings greater happiness to the doer than Bible teaching. Upon what we know and are, live and teach, hinges what the children and youth who look into our faces will be.

Good preparation demands sacrifice of time and strength and energy, and there are times when it seems discouraging, but to show that teachers should never despair over visible results of spiritual endeavors, Dr. Watkinson gives this illustration: "During a visit to Johannesburg I visited a gold mine," he said. "There was immense activity, there were gangs of workers, clouds of dust, hissing steam, deafening stamps, heaps of quartz, torrents of water and caldrons of slime; but I came away without having seen one speck of gold. Yet when on my return journey our ship anchored at Southampton we discharged boxes of gold dust to the tune of a million."

Thus today our Sunday school work continues with much machinery, but the practical spiritual gain is often very doubtful.

No Christian worker ever knows or sees all that is accomplished by his effort and labor. The Lord himself wisely withholds that knowledge. Is it not enough to be assured in I Corinthians 15:58—"that his labor is not in vain in the Lord?" The result is as sure as the law of harvest.

(To be continued)

In the realms of earth or sky may our path lead from midnight to fairest morn, and from rosy dawn to highest noon. May we daily greet our friends, our foes, our fears with a "smiling Godward face," and our task with joy. May our sorrows, disappointments, and disaster work in us their enduring lessons. May a great purpose spur us forward with heavenly insistence until we scale the heights in front. May we distinguish the permanent from the transient, and hold fast the truth that abides. May the inspiration and fellowship of the world's noblest souls of every age be ours for all time. May a Heaven-sent vision reveal to us our truest, divinest selves and our immortal destiny. May the winsome, compasionate spirit of the man of Nazareth dwell increasingly in our hearts forever.—A prayer by Merritt Augustus Farren, Secretary of the Seaman's Friend Society.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

EDITOR'S NOTE

We are pleased to begin the year with Dr. C. F. Yoder conducting the Bible Study department and to announce that he is to give us two very important series of Bible studies. The first will last through six or seven weeks and deals with the doctrinal problems connected with the observance of the Sabbath. Many of our readers will welcome this discussion as an antidote to the Seventh Day Adventist fallacy to which they are exposed, for as Dr. Yoder suggests, it is a live issue in some quarters. The second series will extend through most of the remainder of the year and in nature will be general Gospel instruction. More definite introduction to the series will be made at the time it is begun. We are having this series of studies on the Sabbath Question set in larger type in the anticipation that there will be a demand for its publication in pamphlet form. If there are any interested in this proposal, please drop the editor a line about it.—G. S. B.

(NOTE—The following pages were written in Spanish to satisfy the urgent needs of missionaries in Latin America whose work is besieged by a host of proselyters who prey upon the babes in Christ in the mission lands as well as in the homeland.

Written primarily for our Brethren missionaries, it was published by the interdenominational board of publication and is used by all the evangelical denominations.

Inasmuch as the churches in the homeland are also beset by the same misguided sect of Judaizers the tract has been translated into English and is now offered to Evangelist readers. It should be preserved for reference and used when an occasion of need presents itself. The references should be read and marked to verify the statements made.—C. F. Y.)

A STUDY OF THE SABBATH

The object of this study is to help all those who may have doubts concerning the proper day of rest and wish to know what the Bible teaches on the matter.

The laws of the country do not settle the question, because they follow popular opinion, which is not always correct. The most specific word that Jesus said was, "The sabbath was made for man and not man for the sabbath" (Mk. 2:27). The word "sabbath" is from the Hebrew and means "rest" without specifying a particular day.

From Genesis 1:25 to 2:2 we learn that God created man at the end of the sixth day, so that the rest that followed on the seventh, though it was the seventh of creation, was the first for the life of man. After that he began to work. This is the original order: first, rest in God, and then work with God. This symbolism does not change even though the "days of Genesis be "days of God" or long periods (2 Pet. 3:8).

The Seventh Day Sabbath

Fallen man was obliged to eat bread "in the sweat of his face" (Gen. 3:19) and we have no indication in history of any symbolic day of rest before the sabbath was commanded by God through Moses, and that at the end of bondage, was typical of the bondage of sin, and at the beginning of a new life of liberty, typical of rest from sin in Christ. The sabbath as a memorial commemorated the bondage as well as the deliverance, and was a symbol of the rest promised by the law as a reward of works. The exodus with its enormous work would not have occurred on a sabbath day already existing, but we know

that the exodus did occur on the sabbath because the day was ever after celebrated by two feasts: the passover, an annual feast (Ex. 12:14-17) and the weekly day of rest (Deut. 5:15).

These days were "signs of the covenant" between God and Israel (Ex. 13:6-10; Ezek. 20:12, 13), but as Israel did not keep the covenant (Jer. 22:5-9) the mode of keeping of the sign became an "abomination" (Isa. 1:13) and the sabbaths were abolished (Hosea 2:11; Col. 2:16-17).

As a memorial of rest from bondage the sabbath was no longer significant, for they had lost their liberty (Luk. 2:1), and the kingdom was temporarily taken from them (Matt. 21:43). As a symbol of spiritual rest it was equally useless, for they had lost that rest also (Hel. 4:11-18) and remained in the slavery of sin (John 8:34-36) in spite of their sabbaths. God, in his knowledge of the weakness of human nature, employed the method of the law only as a step in the preparation of the people for Christ (Gal. 3:23-26).

The sabbath was a part of the old covenant "of the letter" (Ex. 31:16, 17) which was replaced in its entirety by the new covenant "of the spirit" (Heb. 8:7-13; 10:9; 2 Cor. 3:6). When the whole of something disappears all the parts disappear. Therefore the seventh day sabbath disappeared with the old covenant of the letter.

But the institutions of the law were typical of the "better things" of the new covenant, and the spirit of them was better expressed in this new covenant of the spirit. The letter was the shadow, the spirit is the reality.

It is useless to say that the weekly sabbath is not included in these "shadows" which passed away (Col. 2:16-17) on the ground that there is a difference between the "sabbaths" and circumcision and the weekly "sabbath." Such difference does not exist. If the weekly sabbath began before reaching Sinai (Ex. 16:23), so also did circumcision (John 7:22) and the sabbath of the Passover (Ex. 12:14-17). The weekly sabbath is referred to in the plural as often as the others are (Ex. 31:13, 14; Ezek. 20:12). All were given by God "by the hand of Moses" (Neh. 9:14); all are equally called feasts or sabbaths "of the Lord" (Lev. 23:3, 37); all are called "perpetual," but for that dispensation (Ex. 31:16; Lev. 16:29-34; all are called "holy" (Ex. 31:13, 14). The weekly sabbaths like the rest had sacrifices (Num. 28:10), convocations with accompanying "rites" (Lev. 23:3; Neh. 8:18) and were therefore plainly included in the "law of commandments in ordinances" which was "abolished" (Eph. 2:15).

Sunday, or The Lord's Day

The history of Israel is an allegory of the Christian life (Gal. 4:24; 1 Cor. 10:11) in which the exodus from slavery represents our liberation from sin (John 8:34-36) by the resurrection of Christ and our spiritual resurrection with him (1 Pet. 1:3, 4; Eph. 2:5, 6). The two memorials of the exodus (the passover and the sabbath represented Christ who was "separated from sinners" (Hel. 7:26) and enjoyed the favor or rest of God (Mt. 3:17).

When the type came the antitypes, of course, were discarded, but these two memorials of the exodus have in the New Testament two corresponding memorials. In stead of the passover with the feast of unleavened bread we have the Lord's supper with its unleavened bread. (1 Cor. 5:7, 8), which is a symbol of the separation of believers from sinners (vs. 11); and instead of the rest day in memory of the exodus, we have the rest day in memory of the resurrection. It is called "the Lord's day" (Rev. 1:10) and is a symbol of rest in Christ (Matt. 11:28) through a spiritual resurrection with him (Eph. 2:6) of

tained, not by the works of the law, but by faith (Heb. 4:3).

The Manna and the Rest Day

The sabbath was given by Moses in the desert (Neh. 9:14) when God gave the manna, which was a type of Christ (John 6:31-34) and the rest, which was a type of the Holy Spirit (Ex. 16:23 with John 4:14; 7:39). For the manna which Moses gave, the people had to work first and then rest, but for the true manna which Christ gives, our works do not avail (Rom. 4:4; Gal. 2:16). Christ himself did the saving work, and our work consists in believing (John 6:29). By faith we enter into rest (Gal. 3:14; Heb. 4:3), and having begun by faith we are not so foolish as to return to the works of the law to perfect ourselves (Gal. 3:2, 3), as they do who trust in the sabbath of the law (Gal. 4:9-11).

Thus the Jewish sabbath represents rest in recompense for works (Rom. 4:4), and inasmuch as no one can do the works necessary to salvation by the law (Rom. 3:10), no one can enter into the promised rest by his own works. But the Lord's Day, the first day of the week, represents rest in gratitude for the work of another, Christ, and, having first rest in the Spirit, we may also work in the Spirit (Titus 3:5-8; Rom. 5:5; Acts 1:8).

The Christ that once walked the streets of Capernaum despised and neglected, and preached in her synagogue to dull and obdurate hearts, and whose voice was heard all over this beautiful region pleading in vain with a corrupt generation, still lives; and the spiritual kingdom in which those carnal multitudes saw no beauty, sways its power over hundreds of millions, and is indeed the most potent element among all the potential elements in earth's noblest forms of civilization, in the kingdoms and empires that sway the destinies of the human race. "The world passeth away and the lusts thereof; but the word of the Lord endureth for ever."—Isaac Errett.

Editorial Review

(Continued from page 4)

The First church of Long Beach, California, has an excellent plan of keeping the Evangelist on the Honor Roll. They require each and every subscriber to pay fifty cents and the church pays the other dollar out of its treasury for each subscription. Any one can afford to pay one cent a week for their church paper, and almost any church can afford to pay two cents a week for each paper that comes into its homes. Brother N. C. Nielsen is the very efficient Evangelist agent in that congregation and we are glad to note that he believes in the paper he so successfully sells to his fellow members. He said recently, "Every true blue BRETHREN should take his church paper so he will know what goes on in the church. You cannot hear Brother McClain, but you can read his sayings every week on the second page and the paper is full of good reading." Dr. Bauman followed up Brother Nielsen's statement the following week in the church calendar with a restatement of their proposition and said, "Surely there must be little interest in the work of the church to which you belong if the church paper is not worth one cent a week to you." And to those who must pay the full price of \$2.00 per year, it only amounts to four cents a week. And to new subscribers during our special offer it is only two and seven-tenths cents a week. It is likely that most of the homes of our churches pay more than that each day for their daily newspaper, which features crime and immorality in almost every issue. No one can afford to be without his church paper. And no member can afford to have his fellow-members to be without it either, and much less can the pastor afford to have his people to be without it. Get your church paper into as many new homes as possible during the month of January, while the special offer lasts. \$1.35 per year for new subscribers; \$3.00 for one new and one renewal.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Rev. 1:10-20; 22:16. From earliest childhood we have been fascinated by the beauty of the stars. In this respect the stars are a fitting symbol of our Lord, for he alone may be called a God of beauty. In contrast with the hideous idols of pagan lands and the sensuous rites of the beauty-loving Greeks, we see him who is the fairest among ten thousand, who holdeth the seven stars in his right hand, who is himself the bright and morning star. And there is nothing in all the world so beautiful as the love wherewith he hath loved his wayward people. Let us praise him!

TUESDAY

Psalm 139:7-12. There is no place on earth where the stars may not be seen. So it is with our God: he belongs to no one race or people, but may be seen at any time and place. Those in the uttermost parts of the earth may behold his beauty and know his matchless love even as we do, and he meets their every need even as he meets ours.

WEDNESDAY

Psalm 125. The stars are always with us. The sun may hide their presence by day or the clouds by night, but beyond them the stars may always be found. How like our God! Even in the "daylight" hours when we do not "need" him, he is ever near, and we may be assured that he ever shines beyond the clouds of trouble. If we have learned where to look for him we may find him at the first break in the clouds. In one respect, however, the stars utterly fail as a symbol of our God: he is not far removed as the stars, but "Just when I need him, Jesus is near."

THURSDAY

John 1:1-14. There always have been stars—at least so far as man is concerned. That first night in Eden, Adam beheld the stars already shining. Although we have learned much about the nature of the stars, there is still much that we do not know. In the same way, when man first appeared on earth he found God already at work in the world; we have learned much about him and his nature, although there is much more that we should know, and still more that is beyond our knowing. But let us not hesitate to accept him and delight in his beauty, and more than we refuse to believe in the presence and beauty of the stars.

FRIDAY

Psalm 147:1-11. The stars have names, even the faintest ones, and are known by name to our God. The modern astronomer also has a name for every star, some of them being the very names used by Job many centuries ago. What a picture of the loving care of God! To each one of us he has given a new name, and he calleth his sheep by name, tenderly caring for even the weakest.

SATURDAY

Phil. 1:1-6. Perhaps the most wonderful objects in the heavens are the nebulae. We may behold some of them as just masses of inert, gaseous matter, "without form and void;" others are quite evidently in revolution, and we may see new stars, new worlds, just beginning to form; others are quite plainly universes comparable to our own. In short, we may actually see God still at work in his world, creating new worlds for what great purpose we cannot even guess as yet (1 Cor. 2:9). As God still works in his universe, so he still works in the lives of his people. He has done great things for us this day, and will do more tomorrow, for he that hath begun this great work in us will perform it until the day of Christ.

SUNDAY

Eph. 2:11-22. The sun is nearly a hundred million miles from the earth, but the nearest star is more than 250,000 times as far away, and many of them are infinitely farther. Yet the distance to the stars is not so great as the distance between God and man, and some measure of his love is found in the vast distance which it spanned. Let us praise him for the greatness of his love (Rom. 5:8)!

<p>W. I. OUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary South Bend, Indiana</p> <p>M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois</p>
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Worship Program for January, 1931

Music—The hymns selected are from "The Church School Hymnal for Youth."

Prelude.—An instrumental selection. An anthem by the school choir may be substituted occasionally.

Call to Worship.—

"O give thanks unto Jehovah, call upon his name;

Make known among the peoples his doings. Sing unto him, sing praises unto him; Talk ye of all his marvellous works.

Glory ye in his holy name."

Gloria Patri.—"Glory Be to the Father," No. 364.

Invocation and the Lord's Prayer.—With grateful hearts we worship and adore thee, O God. In great love thou hast remembered us; thy blessings are like the sands of the sea, without number. Thou knowest all about us and in great kindness thou dost provide for all our needs. Draw very near to us in this season of meditation, prayer and praise, and help us to worship and serve thee with constant and increasing devotion. We ask it in the name of Jesus our Lord, who taught us to pray, "Our Father which art in heaven" (and so forth.) Amen.

Praise Hymn.—"Come, My Soul, Thou Art a Pilgrim," Hymn 4; "When Morning Dawns," Hymn 1; "O Thou, in Thy Light So Far," Hymn 50; "Holy, Holy, Holy Lord Almighty," Hymn 39; "Angels Praise Thee, Lord Most High," Hymn 27; "Praise the Lord: The Heavens Adore Him," Hymn 26; "A Mighty Fortress Is Our God," Hymn 51; "Joyful, Joyful, We Adore Thee," Hymn 48; "Come, Sound His Praise Abroad," Hymn 46; "Sing to the Lord a Joyful Song," Hymn 41; "Come, Thou Almighty King," Hymn 24; "We Praise Thee, O God, Our Redeemer, Creator," Hymn 25; and "The Sun Is on the Land and Sea," Hymn 9.

Psalter Selection.—"Dependence," No. 9; "Drawing Near to God," No. 11; "Courage," No. 8; "The Presence of God," No. 24; "Desire for God's Truth," No. 10; "Joy," No. 16; "Prayer for Forgiveness," No. 23; "Trust in God," No. 29; "Witnessing for God," No. 30; "Brotherhood," No. 5; "Assurance and Confidence," No. 3; "Self-Control," No. 26; "Taking Up the Cross," No. 28.

Sacrament of Silence.—Introducing some thought related to the worship theme, or referring to some special need or interest of the school.

Response to Sacrament of Silence.—Sing softly the "Sanctus," No. 367.

Scripture Lesson.—Either the lesson for the day, or some other related Scripture.

Theme Hymn.—"O Master Workman of the Race," Hymn 10; "A Thousand Years Have Come and Gone," Hymn 95; "Thou Didst Leave Thy Throne," Hymn 112; "I Would Be True," Hymn 225; "When the Golden Evening Gathered," Hymn 108; "In Christ I Feel the Heart of God," Hymn 141; "No Distant Lord Have I," Hymn 145; "Thine Arm, O Lord, in Days of Old," Hymn 107; "O Zion, Haste, Thy Mission High Fulfilling," Hymn 308; "I've Found a Friend;

O Such a Friend," Hymn 191; "Into the Woods My Master Went," Hymn 121; "Stand Fast for Christ Thy Savior," Hymn 218; and "In Christ There Is No East or West," Hymn 314.

Message or Story.—If stories are desired, the following books will be helpful: "Story Worship Programs for the Church School Year" and "More Story Worship Programs for the Church School Year," by Rev. Jay S. Stowell, and "Stories for Special Days in the Church School," by Margaret W. Eggleston.

Prayer Enforcing the Message or Story.—By the leader, or some other selected person.

Offertory.—While offering is being received, the pianist plays Hymn 277.

Dedicatory Response.—"We Give Thee But Thine Own," Hymn 278.

Lesson Period.

Recall to Assembly.—Using short musical numbers or chords.

Closing Hymn.—Where Cross the Crowded Ways of Life," Hymn 268; "As with Gladness Men of Old," Hymn 96; "We Bear the Strain of Earthly Care," Hymn 143; "To the Knights in the Days of Old," Hymn 219; "O Love That Will Not Let Me Go," Hymn 196; "Lord, Speak to Me, That I May Speak," Hymn 293; "What a Friend We Have in Jesus," Hymn 245; "Brightly Beams Our Father's Mercy," Hymn 292; "Fling Out the Banner! Let It Float," Hymn 316; "O Master, Let Me Walk with Thee," Hymn 182; "Now to Heaven Our Prayer Ascending," Hymn 239; "Just As I Am, Thine Own to Be," Hymn 181; and "Jesus Shall Reign Where'er the Sun," Hymn 310.

Benediction.—"May the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all evermore. Amen."

Silent Prayer.—With very soft music.—The Westminster Teacher.

Editor's Select Notes on the Sunday School Lesson

(Lesson for January 11)

The Childhood of Jesus

Scripture Lesson—Luke 2.

Printed Text—Luke 2:40-52.

Devotional Reading—Isa. 11:1-9.

Golden Text—Jesus advanced in wisdom and stature, and in favor with God and men.—Luke 2:52.

Introductory Note

We omit this year the details of the birth of Jesus, the journey to Bethlehem, the crowded inn, the lowly stable, the shepherds and the angel's song. Also the visit of the wise men, which is recorded only in Matthew.

It is, however, not wise to ignore these utterly. There is no possibility of overstressing this story for the deeper it enters our minds, the deeper impression it will make on our hearts and our lives.

But these aspects of the Christmas story

have some emphasis each year whether we are studying the life of Christ or not, and this year we must stress the example of the growing youth,—the child who, though lord of all, was obedient to his parents, grew and learned and worked at his trade.

Beginning the Lesson

It is an interesting exercise to throw back into Jesus' boyhood some of the references of his recorded sayings: Did he not play games with other children? (Luke 7:31, 32); and as a boy like to watch the birds (Luke 8:5), the chickens (Matt. 23:37), the farmers at their work? (many parables) and study the flowers, perhaps in a little garden of his own (Luke 12:27), and the weather? (Matt. 16:2.) Or did he as a boy sometimes witness cruelties heaped upon poor prisoners in their hands by Roman soldiers stationed there in Galilee?—Adult Leader.

One's days may pass away like a shadow and leave not a trace behind. "How we spend hours that are sacred in things that are profane—which we choose to call 'necessities'—and then say, 'we cannot' to our Father's business!"—Florence Nightingale.

"O Jesus, Lad of Nazareth,
Help us this day to grow

In favor with both God and man,
As thou didst, long ago!"

—Ethel W. Trout.

The Boy Jesus in School

When Jesus was six years old his parents sent him to school.

The schoolhouse was in the audience room of the Synagogue—the Meeting House, the Jewish church. It was a day school and Sunday school in one. The school was for boys only. Jesus learned to read and write. He learned three languages: Hebrew, Greek and Aramaic, i. e., one form of Syriac, which was the common language of Palestine in that day. "He would have the same chance of learning Greek as a boy born in the Scottish Highlands has of learning English, 'Galilee of the Gentiles' being then full of Greek-speaking inhabitants."

The Bible was the chief text-book.

The method was (1) by audible study, (2) by committing to memory, "the children repeating words and sentences after the teacher, and learning certain passages by heart."

"After learning the letters and being taught to read simple words, the boys had repeated to them the sacred watchword of the faith of Israel: "Hear, O Israel: Jehovah our God is one Jehovah" (Deut. 6:4), impressing on each child the fundamental truth of religion, that there is one living, true God, so deeply that though living among heathen they were seldom swept away from this rock foundation.—Illustrated Quarterly.

His Home Training

Christ's home was loyal to the Jewish law. Joseph and Mary kept it as the daily habit of their lives and taught it diligently to the children. Religion was of vital importance to them. It must have been one of the most natural, enjoyable and profitable features of their family life. Jewish children were taught the stories of those early servants of God who were their national heroes, as well as the basic truths and statements of their faith (Deut. 6:4-8. The home at Nazareth undoubtedly did more of this than was required of it, so that when, at the age of six, Jesus entered the synagogue school he had already had a good start in religious education. With what interest

Mary must have watched over this spiritual schooling of the wonderful Boy!

Our children are our greatest gifts to the world; gifts beyond the giving of ourselves. And so gifts deserving of the very best endowment and training that it is within our power to give them. When we can present in them physical, mental and spiritual natures that are according to God's will and deal we have done our duty as parents. Then we must be willing to lose them; give them up to their visions, ambitions, decisions and futures, that, while still ours, they may enter into their full part in the world's work.—Dr. O. C. Brown.

In His Father's House

Every child should be trained to go regularly to his Father's house as one of the worshippers and learners.

The church service should be made interesting and attractive to children, and seating arranged to make them comfortable.

The presence of children in the preaching service tends to make the preaching more clear, simple, and vivid, and to make prominent the great essentials of divine truth. The great subjects always contain something for children. It is a bad sign not to see plenty of children in the church service.—Adams.

In early years (of Christian annals) children accompanied their elders to church. As early as possible you should get the boys to understand something of the history of our forms of worship, and keep on reminding them judiciously of what you have told them. How can you expect a fidgety boy of 12 to get much good from a service unless he knows why he is there, why certain prayers are used; and lastly, unless he feels that to subdue the inclination to incessant movement is part of his offering? I trust you will not fall into the error of supposing that by diminishing the obligation of praise and prayer you will guard a boy against the stubborn fashion of avoiding church services. If you accustom him to only one service on Sunday, how will he attend when he grows up? Teaching is what he requires. Something would be gained if boys were taught to regard sermons as not the most important part of the service. Strangely enough, people insist that if sermons were more attractive, young men would go to church in flocks. Perhaps they would, but what then? They would tolerate the worship and the supplications offered by others, in order to enjoy an eloquent or pungent discourse seasoned to suit their dainty palates. And no one is so fastidious about a sermon as a young gentleman who cannot abide being bored with prayers, etc., and who is restive under the average pulpit discourse.—Lytleton.

Lost in the Temple

Generally speaking it is a good place for a boy to be lost. But seldom does a boy become so absorbed in the Father's business that he gets lost in the Father's house. Most of them are lost to the Father's house. But how could Jesus have been lost to his parents in such a place? It is not difficult to understand if we consider the fact that Jerusalem was crowded with about three million pilgrims, among whom it was impossible to keep track of an active lad who had reached an age when he was responsible for himself; and our Lord was a self-reliant person, evidently trusted by his parents to take care of himself. And, left to himself, and being absorbed in the things of God, he turned to the Father's house as naturally as the plant turns to the light of

the sun. The parents went on a day's journey when they discovered his absence and immediately turned back, doubtless searching the throngs, until they arrived at the temple where they found him, in the atmosphere that was his natural element. He returned to Nazareth and remained there, a loving, obedient son, until the day he began his preaching. He grew steadily in knowledge, and in the favor of God. His advancement did not require the stimulus of the temple and the Holy City or the guidance and instruction of the renowned

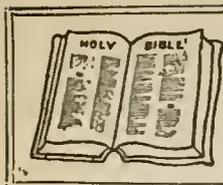
rabbis of Jerusalem. There is never any question about men's approval and God's praise of a noble character.

"He was a boy—like you—and you,—
As full of jokes, as full of fun,
But always he was bravely true,
And did no wrong to any one.

"And one thing I am sure about,—
He never tumbled into sin,
But kept himself, within, without,
As God had made him, sweet and clean."
—John Oxenham.

The Gospels at a Glance

AUTHOR	MATTHEW	MARK	LUKE	JOHN
Occupation	Tax-Gatherer	Interpreter	Physician	Fisherman
Subject Matter	Narrative	Memoirs	Sketches	Drama
Record	Impressions	Facts	Motives	Doctrines
Key	1:1	10:45	19:10	20:31
Background	Palestine	Rome	Greece	Asia Minor
Viewpoint	Jews	Romans	Greeks	Universal
Theme	Messiahship	Ministry	Humanity	Divinity
Topics	Law	Labor	Love	Life
Arrangement	Topical	Chronological	Biographical	Metaphorical
Character	Messianic	Realistic	Human	Christian
Form	Sermons	Miracles	Parables	Conversations
Outline	Symmetry	Compactness	Order	System
Aspect	Orientalism	Imperialism	Hellenism	Christianity
Outlook	Prophetical	Practical	Intellectual	Spiritual
Quality	Power	Endurance	Sympathy	Wisdom
Style	Stately	Terse	Copious	Colloquial
Classification	Prophecy	Chronology	History	Philosophy
Time	Past	Present	Future	Eternity
Prominent Word	Fulfilled	Straightway	Compassion	Believe
Gospel	Sacrifice	Deeds	Womanhood	Teacher
Christ	Man of Sorrows	Wonder Worker	Healer	Shepherd
Office	King	Servant	Son	Word
Symbols	Lion	Ox	Man	Eagle
Interpretation	Strength	Service	Humanity	Vision
Portrait	Messiah	God-Man	Redeemer	God
Picture	Profile	Steel Engraving	Half-Tone	Life-Size
Quotations	45	22	24	15
Allusions	42	12	34	24
Passages Peculiar To	106	72	97	87
Pages	68	42	72	55
Peculiarities	42	93	59	92
Coincidences	58	7	41	8
Words in R. V.	23,407	14,854	25,654	19,007
Inscriptions on Cross	27:37	15:26	23:38	19:19
Conclusion	Resurrection 28:6	Ascension 16:19	Promise of Spirit 24:49	Second Coming 21:22



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



AMONG THE OHIO CHURCHES

It was my happy privilege to spend nearly all of November and December among the Ohio churches and I was able to visit all but two,—Miamisburg and North Georgetown. Two others that I formerly visited are no longer functioning. Several others must awaken and be more evangelistic or they will lose their candlesticks also. I am glad to say however, that on the whole the churches in Ohio are progressing and were very kind to me and responsive to the plea for missions.

The New Lebanon church gave the most liberally of all the churches, due partly to the preparation beforehand by the pastor, Brother King.

At Dayton I spent a happy week in a Bible Institute in company with Prof. Stuckey of our seminary at Ashland, and enjoyed the hospitality of Prof. and Mrs. Brumbaugh and others at Dayton. Brother Barnard has a very appreciative congregation, eager to learn and active in service. Here there is a large number of talented workers who help to carry on the big program of the church. At Ashland also it was a joy to associate with former friends and fellow-workers while speaking daily to the students in chapel and to the church. I was impressed by the number and good character of the students in the college and especially of those in the seminary and presbytery connection. I am sure that the brotherhood will be blessed with good pastors as a product of our seminary and will not regret the sacrifices made for its success. Its professors are equal to the best anywhere.

I would like to write at length of each church and express my gratitude to the pastors for their hearty cooperation.

I am now at South Bend, beginning my visits among the Indiana churches which will keep me busy until February.

C. F. YODER,

Permanent Address, Ashland, Ohio.

A SUBSCRIBER FOR FORTY YEARS

Elkhart, Ind., Dec. 18, 1930.

Brethren Evangelist Promotion Committee,
Ashland, Ohio.

Gentlemen:

Your letter received reminding us that our subscription to the Brethren Evangelist will soon expire. Of course, we will renew as usual through our home church—Goshen. Let me tell you that we have been subscribers to The Brethren Evangelist for a long, long time—forty years or more. We took the church paper when Brother Holsinger was the editor.

I cannot understand why not more of the Brethren are taking the Evangelist. Comparing it with religious papers of other denominations, we wonder how our publishing house can afford to get out such a paper for the price now offered. There are no advertisements or continued stories to fill space as in most other religious publications. The contributions to our church paper are from our most able and influential men and women of the church.

Especially important is it that it should

be in homes where there are children. We keep posted as to happenings in our vicinity and abroad by reading our home paper. Then why not keep informed as to doings in the brotherhood as well as having access to sermons and other articles of religious importance? Children will read and why not have them read something that will make of them real men and women. As Brother Reuben Miller said, "Sometimes one article in The Evangelist is worth the price of the year's subscription." They may say that we have our Bibles to read and that we can "listen in" to radio programs—but I am of the opinion that those who read their Bibles most, also read the church paper.

Yours for the good cause,

H. J. SCHROCK, 216 Kenyon Ave.

HARRAH, WASHINGTON

As the train slowly moved from the station and gathered speed, the notes of that old song, "God be with you till we meet again," were gently wafted in at my open car window. The music grew fainter and fainter and finally faded away as the train increased the distance between me and the little group on the station platform.

The message of that song has held true and God has been with both Brother Kinzie and myself and we have met again. Then, it was parting at Krypton, Kentucky; now it was meeting at Harrah, Washington.

Our meeting at Harrah lasted some three weeks and we thank God for the privilege of meeting with the good Brethren in this valley. They have a beautiful new building capable of seating a good sized audience in comfort. Seldom, if ever, do I have a house so well filled and such a steady audience from night to night. The interest was indeed good and we were made to rejoice that so many came out in a definite stand for the Lord in conversion and re-consecration.

The pastors are indeed few who make a more definite and thorough business of caring for their flock and for the community in general than does Brother Kinzie and his good wife.

A goodly number found their way to the prayer room before services each evening. One thing was especially noteworthy because it is such a rare quality and should be noted with favor by women who want to do something for the Lord. A sister said to me, "About all we women can find to do is to pray." Well, thank God for that. Little can they realize how much the success of the meeting depended upon their prayers, for it is still true that "prayer moves the hand that moves the world."

Miracles in the natural world may seem wonderful but they are not so great as the miracle of grace that can take a servant of Satan and translate him from the kingdom of darkness and into the kingdom of God's dear Son.

One young man was given the choice of home or Christ. He chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. (Heb. 11:25). But God, who can take the wise in his own craftiness, turned this trick of the Devil into a blessing and gave him

a far better home, a home where Christ honored and the family altar a reality.

One of the most effective methods spreading the Gospel, in our day, is by means of the printed page. Christians should place the Scripture in their own hear and teach it diligently to their children and write it upon the posts of their house (Deut. 6:6-9) and be instant in season and out of season in spreading the Gospel to those about them.

In response to the first, some twenty-five boxes of Scripture memory verses were purchased; in response to the second, many dedicated their homes more fully to the Lord by setting up a family altar; in response to the third, over sixty Scripture mottoes were purchased and in response to the fourth some twenty-five thousand tracts were purchased to be used in personal distribution.

Babyhood is a critical time, and many who start out in the Christian life with great joy find that it is no bed of roses because of the lack of the sincere milk of the Word (1 Pet. 2:2) they soon fall away and turn back to their wallowing in the mire (2 Pet. 2:22). In this case I have fears for Brother Kinzie uses the expository method of preaching and is very faithful in taking heed to his flock over which the Holy Ghost has made him overseer as he will faithfully care for and feed them out of the Word of God.

My parting message to the many good friends at Harrah is, keep "looking for the Blessed Hope and the glorious appearing of the great God and our Savior, Jesus Christ" (Titus 2:13).

"God be with you till we meet 'over there.'"

R. I. HUMBERD

MILLER REVIVAL CAMPAIGN

We are anxious to report to our Evangelist family the high spots in our recent revival effort. Long before our evangelist arrived in Southern California, we had planned and prayed for his coming. After observing his work in four meetings in the district previous to our own campaign, it was to be expected that we should be more than anxious for our turn to come. So was not to our disadvantage to be the loser. To be sure, the evangelist was coming physically tired, but he hardly allowed his hearers to even surmise that fact. His strenuous activities were carried through to the very last night, and we gave God all the glory that he was so enabled to work.

In all the reports we have read concerning the qualifications and character of Brother Miller as an evangelist, there has been nothing but the highest of praise. We need not do, nor do we now, doubt the truth of the observations. Instead, we desire to give our assent to the most complimentary things that have already been said. Only a message that is Christ-centered will allow itself to be poured out in such unselfish service. When so many evangelists have proved disappointing in the past, it is a relief to find in men like Brother Miller whose chief desire is to glorify God and to exalt Christ. In our pastors who worked with Brother Miller in campaigns previous to ours, I have speaking of his work after their respective meetings said, "There is not a single criticism to make in either his life or work. These were fine tributes by pastors who have had experience with evangelists and know something of their professional characteristics which is so often disappointing to spiritual Christians. May God continue

less Brother Paul in his work. We recommend him to any and all churches as an evangelist and Christian worker who will be a great blessing and help. He received an offering which was greatly out of proportion to the reputation of our church in re-earning outside help, but the offering represented only a small part of our appreciation of all the good which he did us.

We were thankful to God for the splendor of the weather which he granted us. On the night, a large crowd was on hand to give the first message. On the next day we got a taste of what rainy weather would do for our meetings. The next day, which was Thanksgiving, we experienced a rain and small attendance. Then came a day of continuous sunshine and clear skies. All weather excuses from then on were blotted out. There was fine attendance throughout the last two weeks. As a result, there were splendid delegations from our neighboring Brethren groups which were greatly appreciated by us all.

As for results, we dare not measure them in view of our expectations. We do not always expect the higher and best things. No doubt God gave us what we most needed and we have a revived church. Fifty-one members of the church responded at various times throughout the meetings to calls for consecration, full surrender and deeper spiritual living. A number of so-called sliders have come back with such new zeal that we cherish them more than first converts if that be possible. We now are more capable to go into this needy world and be used of God to register many more victories for him.

There are twenty-five to be added to the church by baptism. Of this number, six are adults and the rest young people. Boys and girls will receive further instruction before they are counted. This is the best to us in this locality. Our guess is that there will be a substantial increase to the cause of Christ as a result of these meetings. Many prospects have been found and many valuable contacts have been made.

As for a young man in the ministry, the writer wishes to express his appreciation of the valuable personal help given him by the evangelist. His hope is that his parishioners will discover that he is a better and more yielded co-worker for having associated with this man of prayer, of hard work, of power, of God.

A. D. CASHMAN.

NEWS OF THE COLLEGE

The College recently debated with Muskegon College here at the Chapel. The resolutions related to plans for reducing unemployment. Messrs Klingensmith, Shier, and Brown represented Ashland. No resolutions were employed, hence no decision given.

At the last meeting of the Faculty Club, Kirkland of the department of Education read a very acceptable paper on the subject of Reading for Young People.

It is with great regret that I announce the resignation of Mrs. Leslie, dean of women, has resigned her position in the school, the resignation to take effect at the end of the present semester. Mrs. Leslie has been here for many years, teaching in the department of elementary education and also acting as dean of women. In both positions she has been exceptionally successful. The position of dean of women here is a most difficult

one, or rather it has been so in the past, but under the very capable direction of Mrs. Leslie, the office has become a pleasure as well as a duty. She has exercised rare good judgment in dealing with the girls and has done so with little friction. I can not speak too highly of her work as dean.

Mrs. Leslie expects to go to Denver where she will make her home with a sister and after a period of rest, will likely take up work in the University of Denver. The entire College unites in wishing her the best of everything as she severs her relation with us.

The teaching part of Mrs. Leslie's work has been provided for by the employment of Miss Beulah Woods, a member of the Church of the Brethren. Miss Woods is a native of Ohio and has spent some time in India where she went as a missionary under her church board. She is now in Chicago University where she has taken her Master's degree and has some residence requirements towards the doctorate. She will come here at the opening of the second semester.

The work of the deanship has not yet been assigned.

The writer of these notes attended the meeting of the American Association for the Advancement of Science held this week at Cleveland, where he met and stayed with Dr. Anspach of the Ypsilanti State College, (Michigan). The meeting was well attended and it was a distinct pleasure to see and hear men, some of whose text books are taught here in the College. There were also meetings of other learned societies which we attended. Beyond any doubt the American Association leads the way for scientific advancement and it sounded no pessimistic note. The outlook for the advancement of science and human learning is bright.

Professor Puterbaugh is here for the holidays, and I gather from my conversation with him that he is getting along well at Northwestern. He plans to return here next fall, which is good news to the College. Professor Puterbaugh also attended the Cleveland meeting, as did also Drs. Caldwell and Ullman.

School reconvenes Tuesday, January 6th.
EDWIN E. JACOBS.

BRIGHTON, INDIANA

It has been some time since the brotherhood has heard from the Brighton church, but we have been at work steadily preparing for a great work to be accomplished for God this winter. We began our fall campaign by observing our Rally Day in September, which was a success. We then decided to get ready for our revival campaign to be held some time in the fall or winter months. The people all got busy working and praying for this revival effort, and we succeeded in getting Brother B. F. Owen of Nappanee to hold our revival for us, beginning on the 8th day of December.

The meeting was begun and Brother Owen went to work in earnest as he always does, and a glorious revival was the result. At the close of the meeting of two weeks, there were twenty-three souls added to the church, one by letter and twenty-two by confession. On last Sunday afternoon the writer had the good pleasure of leading twenty-one people into the baptismal waters, and on Sunday evening Brother Owen and the writer took those twenty-one into the church. Of this number who united with the church, nineteen of them

were young people, the majority of whom are in their teens. Thus the future of the Brighton church is assured.

Just a word about Brother Owen and his work at Brighton. He preached the simple old-time Gospel in the old-fashioned way, and souls accepted the call, as they always do when God's Word is preached. The people are hungering for the old Gospel preached in the old-fashioned way. The people here are well satisfied with Brother Owen's effort, and I know that by his seed sowing, there will no doubt be some more reaping for the church.

The writer did not have the pleasure of being with him very much, but he and the good people at Brighton managed things very acceptably.

Pray for us that we may be used to a greater advantage yet in the salvation of souls and that his Church may prosper.

C. D. WHITMER.
217 E. Dubail Avenue, South Bend, Ind.

MOUNT OLIVE, VIRGINIA

The Mt. Olive church is still on the map and doing things. Since our last report new carpet and a new piano have been purchased. The new basement is about completed. Much credit is due Brother Walter Koontz, who was the manager. Also I would mention the fine spirit with which the membership and others responded. At the call, out came pocketbooks; off came coats; picks, shovels and teams were in action and sooner than expected we were able to begin using the basement. The church building being raised three feet above the old foundation affords plenty of light and ventilation.

In June, the Conference met at this place. A fine spirit prevailed throughout the conference and we are hoping that it will not be so long until we can be in a better condition to entertain our district conference. We shall enjoy having this appreciative gathering with us again.

On October 14, Brother I. D. Bowman of Leesburg, New Jersey, came to assist us in an evangelistic effort. For two weeks we enjoyed strong spiritual sermons, large crowds, and fine singing. The visible results were nine confessions. We do not want to overlook the evangelist's son, Brother Joe Bowman, whose services at the piano were so much appreciated. After eleven years of service, because of failing health, we are resigning our pastorate at Mt. Olive to take effect January 1, 1931, praying that the failure of our physical strength may mean greater progress for Mt. Olive. Our present address is Rhoadesville, Virginia.

G. W. CHAMBERS.

MEETING AT MT. OLIVE, VIRGINIA

I just closed a short campaign in my old home church, the first church I ever had part in building, some 48 years ago. We only had four members in the community—father, mother, wife and myself. S. H. Bashor held a meeting in my school house at Sunnyside, some three miles away. He had 33 confessions. Father and I went to Pineville school house within a stone's throw of the site upon which Mount Olive church now stands. We obtained the school house here and Bashor conducted a successful meeting with 33 confessions. Mt. Olive has had a gradual growth until today it is possibly the largest Brethren congregation in the Valley of Virginia. Brother Chambers has been its successful pastor for eleven years and it is in a better condition today than ever before. The Church of the Brethren

ren, the largest congregation in this part of the valley, works hand in hand with the Brethren. The meeting was short, beginning October 14, and ending the 26th. The crowds were large from the beginning, until the close we had the largest crowds ever known here. The last Sunday night we seated 300 people in addition to the regular seating capacity, and then a number were turned away.

This field has been well worked, yet the interest became more intense until the very close. It seemed a pity to close, but we could not stay longer. Brother Chambers will report the number of confessions. The Church of the Brethren helped us much in attendance and special music. Brother Luther Good was the successful song leader. He has good piano players. My youngest boy did most of the playing for us during the meeting.

My youngest brother came 150 miles from Covington, Virginia over the last Sunday. We stayed the last night with another brother, and on Tuesday morning we bade farewell and my Brother J. S. Bowman and I drove 150 miles more to Vienna, Virginia, to visit my oldest brother who is afflicted, and just lost his noble wife a few weeks ago.

I will preach here in Mt. Olive Brethren church over Sunday, take midnight train and hope to land home Monday noon. I received a letter yesterday from my wife, stating that my house was struck with lightning. What a checkered experience is life! but all works together for good for those who love the Lord.

ISAAC D. BOWMAN.

SUNNYSIDE, WASHINGTON

Five weeks with Brother Flora at Spokane and Brother Kinzie at Harrah, completed my engagements in the great Northwest, but Sunnyside being near, Brother Fry took me to his home and for a week I gave my Bible Chart lectures in his church.

The Brethren at Sunnyside are well "fed up" on the Word and we were glad for the opportunity of meeting with these good people. Here we met Brother Earl Reed, who is doing a good work in his Bible classes.

Brother Fry seems to be just the man for the place, for since his coming, discord has changed to harmony. One pastor said, "He is the one man out of twenty who would fit in as he has."

Yakima

Yakima is a city of some twenty-two thousand souls with scarcely a Fundamental note among the large city churches. But God has his faithful remnant and through a Bible class and Laymen's Organization the light of truth has been kept shining.

Seeing my announcements, they took steps to have me speak in their city. A large room was secured in the Y. M. C. A. and we held a five day Prophetic conference.

I expected a few earnest souls to gather night after night, but I was greatly surprised at the size of the audience the first night. The third night chairs had to be brought in and the last evening we closed with a packed house.

I have never been received with such enthusiasm and I thank God that they are now planning on continuing with Bible Conferences from time to time. Five precious souls came out in conversion and reconsecration the last evening.

I can imagine the contents of a sermon that will be preached in one of the large city churches, for a pastor ventured in and saw some of his flock actually enjoying a

message that rang true to the Word of God. He began his work before I left the room and I had to break it up.

I stayed in the beautiful home of Brother and Sister Harris where everything was done for my comfort and happiness. I also had the joy of being in the home of Brother and Sister Faw for a meal.

May the Lord mightily bless his people as they thus witness for him in the midst of the darkness of the apostasy in the churches of Yakima.

R. I. HUMBERD.

REPORT OF THE ILLIOKOTA DISTRICT CONFERENCE HELD AT WATERLOO, IOWA, OCTOBER, 6, 7, 8, 1930

Monday evening, October 6

Conference was called to order by Moderator S. M. Whetstone, who introduced Rev. E. Forrest Byers of Hudson, Iowa, who was our song leader during the conference. After opening song service the evening devotions were led by Brother J. F. Garber of Leon, Iowa.

The address of welcome to the Conference was brought by Brother H. H. Reitz of the Waterloo church. After response from the delegates Moderator Whetstone appointed the Nominating Committees and the Conference Membership or Credential Committees. All other business was scheduled for the Tuesday morning session.

Vice-Moderator C. C. Grisso brought the sermon of the evening. Topic—The Secret of the Power of Pentecost.

This is the nineteenth hundredth anniversary of Pentecost. The church of that day was instructed to tarry until they should receive power from on high. They obeyed and received the promised blessing. If the church of today would tarry for God's blessing, instead of rushing madly from one thing to another, not listening to God's voice, we would receive the same blessing.

There are four fundamental things in the power of Pentecost.

First—Prayer.

It has been said that to keep on its feet a church must keep on its knees. Great power can be brought to a pastor and his church if the congregation keeps in touch with God.

Second—United Purpose.

They were all with one accord in one place. Great power may be obtained from a united church. One faction here and another there destroys the unity of the church and robs it of its power.

Third—Preaching.

Peter's sermon was very ordinary but Pentecost had changed him from the man who denied his Christ a short while before to a preacher of a glorified Christ with such force and conviction that many hearing him cried out, "What shall we do to be saved?"

Fourth—Practice.

They continued steadfastly in the apostle's Doctrine. The besetting sin of the church today is INDIFFERENCE and CARELESSNESS.

Closing hymn—Pentecostal Power.

Tuesday Morning, October 7

The hour from eight o'clock to nine o'clock was occupied with the group meetings of the Women's Missionary Society and the District Ministerium.

The nine o'clock session was opened with song led by Brother E. Forrest Byers, following which Brother George E. Cone led in prayer. The hours from nine to ten were taken for the general business session of the conference. Moderator Whetstone appointed the following committee on commit-

tees: Brother E. Forrest Byers, Brother R. Staley and Brother Ernest Myers.

The following is a directory of the Illiokota churches for the year 1930-1931 and complete list of the officers, Sunday School Department heads, District Mission Board, College Trustees, Conference Executive Committeeman, Ministerial Examining Board and District Evangelists.

Illiokota District Churches

Cerro Gordo, Illinois, Mrs. Lloyd Crow, Secretary; no pastor.

Dallas Center, Iowa, pastor, Rev. A. Staley.

Garwin, Iowa, pastor, Rev. A. L. Moyer.

Hudson, Iowa, pastor, Rev. E. Forrest Byers.

Lanark, Illinois, pastor, Rev. C. C. Grisso.

Leon, Iowa, pastor, Rev. Miles Taber.

Milledgeville, Illinois, pastor, Rev. Geo. Cone.

Pleasant Grove church, North English, Iowa; secretary, E. C. Lortz, Millersburg, Iowa; pastor, Rev. Homer Anders.

North English, Iowa.

Udell, Iowa; secretary, Mrs. Harold Sprague, Centerville, Iowa.

Waterloo, Iowa, pastor, Rev. S. M. Whetstone.

ILLIOKOTA DISTRICT DIRECTORY

Moderator—Rev. C. C. Grisso, Lanark, Ill.

Vice Moderator—Rev. A. R. Staley, Dallas Center, Iowa.

Statistician—Rev. E. Forrest Byers, Hudson, Iowa.

Secretary-Treasurer—O. A. Prather, 19th Ave., S. W., Cedar Rapids, Iowa.

Christian Endeavor Supervisor—Rev. Miles Taber, Leon, Iowa.

Sunday School Supervisor—Miss Lulu Lister, Waterloo, Iowa.

Representative to Iowa Council of Religious Education—Mrs. F. A. Wisner, Waterloo, Iowa.

Representative to Illinois Council of Religious Education—Cora Livengood, Milledgeville, Illinois.

Sunday School Department Heads

Adult Department—J. O. Gring.

Young People's Department—Rev. E. Forrest Byers, Hudson, Iowa.

Children's Department—Cora Livengood, Milledgeville, Illinois.

Administration—Rev. S. M. Whetstone, Waterloo, Iowa.

Citizenship—Ray A. Emmert, 2937 Carpenter Avenue, Des Moines, Iowa.

Home Department—Etta Lichty, Waterloo, Iowa.

Educational Department—Rev. C. C. Grisso, Lanark, Illinois.

Missions—Mrs. Ray A. Emmert, 2937 Carpenter Ave., Des Moines, Iowa.

District Mission Board

President—A. A. Bontrager, Waterloo, Ill.

Secretary—Rev. Geo. E. Cone, Milledgeville, Illinois.

Treasurer—H. Bryce Puterbaugh, Lanark, Illinois.

Miles Taber, Leon, Iowa; J. F. Garber, Hudson, Iowa; G. T. Ronk, 1920 Grand Avenue, Cedar Rapids, Iowa.

College Trustees

S. P. Hoover, Waterloo, Iowa; G. T. Ronk, 1920 Grand Avenue, Cedar Rapids, Iowa.

Ray A. Emmert, 2937 Carpenter Avenue, Des Moines, Iowa.

Conference Executive Committeeman—S. M. Whetstone, Waterloo, Iowa.

Ministerial Examining Board

Geo. E. Cone, Milledgeville, Iowa.

S. M. Whetstone, Waterloo, Iowa.

C. C. Grisso, Lanark, Illinois.

District Evangelists

Eastern District—C. C. Grisso, Lanark, Ill.

thern District—S. M. Whetstone, Waterloo, Iowa.

thern District—Miles Taber, Leon, Iowa.

Evangelistic Districts

thern Division: Milledgeville, Lanark, and Cerró Gordo, Illinois.

thern Division: Waterloo, Hudson, Garwin and Pleasant Grove church, North English, Iowa.

thern Division: Des Moines, Leon, Dallas Center and Udell, Iowa.

Reports of the District Statistician, District Mission Board, Secretary and Treasurer, and District Secretary and Treasurer are read and accepted as read.

At ten o'clock Moderator S. M. Whetstone brought the Moderator's address and recommendations to the conference. Following is the copy of his address:

Moderator's Address

Beloved Brethren in Christ:

It becomes my happy privilege to greet you in the name of our Lord and Savior Jesus Christ, and to invoke his "Peace which passeth all understanding" to rest upon us as we assemble in this Illiokota Conference. We must come with profound gratitude to God our Heavenly Father, that he has spared us and blessed us with many precious gifts of life, that have made the year since we last met one of joy and gladness. We have been offered the "riches of God's saving grace." All the fullness of God's love in Christ may be ours for the asking and taking. All the beauty and the joy, the dignity and the grace, all the consolations of life that flows from clean, holy and Godly living, are freely given to those who "walk humbly before God." Brethren, what else can surpass the worth of Jesus' consciousness?

Following the custom which has always prevailed in our conferences, it now becomes my duty to direct our attention to some of the problems and tasks which confront us. In doing this I shall make some suggestions and also offer some recommendations.

Of the early church we read, "they continued steadfastly in the apostle's doctrine of brotherly fellowship, and in breaking of bread and in prayer." The Brethren Church came into existence in order to help preserve in this world those identical characteristics. However, by our constant connection with those who differ from our view-point, tends to destroy our own conviction. Therefore, we have the problem of maintaining in its purity "the faith which was once for all delivered unto the saints." With the passing of many of our older stalwart Brethren ministers there is less emphasis placed upon the importance of observing the ordinances they were delivered. I realize the spirit above the form, but we need both; for if we lay aside the form we are almost sure to lose the spirit. In view of this fact, I commend that our pastors give at least once a year a thorough exposition of the ordinances, as to their form; as to their purpose and as to their spirit.

Along with this spirit of the times to minimize the value of the ordinances, there is also a tendency to minimize the value of the teaching of the Scriptures. The fact is, we have put moral influence in place of the old atonement; and some put "religious education" where regeneration belongs. Now an is very subtle and very often poses as an angel of light, making people believe that these are but "new forms of expression." Our own Brethren people have always been known as a people who have stood firm upon and square with the Word of God, and this is no time too become lax

in this fundamental point. Therefore, I recommend that during the year we make clear the Great Bible Doctrines; such as the Doctrine of God; the Doctrine of Man; the Doctrine of Sin; the Doctrine of Christ; the Doctrine of Salvation; the Doctrine of the Church; the Doctrine of the Holy Spirit; and so on. Especially, would we urge that a course of this nature be used with our young people that they might have a good foundation to build upon. In fact, I see no great sin in departing from the International Series, to consider some of these great fundamental teachings.

I take this opportunity to call our church back to her first and greatest task,—**THAT OF EVANGELISM.** That church is doomed to failure that has lost its evangelistic appeal. The Brethren Church must be evangelistic. The gospel must be preached. I am fearful lest the church to which we belong shall fail to an alarming degree in this very task. We are not aroused to the danger of the lost men and women all about us. Many of the lost are our fellow-citizens; some of them are our neighbors, and some of them are of our very household; and yet we hardly think of them. That church that is not constantly winning souls is a dying church. Her days are numbered! We therefore recommend that our churches rekindle that evangelistic passion which has ever been blessed of God to the salvation of souls and the establishing of new churches.

If ours is to be a strong church in the future, we must look well to, and provide well for, the proper type of leadership. We are living in a time when real Christian leadership is a problem. Of that early church we read, "they continued in fellowship," but I assure you it was not the fellowship with the world. The greatest problem before the Christian Church today is the problem of leadership. May I say it here, and say it plainly, that the Brethren Church stands squarely for separation from the world. There is nothing more dangerous than the breaking down of the separation between the church and the world. We therefore, urge both **MINISTRY AND LAITY** to guard carefully your daily conduct that you "be not a stumbling block to others;" but rather, "Let your light so shine that others may see your good works and glorify your Father which is in heaven."

Our Interests—Missions

Since the closing of the Des Moines work last spring, our District has been without a mission point of its own to foster. This is not good for us as a District. We should have some place in this District where we could have a part in building a Brethren church. Perhaps this will be worked out during this conference. With our National Board coming before us with an aggressive program, which has as its aim the establishing of at least one new Brethren church each year, we recommend that our entire district get back of the new program to the limit.

Permit me just a word regarding our foreign mission work. We have all been greatly interested in this work and our interest shall continue with our very best support.

Ashland College and Seminary

The Brethren Church can well feel proud of both the College and Seminary. Both have made wonderful progress during the past year. Through the splendid help given by every church in the entire brotherhood, the College was able to meet the requirements of the North Central Association of Colleges. This gives Ashland College a

standing she has never had before and makes her credits absolutely good.

The Seminary has also been standardized and strengthened in a way that will mean much to our churches in general. This gives promise of a better trained and deeper consecrated ministry for our churches through the years to come. However, with all this it does not mean that we can simply forget that our College and Seminary still has some needs. We must still give Ashland our loyal support throughout the years. Financial support we must give, but there is another type of support in which we are lax. I do not know what Dr. Bell will say to us during this conference along the line of the church and her relation to the College and Seminary. But there is one thing which is upon my heart very forcibly:—That is the **OBLIGATION** of Brethren people to send their young folks to Ashland College. Brethren young people do go to College, but they do not attend our own college as they should. We must do more than simply own the ground and buildings and equipment. Our interest must be more than merely financial. Ashland College is a challenge to the entire brotherhood to send to her the very best of our own flesh and blood. We therefore, urge that our leadership, both ministry and lay, do all possible to support Ashland.

Our Responsibilities

Just here I wish to add a word concerning our responsibilities. In these days the church is face to face with the problem of church discipline and it is a serious one. Christ's last message to the seven churches of Asia were addressed to individual churches, and to the **UNFAITHFUL** the message was, "Repent, or I will remove thy candlestick out of thy place." The Lord still expects discipline in his church, and we believe many a candlestick has been removed because of the lack of it. A worldly church will not attract! Neither sinners, or saints! Churches, as well as individual members, must learn that it is not necessary to follow every style and fad that comes along, but it is necessary to "keep unspotted from the world."

Our Great Need

What is it? We are forever talking about plans, but what the church needs most is not plans, but power! Spiritual power! Holy Spirit power! The early church continued "steadfastly in the apostle's doctrine, and fellowship, and in the breaking of bread," but also "in prayer." In other words it went to the right source for guidance and power.

Now in the light of this, what are our needs? Do we lack workers? The Word says, "Pray that the Lord of the harvest may send forth laborers into his harvest." Do we lack wisdom? The Word says, "Ask of God who giveth to all men liberally, and upbraideth not." Are any sick? "Pray for one another that ye may be healed." Are any fallen? The Word says, "Ask, and God will give life for them that sin not unto death."

Brethren churches and Brethren homes should be "tarrying" places for prayer, as well as for teaching. The devil can find no surer way to apostacy than to keep folks so busy they don't pray. Therefore, let there be a mighty campaign to **MAKE** and **KEEP** the church a power in prayer. That will make it a victorious church!

S. M. WHETSTONE.

At eleven o'clock Rev. A. L. Moyer of Garwin brought the sermon of the morning, on "Elijah, the Man of God."

Our ministry has depreciated to engineers of ecclesiastical machinery. The Bible does not tell us how we must stand in the pulpit or how we must talk but we are given definite instructions as to how to pray. If we follow these instructions we will get results. The people of Elijah's day had left God out of the program. God often undoes at one stroke all we have done without him. No one can defy the direct commands of God and retain the salvation of their souls. When man is entirely lost then God steps in. Man's extremity is God's opportunity.

Tuesday Afternoon, 1:30 P. M.

Song service led by Rev. E. Forrest Byers and devotions by Brother Ernest Myers of the Pleasant Grove church.

Dr. W. S. Bell brought us a message in regard to our college, our seminary and our publishing house. Our college is a part of our church the same as our missions, our publishing house or our old folks' home. The great need of our church today is competent leadership and only by training our leaders in our own college can we have the proper leaders. Our college is at the present time in very good condition as to standing, both financial and educational. This does not mean that we will not be called on to make any more contributions to it but we will have to stand behind it as the years go on to keep it in the front rank. The standards of the North Central Association of Colleges have been met and the college has a very high standing today.

Our seminary standards have been raised until they are equal to any other seminary.

Our publishing house is going forward toward a great future. It is a good investment and we should give it our undivided support in every way possible.

At 2:30 P. M. the open session of the Women's Missionary Society was held.

Evening session at 7:15 opened by song service, led by Rev. E. Forrest Byers and devotions led by Brother O. A. Prather.

Special Music Numbers: Violin Solo—Martha Strayer, Hudson, Iowa; Musical Saw Numbers—Ernest Myers, Pleasant Grove church; Vocal Solo—The Holy City, Brother C. H. Gnagey, Waterloo, Iowa.

Brother H. F. Stuckman of Goshen, Indiana, brought us a message on Home Mission Interests.

The proper interest is not taken in our Home Mission work. There are churches in the brotherhood today that with a little help will make good, strong churches, but without help they will die. Nearly all of the large cities are filled with Brethren who are without a church home. Churches should be started at these points. In Cleveland forty-eight Brethren answered the first call to a meeting in regard to establishing a church there. This work is being started this year, but it will take \$3,000.00 to carry it on. The Board is undertaking it with the faith that the brotherhood will respond and the work may be completed and a self-supporting church established at this point.

Wednesday Morning, October 8

The eight o'clock hour was occupied with the group meetings of the District Ministerium and the Womens' Missionary Society.

The nine o'clock session was opened with song service led by Rev. E. Forrest Byers, and devotions by Rev. G. T. Ronk of Cedar Rapids, Iowa.

Final report of the credential committees

showed forty-one lay delegates and 10 ministerial delegates.

The time and place committee reported Dallas Center, Iowa as the place of the 1931 conference and recommended that the time be changed to Friday, Saturday and Sunday of the first full week in October. This report was later amended to start the conference on Thursday evening and get all conference work out of the way to leave Sunday for an inspirational meeting. This change in time was recommended to enable our young people to be present and participate in our conference. The report was adopted by the conference.

Motion was passed to assess each church 10 cents per member as per last statistical report, to defray the traveling expenses of our College Trustees to the annual meeting at Ashland, Ohio.

The report of the special committee appointed at the 1929 conference in regard to constitution and by-laws was read at this time. Constitution and by-laws and sections of the rules adopted by the National Conference were read. The report of this committee was adopted and the adoption of the same must be made by the churches before they can be seated at the 1931 conference. Brother S. M. Whetstone, Brother A. R. Staley and Brother E. Forrest Byers were elected conference trustees for the coming year.

Delegates were instructed to go home and have their churches adopt the constitution, by-laws and manual of procedure immediately and report same to the Conference Secretary.

We were favored with a vocal duet at this time by Brother and Sister C. C. Grisso.

Rev. Geo. E. Cone brought us the sermon of the morning in the form of a Bible lecture. Subject—Jesus Christ through the Ages.

The world has lost its sense of sin. "In the beginning was the Word, and the Word was with God and the Word was God." This same word was Jesus Christ. We have several appearances of the Angel of the Lord between the creation and the appearing of Jesus Christ in the flesh. This angel of the Lord was undoubtedly Jesus Christ. He appeared to Hagar; to Abraham in the case of destroying the cities of the plain;

and to Moses in the burning bush. Other references are in Proverbs 10:19; James 1:26; Proverbs 24:9; Romans 13:23; 1 John 3:4; 1 John 5:17. Jesus Christ will be the same on through the eternities to come.

(To be continued)

DARWIN DISPUTED

Mme. Zavadsky, associate of Mme. Curie at the Institute of Radium in Paris, disputes the Darwinian theory of "the survival of the fittest." Darwin believed that nature experimented with various changes in living creatures, and chose the form best fitted to survive as the basis of a new species. But Mme. Zavadsky's experiment have led her to the conclusion that nature creates a brand new species spontaneously in a single individual without experimentation. She believes that nature is extremely conservative in these matters, and that our side forces cannot influence the formation of species. Which means, of course, that man is a distinct creation of God, as divine revelation teaches.

("I have created him for my glory, have formed him; yea, I have made him. Isaiah 43:7). —Rev. C. M. Elderdice, Methodist Protestant-Recorder.

3.5% INCREASE IN COLLEGE ATTENDANCE

Ramond Walters, dean of Swarthmore College, reports an enrollment of 871,184 431 colleges and universities in the United States, an increase of 3.5% as compared with the enrollment of last year.

According to Dean Walters, the explanation for the increase of 3½ per cent this academic year "probably lies in the continuous faith of the American people in high education and likewise in present economic conditions. When business and industrial openings are lacking for the children, parents who have savings are disposed to send them on to college."—The Evangelical-Messenger.

The Hearst newspapers expect to save \$100,000 a year by cutting out all large capital letters at the beginning of columns and other ornamental types. The saving will be in the time of linotype operator. Mr. Hearst expects.

NEW AND RENEWAL

This is the Month to Press the Campaign for both new and renewal subscriptions to THE BRETHERN EVANGELIST.

Put your church on the Honor Roll. Or, if it is already on, keep it on and enlarge, if possible, the number of your subscriptions.

We urge every pulpit of the Brotherhood, both of churches on the Honor Roll and those not, to give The Evangelist some public notice during this month. Tell in a word of its service to the church and announce, where the paper is not in every home, our special offer to new subscribers.

\$1.35 for new subscribers for one year.

\$3.00 for one new and one renewal for one year.

\$1.35 for new and \$1.50 for renewals for churches being put on the Honor Roll during the month of January.

THE EVANGELIST is loyal to every church interest; be loyal to it.

THE BRETHREN EVANGELIST

THE CHURCH PAPER

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|---|--|
| Keeps the membership of the Church informed on denominational matters. | Counteracts the vicious and unchristian teaching of newspapers and other secular literature. |
| Gives valuable publicity to the Church's programs and propaganda. | Furnishes illuminating and interesting expositions of the International Sunday School lessons. |
| Discusses vital questions of Church life. | Records the home going of those whom God has called from this life. |
| Challenges the Church to high endeavor and sustained effort. | Helps to fight the battles for morality and righteousness in civic and social life. |
| Cultivates the spiritual life of the readers. | Brings information of the movements and events of Christianity in its world wide impact upon the forces of evil. |
| Encourages religion in the home. | In short, it is devoted to the supreme task of establishing the Kingdom of Christ throughout the world. |
| Provides wholesome reading for the family circle, and for the children. | |
| Carries messages of hope and cheer to the discouraged and distraught. | |
| Maintains high ideals of Christian life and service. | |

BUT

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|--|---|
| Its ability to do these things is measured by the number of its readers. | Every local church should make as one of its major objectives the placing of the official Church paper in every home of the congregation and as many others in the community as possible. |
| Every congregation and community should be thoroughly canvassed for subscriptions. | The time to do this is now, if it has not already been done! |
| No other interest should lie closer to a pastor's heart than that of the Church paper. | |

THE BRETHREN EVANGELIST FOR 1931 IN THE HOME WILL BE ONE OF THE GREATEST ASSETS THE CHURCH CAN HAVE.

—Adapted from The Evangelical-Messenger.

The American Association for the Advancement of Science

THE CLEVELAND MEETING

By President Edwin E. Jacobs, Ph.D.

In company with some of the other members of the College faculty, I attended the recent meeting of the above-named association in Cleveland. I had attended the last meeting held in Cleveland some twenty years ago and have been a member ever since and have watched its growth and read its proceedings with keen interest. The American Association is a very large affair, there being more than thirty-five other learned bodies associated with it.

Among these is the Association of American University Professors which held its meeting just a few days before the meeting of the general association. I was much interested in this meeting as these men moved to stop the perfectly devastating activities of certain mountebank politicians who, when they happen to be in power, set out to dismiss teachers from the state schools for reasons which are, in many cases, trivial and wholly unjust. Not only has this happened and is happening now, in the South but has happened elsewhere.

But the action of this association is by no means unique, as other organizations have such action in mind. The Association of American Colleges of which Ashland is a member, has had for years a standing committee on academic freedom, as they call it, and it reports regularly, at least so far as I can remember.

The program of the Cleveland meeting of the American Association was a book of 288 pages, listing hundreds, perhaps thousands, of papers and addresses. One could not possibly have attended more than a very small fraction of the various meetings. I confined myself to the departments of which I am a member, viz., anthropology, sociology, and biology. In these, as in other sections, the addresses dealt with the recent advances in the various fields by men who are in the vanguard of their respective departments. In these sectional meetings as in the general meetings, I was impressed with the following:

1. The utmost courtesy prevailed. While discussions were sharp and in some cases, somewhat tart, yet there was no ill-feeling developed and when the battle of ideas was over, the participants never for a moment thought of bearing one another ill will. Nor did any, so far as I know, ever accuse the other of any degree of chicanery or bad faith. No one impugned the other's motives. All were given a fair chance and no hatreds were developed nor suspicions aroused. There was full and open discussion in order to arrive at the truth,—a rather wholesome lesson for all of us.

2. There was a love and respect for accuracy. One not acquainted with the methods of science, can hardly realize the care taken in order to handle truth aright. Opinions are not highly regarded but proven facts have full sway. That does not mean that there were no speculations nor philosophies advanced, but it does mean that dogma had small place. (I mean here by dogma, the theory that something is true simply because somebody says so). Theories and opinions advanced upon insufficient grounds received but small attention, for who cares what anybody thinks unless he has a good and sufficient proof?

In other words, the scientific spirit prevailed everywhere,—a spirit which is open, above-board and fair, and all because, as

Admiral Byrd said when he set out on that arduous voyage to the South Pole, "men want to know." There was absolutely no other motive at work than that man wants to know. And what is more, he will know, all legislation and propaganda notwithstanding. I am profoundly convinced that nothing will stop or even check the advance of science, nor should it be stopped.

I heard men speak who had spent the year in Africa simply to determine some rather minor point in science. Some were there from Alaska, South America and other places. Several came from Russia whose statements on the Soviet were worth tons of ordinary newspaper prints upon that subject. And so on, and on.

3. And what struck me as a bit unlooked for, was that these savants are trying to make life better. In other words, they are trying to popularize science and this, by two methods. First, by putting the obtruse facts of science in simple words for the common man. Certainly Professor Millikan, in his president's address on the disintegration and synthesis of the atom, strove to make himself plain to the person without much scientific training and succeeded admirably. Then in the second place, science attempts to add the genuine enjoyment and good of living. Everything known about science is put to the use of human welfare. Disease, invention, the family, race and race friction, international affairs, and other various forms of social adjustment were topics for discussion and on which there are constructive programs.

On the other hand, there was not a word said that could possibly be construed as favorable to what we commonly call the ills of life, viz., war, intemperance, sex immorality, race hatreds, vice, domestic friction, etc. Nor would this powerful organization use its influence to advance any of these things. Hence in a very large way, the association has a very important moral influence.

4. It holds an optimistic outlook, at least so far as I could determine. It has few misgivings about the future, for it has a program outlined far into the future. There were scores of papers and discussions which were incomplete because the final results lie far ahead and those of us who may be privileged to attend these meetings in the future may well expect to hear the results of these findings.

Are these learned men blind, that they have such an outlook? I think not, for they believe that there are resident forces at our command with which we can, in part, subdue and control nature. Is learning over? It has only just commenced. Great discoveries lie ahead. It is good to be alive now. It will be better to be alive when my boys shall have become mature men and I shall have passed on. About that I have not the slightest doubt, and that I take to be the outlook of all scientific men.

In the face of these and many other facts, what about religion? Is it decadent? I heard no such implications at Cleveland. Doubtless some of these men are careless about religion, but on the other hand many are as Christian and devout and orthodox as any of us. At this meeting, they were not dealing much with religion as such. They were interested in pushing back the

frontiers of ignorance, error, and superstition. Medieval obscurantism must fall before the white light of modern scientific search and as a result life will be more durable, happy, and wholesome. These are probably as far-seeing and alert as a contemporaneous group of men in America today, and in so far as they find the truth in that far everybody is better off, for as all "truth makes free," which, by the way is the motto of one of the learned societies affiliated with the General Association.

And when we shall come to find that truth—all truth,—issues from one Fountain Head, we shall be done with some of the now trivial distinctions and petty bickerings, and then shall we not be more at peace with this Great Source from which all power, and all energy proceed?

Ashland, Ohio.

Bibles Still Needed

In America there are still thousands of homes and many thousands of people who have never owned, or handled, or even read a Bible. Persons who live in older and well established sections of our country where towns and villages are close together and where the rural areas are evenly populated can hardly comprehend the distances which separate the isolated settlements in our western states.

One of the American Bible Society's colporteurs reports that he found homes where there were sons and daughters twenty years of age none of whom had ever handled what the Bible was, didn't even know it was a book and when they saw it had no idea what it contained. He also found communities that were only ninety miles from the nearest railroad, but equally as far from the nearest point where religious services occurred. After preaching in some of these settlements and leaving Bibles he was assured that his service "was the best thing that had ever come to town" and was urged to return.

A Little Story from Real Life

A colporteur of the American Bible Society found a man, past forty years of age, living alone in a miserable little shack on the railroad tracks in a mid-western town who said to him: "Clear out if all you've got

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GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class
matter at Ashland, Ohio

\$2.00 a year in advance

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1103, Act of Oct. 3, 1917
Authorized Sept. 3, 1928

“Seek Ye First the Kingdom of God”

It was Jesus who said, “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.” He never spake but wisdom of eternal import flowed from his blessed lips, but of all the golden words he ever uttered, none were truer than these, and none are more peculiarly suited to the men of our day. It is a warning against materialism, and never was such a warning more needed than now. The world was never so rich and prosperous and seemingly self-sufficient as it has become since the world war, and never was it so flooded with merry-making and pleasure-producing devices as now. Such a condition is not conducive to spirituality. When men grow rich and are given to pleasure, they soon forget God. When they seek “things” first, they do not seek God at all. And when they do not seek God, he becomes unreal to them and vanishes as an active, controlling force in their lives.

That these words of Jesus are intrinsically true, that the importance of seeking first the kingdom of God is established in the very nature of man, is well illustrated by the developments of our times. A lull has come in the world's prosperity when business is temporarily retrenched and the labor market is glutted, and because of it there has gone up a lamentation that some think is out of all proportion to the severity of the depression. Does that not indicate that men had been over-indulged materially and undernourished spiritually? We are not forgetful that material things are necessary to the physical life, nor are we surprised that men should seek redress from their grievances and correction of existing financial weaknesses and injustices, nor are we among those who would discourage, but rather are we with those who would encourage the proper expression of enlightened Christian conscience in such matters. The disturbing and disappointing thing is the spirit of bitterness, dejection and pessimism that a certain degree of distress can and has produced. We are concerned that there is so little reserve force on which to rely in a time like this. It points to the fact that in our prosperity we had largely forgotten God and that when the abundance of material goods was temporarily taken from us there seemed to be nothing left. We were wholly inebriated to the passing things of life; we had given first place to the seeking of “things,” and now we have no faith, no religious anchorage to hold us steady and to give us assurance. It is no wonder that some far-seeing and spiritually minded men, even in the business world, are telling us again and again that what we need most is vital faith in God, rather than new schemes for the correction of wrongs. They are but re-echoing the truths of the Master Seer of the ages, when he said, “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.”

We have an interesting corroboration of God's truth as well as an instructive analysis of the present situation by one of the outstanding minds of our day in financial affairs, but one who also has not forgotten God. It is Roger W. Babson, who speaks, as he spoke a few weeks ago through the columns of *The Living Church*. After pointing out that men are not only tired out physically, but are discouraged and lacking in faith, he observes:

A great mass of wage workers, executives, and young business people have never before witnessed a severe business depression. Ever since Germany declared war in 1914—with the exception of a very short readjustment period after the war ended—there has been a constant demand for labor. Not only was the supply of available labor reduced by the war; but an extra amount of labor was needed for rehabilitation work. Moreover, the willingness of American and other investors to purchase liberally foreign bonds as provided the funds for such rehabilitation. Today the situation is entirely different. A new generation—too young to enter the war in 1914 to 1918—has swamped the labor markets of every country; the rehabilitation work has largely been completed; and owing to the reluctance of investors to buy more foreign bonds, no money is available for new work.

In view of the steady work and easy profits which the above described condition made possible, this new generation has felt sufficient in itself. Sabbath schools and churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday. Hence, unlike previous generations, a large percentage of the people now unemployed, or losing money in business, have no faith upon which to fall back. When employed or making money, they did nothing to store up spiritual reserves and hence have none to draw upon, now that employment and profits have vanished. As a result, great masses of people are discouraged and know not where to turn. The material wealth upon which they solely depended has gone. They have no spiritual wealth upon which to draw and they are tired out physically.

It is the old, old warning, “Seek ye first the kingdom of God and his righteousness.” Materialism has been found wanting in the hour of man's need. Will he be driven by bitter experience to seek and appropriate the teachings of Christ? Possibly not. But maybe in this distressed state of mind, he may be more willing to hear, more receptive of the truth, if the church will, with increased passion and evangelistic fervor, hasten to take the message of the Gospel to every heart and home.

Mr. Babson goes on to say that “What is true of individuals is also true of nations.” And he illustrates by conditions in England, whose “courage and stability during the past centuries have been due to her religious faith.” He admits that that faith was sometimes “intolerant,” “abnormal,” and “misled,” but insists it was that faith, “crude as it was,” that “provided the foundation for England's power, growth and prosperity.” And he might have illustrated his point just as effectively by reference to the fact that it was a virile, vital faith that formed the ground-work for the mighty national structure of our own beloved land. But Mr. Babson suggests that the “real cause of England's present economic difficulties” may be “the lack of religious faith.” And he is supported by a quotation from a famous English correspondent, Albert Peel, who, inspired by conditions in England, wrote an article entitled, “An Age Destitute of Faith.” Mr. Peel said:

The other day I listened to a group of public men discussing the religious outlook in Great Britain. They were all of them men with peculiar opportunities for observation, and all had some claim to speak with authority on the subject. Some of them held that Britain could still be called a Christian nation, some that we should be wise to recognize that Britain was now pagan. But all agreed that the masses of the people now made no place for organized religion in their lives, and had no real religious faith. Many personal experiences were offered to illustrate the view generally accepted.

The churches still throw their doors open, but the people pass them by as they rush to their pleasures. Car and char-a-banc, golf and other games, fill up the day of rest and meditation, and millions live through Sunday as they do through the rest of the week, and never think of God at all. Truly, we live in an age destitute of faith!

Everywhere the same story is told, as every pastor could witness countless times over. One day it is a girl at college, who tells you that she is the only girl in her “set” who ever thinks of going to church. The next it is a youth, who believes that prayer is but the projection of one's own desires, and that life is controlled by instincts. The next two young married people, who ordered their married life without the slightest reference to considerations other than the physical and the material.

Twenty years ago Sunday schools were filled with children, whose parents, while perhaps making no religious profession themselves, yet believed it was well that their children should be taught the elements of the Christian faith. Now, in British cities, at any rate, we are surrounded by children and by young people in their teens who have never been near either church or Sunday school.

American pastors can judge whether that is a fairly accurate description of religious conditions in American cities, but Mr. Babson concludes that if it analyzes the situation correctly, “certainly preachers and churches can render a wonderful service at this time, both in England and America. More religion,” he says,—“rather

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than more legislation—is the need of the hour. The solution of Britain's economic difficulties will come, as in the past, when a great religious revival sweeps the nation." And if that is true of England, it is also true of America. Her greatest need, as her prophets have been declaring, is for a great revival of religion, a revival that will start with the church and go on permeating the whole lump of society until it influences men in positions of power and wealth as well as in the common walks of life. It is not just a brief stampede of a community by artificial methods that is needed, but a revival that is heaven-born, a revival that is fostered by holy living, intercessory prayer, passionate preaching and personal evangelistic effort, a revival with a persevering zeal that never grows weary of seeking the souls of men and of broadening and deepening religious lives, a revival that aims to win them for godly living and faithful service as well as for a home beyond the skies. It is to "seek first the kingdom of God" that men need to be taught.

(Continued on page 8)

The New "Gospel Messenger"

With the first issue of the new year and the first number of volume 80, our old friend, The Gospel Messenger, appears in a new dress, having laid aside the long styles she has been wearing and taken on new clothes of the most modern and comely type. She now appears in magazine size of 32 pages, two columns each, the pages being slightly smaller in both dimensions than the Evangelist page. All the old and valued departments are retained and in addition the missionary magazine, for many years published as The Missionary Visitor, is merged with the Messenger. Another improvement is that the paper is printed on a nice stock of white paper. Altogether, it is a most attractive make-up, a convenient size, and a decided improvement in every way and we congratulate the editors on it. Still more important than the beauty and convenience of the new arrangement over the old, is the merging of the missionary magazine in the church paper, because it makes both for efficiency of service and economy in publication. Its constituency will now be served with missionary news and missionary articles every week instead of only once a month and this missionary material will go to all the Messenger readers instead of being limited as hitherto to Missionary Visitor readers, and more than all, the interest of the church will be centered in the one publication. It is a wise move and our Elgin Brethren are to be congratulated on having taken it. Other churches have done and are doing the same thing, and we will be wise when we begin to move in the same direction.

EDITORIAL REVIEW

Brother W. S. Baker of Lydia, Maryland offers to exchange revival meetings with some pastor conveniently located.

We call the attention of Ohio pastors to the announcement and information regarding the Ohio Pastors' Convention and the Duncker Fellowship Meeting at Columbus, January 19 to 22, and also to the fact that all members of the two groups are requested to cooperate in making Brethren Headquarters at Hotel Columbus.

The Conemaugh Christian Endeavor society has been a real factor in the church's life for some time, but it is especially alive and active since the coming of Brother W. H. Schaffer as pastor. It is a splendid report they give us this week. We congratulate them, and we urge other good societies to send their reports to the editor of that department, Brother C. D. Whitmer.

Brother S. E. Christiansen writes of his work at Allentown, Pennsylvania, where he is giving his best service to a difficult field, and that, without apparent discouragement. While his members are small in numbers, yet they are loyal and devoted, and he has confidence in them. May God bless such men as he who are faithfully upholding the cause of the smaller but needy churches.

Brother B. F. Owen tells of the good meeting he conducted at Brighton, Indiana, where Brother C. D. Whitmer is the faithful leader, and who reported in a previous issue the twenty-three additions to the church and the church's appreciation of the service of

the evangelist. Mrs. Owen added her singing talent to the meeting during part of the last week. Brother Owen is pastor of the Nappanee church and is now engaged in a meeting at the nearby Gravelton church. He requests your prayers.

"What's in the Brethren Teacher"? Dr. Bame, the Sunday School Editor, tells you on the Sunday school page. Be sure to read it for some of our people do not seem to know. Then, when you have read Brother Bame's article, read his publication and you will be delighted to discover how much really is in that Teacher's magazine and how much worth-while it is. Every Brethren Sunday school teacher who teaches a lesson that is set forth in our quarterlies, needs that "Teacher."

The last Sunday in January is Publication Day, when General Conference has authorized the Publishing House to come before the churches for an offering to apply on the purchase price of its building. It is the duty of every church to make a contribution to this worthy cause. Your Publishing House has no other source for appeal than the churches it seeks to serve. If you think on the service it renders, we believe you will be glad to respond as you are able on January 25th.

Brother R. Paul Miller writes of his evangelistic campaign at the Second church of Los Angeles, which is shepherded by Brother A. D. Cashman, who made his report in last week's paper. Though twenty-five were added to the church Brother Miller believes the real harvest is yet to be reaped, and is confident of the pastor's ability to take good care of the reaping. The church, he says, has a splendid field and under such worthy leadership, we may expect it to go steadily forward in the realization of its large possibilities.

If your church does not have your church paper on the budget so that it is going to every home of the congregation, we urge you to make an every-home canvass of your congregation before the month of January is past. During this month only the special rate to new subscribers is \$1.35. Anyone wishing to renew his paper and make a gift of a subscription to one not taking the paper, may do so at \$3.00. If putting the Evangelist on the Home Roll, all renewals will be \$1.50. Do it now. Opportunity is passing.

Brother L. V. King writes of his work at New Lebanon, Ohio where he has completed five years of efficient ministry and entered upon his sixth year's service. The church building has been enlarged and the membership has been much increased during his pastorate thus far and in spite of the present depression the church is keeping pace with the progress of former years. The immediate objective, he states, is to build up the present membership in loyalty and in the faith, and in that he is following faithfully in the line of the true pastor's function. His church cooperated in the Miami Valley Bible Institute and observed the Christmas season by appropriate programs.

It is good to note that some churches are still reporting gifts to the building fund of our church in Washington, D. C., as the financial statement of Brother Elmer Tamkin, treasurer of the Building Campaign Committee, shows. Doubtless others who make no offering, or who find they can make additional gifts, will find this Washington Committee in a receptive mood. Of course, all expect to give them another lift—a real one this time—when called upon again according to the action of last National Conference. The Conference Committee in charge will notify us in due time, but until then, if any are considering adding to the showing of the first year's offering, be assured the cause is worthy of your best.

The Home Mission receipts for the month of December, as reported by the Secretary-Treasurer, Brother R. Paul Miller in this issue, show the neat sum of \$5,545.82. There are some evidences of real sacrifices having been made to put the offering above that of last year, but in the main, it seems, the period of depression is having its influence on giving. Whatever the total results may prove to be, we believe it is safe to say that the cause of Home Missions has been laid upon the hearts of many of our people in a new and more intense way by reason of the persistent propaganda carried on by Brother Miller and his Home Board associates, and with this as but the beginning of a persistent campaign carried through the years, it must inevitably mean a stepping up of church extension.

The Old Path In These Modern Times

By Frank Gehman

Read at the Pennsylvania District Conference held at Pittsburgh, October, 1930),

We pride ourselves today that we live in "these modern times." But is that a new pride? Has it belonged to us alone? I think not. Did not our fathers talk of the amazing progress of their "modern times"? And what of their fathers? To those who lived then it was a "modern" time when crude ways of transportation replaced till cruder ways; when still laborious methods of work replaced yet more laborious methods; when centralized industry began to do away with local handcraft; when the magic-believing and imaginative alchemist removed aside, not willingly but nevertheless removed aside, for the advent of the predecessor of the present day physicist and chemist. It was during a modern time that the monk of Vittenberg defied the machinations of Rome, and likewise when a Genoese sailor, sailing under the Spanish flag, conquered the superstitious fear of the western sea by sailing into it and returning. The Romans of Caesar's day talked of "modern times." And the Grecian civilization which had preceded it, was it not modernistic in its turn? Ancient Egypt of the Pharaohs was a "modern" nation once upon a time. Yea, and when reading of the recent discoveries of the remarkable achievements of the age-old civilization of Urr of the Chaldees one can almost hear them vaunting the modernism of their times. It was a modern day when the sickle displaced hand plucking of the spikes of wheat and barley, if there ever was such a day. It was a modern day when the hand sickle gave way to the scythe. Another such day when that wonderful improvement, the cradle, began to be used. And, then, in their modern times, our grandfathers welcomed the reaper. It was still a modern day when the self-binder came with its improvements. Then the eight-foot, then the ten-foot binder making possible formerly impossible acreages of grain. Behold, then, in "these modern times" the giant header and combine, drawn by from twenty to forty head of horses or mules; or by a powerful tractor, which cuts, threshes, winnows and sacks in one operation many acres of grain in a single day's time. All of which goes to say that by "modern times," we simply mean materially and industrially progressive periods of man's history. They are modern, not in relation to the periods which are to follow, but in relation alone to those which have gone before. Oh, these modern times!

Then there is the Old Faith. It is sublime. It is beautiful. It is saving. It is ever new and fresh to us, yet ever changing in its essence. Of course by the Old Faith we mean "the faith which was once for all delivered unto the saints" (Jude 3b). To speak of the Old Faith and to mean aught else is but the camouflage of tricksters. Paul emphasizes as the two cardinal features of his Gospel preaching the death and the resurrection of our Lord Jesus Christ (1 Cor. 15:1-4). Thus, if we are subscribing to the Old Faith, we are insisting upon the truth of these two basic and fundamental facts of Christianity, namely, the death and subsequent resurrection of our Lord. We are confident believers in all their implications. And, if believers in, we are also devotees to their eternal truth. If we adhere to the Old Faith, we dwell in the shadow of the Cross and rise up daily in the glory of His Resurrection. The Old Faith, then, is nothing more, and not one whit less, than the faith of the New Testament saints. It is completely centered in Christ.

Now where does the Old Faith stand in "these modern

times"? Some would confidently assure us that Christianity is now in its dusk, that its twilight hour has come. Modern developments in modern times, they say, have left no room for the antiquated things of a dry, and some say, doubtful, record of the past. The time of "kidding" ourselves along has ended, if we have sufficient intellectual attainment to see it, they, sometimes not too courteously, tell us. A modern world must have modern things. How ancient is this "modern" cry! Without hesitation, Christianity is ruled as anti-modern. We are reminded that we have leaned upon the crutches of Christianity too long already, and that these crutches are now hopelessly broken over the bar of man's increased knowledge. Of this they must inform us, for it seems evident to them that we do not know it. Alas, is there no place in modern life for the Old Faith?

To endeavor to answer this last question on a philosophical basis is a waste of time to all, unless it should chance to prove profitable to the philosopher himself. It must be answered upon a basis of recognition of God's revelation. Man's opinion may be of some import, but we do not know when it is trustworthy. God's revelation is always trustworthy. His Word tells us certain primary things about man. Adam sinned (Gen. 3). All since him have sinned (Romans 3:23), and fallen short of the glory of God. All are under the judgment of God (Romans 3:19). No man can be saved from under this judgment by his own good deeds, no matter what they may be (Romans 3:20) Thus we find man "having no hope and without God in the world" (Eph. 2:12). This is the picture of the natural man. It is God's picture from God's Word. Man would paint a nicer looking, even if a less true, picture of himself.

The Bible is an old book, as man's history goes, and these are modern times in which we live. Does not that alter these matters? To which I answer, emphatically, "No." Repeating: By a modern period we simply mean one which has, at this latest moment in history, attained a standard of material progress and advancement exceeding any and all preceding periods. It is essentially material. It is not spiritual. On the other hand, the fact of man's sinfulness is a spiritual fact. To be sure, in the one case the spiritual is affected by the material, and in the other the material is affected by the spiritual. Or, further, to be progressive in the material realm may alter man's spiritual capacities, whether for good or bad is not to be discussed here. Likewise, to prosper spiritually changes man's relation to the material. Yet does it not remain true that "these modern times" are primarily material, and that man's relation to God is primarily spiritual? That is easily admitted to be true.

Now let us go a little farther. Adam's first wardrobe consisted of fig leaves plucked from a convenient tree. Perhaps ours is made up of products from many distant parts of the earth. But it is still true that Adam sinned. Abraham walked, or rode a camel on that long tiresome journey from Ur of the Chaldees to the Promised Land. If we are in a hurry, we may eat dinner in New York city, board a fast night flyer and waken up for breakfast in Los Angeles shortly in the future. Abraham was one of those "all" who sinned and came short of the glory of God, and so is the man who may fly from the East coast to West in a few hours. A man may own the most expensive model of the wonder working radio. However, he still belongs to that "all" which is under the judgment of God fully as much as do the Indian runners who must

relay messages from one post to another by means of their own fleetness. An engineer has just completed a new forty-eight cylinder automobile motor with which he hopes to break all existing speed records. Perhaps in a few weeks, though, a new engineer will build a yet greater one. But both are spiritually condemned unless they have individually found the Savior of men's souls. For a millionaire to endow an institution of learning does not of itself save the man. To instruct young folks in scientific and intellectual attainments alone gives neither instructor nor student God and hope in either this world or in the next. You see the point. We have made great progress in "these modern times," but men need salvation through Jesus Christ just as badly as ever.

Jesus Christ came to seek and to save the lost (Luke 19:10). He came to give his life a ransom for many (Matt. 20:28). While we were still enemies, "yet sinners," he died for us (Rom. 5:6ff). He was delivered up for our trespasses, and was raised for our justification (Rom. 4:25). His was a purposeful mission, ordained of a purposeful Father, attended by a purposeful Spirit to fulfill a purposeful end in a purposeful scheme of things. The mission was to redeem, to save men. Men were redeemed. Men have since been redeemed. Men are being redeemed today by the same Power. The sacrifice was made once for all (Heb. 7:27b). Salvation through Jesus Christ is eternal. Our Lord promised the dying thief forgiveness for his sins. The Apostles offered their hearers salvation through the Name. We have their testimony that they were saved. We have the testimony even in these modern times of the saving power of the Blood. Man's material progress cannot change the fact that man needs a Savior. Man's intellectual attainments do not lessen the fact that the blood of Christ has power to cleanse from sin. What are our modern times? Certainly they are convenient, but do they reconcile us to God? Reconciliation is through One, even the Son of God. Today, as then, there is no "other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12).

Man is under judgment, and he cannot escape that judgment of himself. Jesus Christ can save all who believe on him, while man cannot even save himself. Here is a need nearly as old as the race and a remedy planned before the need was manifest to man. We cannot escape the need no matter how much we like to think ourselves above it. Why, then, should we try to close our eyes to and deny the remedy, the Shed Blood? Yes, there are modern times, but man's spiritual needs are as acute as ever they were. There IS a place, then, in these modern times for the Old Faith. Never has it been needed more, by which we do not mean to say that it has ever been needed less. "These modern times" are materially progressive, but spiritually retrogressive. They are unbalanced; they are off center. The Old Faith alone, centering as it does around the Person of our Lord, can restore that balance. Did you ever see a high speed emery wheel going gradually off center? More and more rapidly it wears and slips out of balance. Traveling at one, one and a half, or two thousand revolutions per minute the strain increases until with the shrillness of demoniac despair it lets go, driving, driving its pieces with relentless fury against all that is within its path. What was wrong? Just off center, just unbalanced. "These modern times" are off center. Why? Because they have left behind the Old Faith, their greatest need. If you would be the world's benefactor, if you would help meet the deepest need of "these modern times," join in making known to it the Old Faith, the faith of the New Testament saints, de-

claring with Paul, "I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

Krypton, Kentucky.

Sunday School Valuations

By Lillian E. Bowers

(A paper read at the Northwest District Conference and requested published in *The Evangelist*.)

(Continued from last week)

We must face the work and the discouragements with all the enthusiasm we can muster. So enthusiasm is another valuable asset in our work. If you are not enthusiastic in your work, then determine to become so. As though you were. Sit down to the preparation of your lesson with a smile and a cheerful heart, go to your class in the same manner and mood and before you realize it you will have become genuinely aglow with enthusiasm and your enthusiasm for your subject will enkindle in your pupils' minds a like enthusiasm, for enthusiasm is contagious.

The successful teacher is regular in attendance and early in arrival at school. The few moments of informal talk before the service begins you cannot afford to miss as it gives such a good opportunity to come to know your pupils intimately. Practically all teachers who hold their pupils by winning their loyalty, give considerable time to them outside of class.

Rev. H. B. Whipple explains how he won the hearts of many railroad men when a minister in Chicago. He called on one of the chief engineers of one of the roads and asked for advice as to the best way to accomplish his object. "How much do you know about a steam engine?" the latter asked. "Nothing," he replied. "Then read Lardner's Railway Economy until you are able to ask an engineer a question about a locomotive and he not think you a fool. He followed the advice, and in due season went to the roundhouse of the road, where he found a number of engineers standing by a locomotive which a fireman was cleaning. Questions followed, and in less than an hour he had learned more than he had from the book.

In leaving he said, "Boys, where do you go to church? I would be glad to see you at my church, and if at any time you have an accident, or need me, I will gladly go to you." The next Sunday every man was in church.

Do we care enough about winning the respect, and interest and friendship of our pupils to go to do likewise?

To make good we must always be learners. A growing teacher does not have a closed mind. It is often taken for granted that the experienced teacher is necessarily the best teacher, but this is not the case. To the experienced and inexperienced alike the Book and the pupil must be fresh and wonderful. Methods must be bright and changeable and the preparation of each lesson, however familiar it may be, must be fresh and thorough.

A psychologist once said, "I want my pupils to drink from a running stream and not from a stagnant pool." An experienced teacher who relies upon already acquired knowledge of a lesson and upon teaching it in the same manner as it has been taught before, is not a good teacher, for a good teacher is always a learner.

A successful teacher never complains of inattention. He compels attention by making the lesson interesting like to think of the small boy who was taken to hear Spurgeon and after sitting quietly in the pew for a time suddenly said to his companion in clear childish tones, "Is Mr. Spurgeon talking to me?" What a compliment to the great preacher!

A college student said of a professor one time, "He carries the ball too much himself in class." One of the greatest temptations that comes to a teacher is to carry the ball all the time himself. It is so much easier to lecture than to teach, so much easier to talk than to get the pupils to talk.

The value of pictures and illustrations for young pupils has long been conceded above price, but we are all children when it comes to pictures and illustrations. Pictures often suggest ideas more telling than can words. A returned missionary was giving a short talk in Sunday school. A small boy before him paid no attention to what was being said until the missionary held up a card with a black circle on it and a small white dot in the center. He said the black circle represented the heathen and the small white dot was the Christian workers who were trying to evangelize them. Years later the boy said he remembered no more of the talk but he did remember of saying that night that he might grow up to be a man and go to the heathen lands to help the little white spot be larger.

In planning our lessons let us use variety, for great is the interest of the unexpected. Perhaps you have heard the story of the teacher who believed in holding his scholars responsible for some share in the lesson period and always asked the same one about the geographical setting, another one about the historical setting, and a third about the Orientalisms, etc. Where is the lesson located? Is the question Ned was always asked to answer, and when that was out of the way, he gave but listless attention, if any, to the remainder of the lesson. One Sunday teacher Ned had been absent the teacher asked instead, "Where were you last Sunday, Ned?" and Ned answered in an abstracted manner, "Nine miles southwest of Jerusalem." Certainly that teacher's method did not tend to give his pupils all their minds nor bodies. So let us keep variety, doing things in different ways, with the pupils always listening to see what is next.

Jesus made great use of stories and illustrations. What would have been the result if, in answer to the lawyer's question, "Who is my neighbor," Jesus had said, "A Samaritan is thy neighbor?" The lawyer would likely have remained firm in his conception that only an Israelite was neighbor.

What if Jesus had made an appeal to reason? Would the lawyer ever have made the admission he did? But instead Jesus appealed to the man's conscience by means of a story. By that story he made him see the truth and answer his own question. Stories are not for children only; they are for grown-ups as well.

Not only must we illustrate our teaching by stories and pictures, etc., but our lives must demonstrate the truths we teach.

Among the unfavorable moral symptoms of the day in which we live is that of irreverence and disrespect. All Christian workers have upon them a tremendous obligation to seek to correct this tendency. We must ourselves set at God's Word and his house with honor and reverence. The reverence and honor for God and his Word cannot be taught directly but chiefly by example. The whole atmosphere of the Sunday school should be one of reverence and honor for God.

It is a priceless heritage to have been brought up in an environment where God is loved and worshiped, where the church is revered and where ministers of the Gospel are spoken of with respect.

Someone has said that "actions speak louder than words" and that teaching, when not upheld by right living, is worthless. Again, someone says, "How can I hear what you say, when what you do rings so loudly in my

ears"? Only that teacher who both is a Christian and knows why he is a Christian, who has a true and adequate knowledge of the Book as a whole, and has thought through, as well as lived through, its teachings, will be sure to get the meaning of each lesson and to teach it with effectiveness and power.

What is taught, if it is really of value, should be put into every day practice. Perhaps you have heard of the swimming school where the art of swimming is taught without any water. The youths are drilled in the correct movements to make when swimming. A young man who completed this course was asked what happened when he first tried to put his knowledge into practice in the lake and he replied, "Sank." So let's not have that as our method of teaching but rather teach the lesson combined with the true value of practice.

A small boy who saw a long worm on a sidewalk, said, "I wish I could kill them all dead, every one in the world!" His father told him how useful such worms are, told him how they burrow in the ground, making passages for the air and water and loosening the soil so plants can grow more easily. The boy suddenly started off and the father asked where he was going. The boy said he was going to put the worm on a stick and carry it to the garden for it might as well be working. That father had taught that lesson well.

The weak point in the work of many teachers is failure to lead pupils into actual Christian service.

The real value of the Sunday school is to prepare its members to live each day, in accordance with the spirit and standards of Christ, to bring out in each lesson the practical points for every day living.

Sunday schools exist to tell the good news of God as revealed in the life of Jesus Christ. They exist to make Christian characters.

Prof. Drummond was once asked to name three courses of study which might be recommended to Christians for spiritual profit. After a few moments of thought he replied: "I would recommend that they study first the Life of Jesus Christ; secondly, the Life of Jesus Christ; and thirdly, the Life of Jesus Christ." And was he not right? Can the spiritual life thrive without the continual study of the Life of Christ?

The spirituality, the penetration, the power of this marvelous Gospel will grow upon you with every fresh study of it.

True love for God and his Word can only be shown or taught through real living or doing. Jesus said in John 14:15, "If ye love me, keep my commandments." To live such lives prayer is indispensable. It can not be neglected without spiritual loss. When prayer is neglected spiritual weakness results. One cannot be useful and fruitful for God unless he spends much time in prayer.

Spurgeon said, "I owe my success in the Gospel to the Gospel I preach and to the prayers of God's people." Individuals and churches are powerful in proportion as they are prayerful.

Indeed the Bible school yields a far reaching influence for good and the Bible school teacher has a most blessed opportunity for far reaching service. Thousands upon thousands are being constantly helped and blessed through the faithful Sunday schools and eternity alone will reveal how many young lives have been saved through its instrumentality.

"Sow a thought, and you reap an act;
Sow an act, and you reap a habit;
Sow a habit, and you reap a character;
Sow a character, and you reap a destiny."

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

Part II

THE OLD TESTAMENT FEASTS TYPICAL OF THE LORD'S DAY

Among the sabbaths of the law, the feast of first fruits was typical of the resurrection (Lev. 23:10-16; 1 Cor. 15:20). The harvest feast of pentecost, seven weeks later, was typical of the Holy Spirit (Lev. 23:15-22; Acts 2:1-4). These feasts both came on the first day of the week, as did also their fulfillment in the resurrection of Christ and the coming of the Holy Spirit. They teach us that we must first find rest in God and then work for him. Risen with him we may labor with him.

So important is this teaching that it is also embodied in another rite, that of baptism which replaces circumcision (Col. 2:9-13). Baptism represents our resurrection with Christ (Rom. 6:4), and the "imposition of hands" which accompanied it represents the gift of the Holy Spirit (Acts 2:38; 8:14-18), the two together representing the beginning of the Christian life and the fruit of the Spirit which follows. In this dispensation of grace the new life is the first gift (Rom. 6:23) and the gift of the Spirit in whom we labor is the second (Acts 2:38; Titus 3:5-8). The Lord's Day of rest precedes the six days of labor.

If the Jews had accepted Christ the prophecies of his suffering would doubtless have been fulfilled by his being crucified by the Romans. His resurrection would have followed, and also (on the day of Pentecost) the complete fulfillment of the prophecy of the outpouring of the Holy Spirit (Joel 2) instead of only "the earnest of our inheritance" (Eph. 1:13, 14).

The last three prophetic feasts of Lev. 23 would then have been fulfilled in their order at once instead of awaiting the return of the Lord at the end of this dispensation.

The feast of trumpets (Lev. 23:22-25) is a type of "the last trump" when the Lord shall return, bringing the deceased saints with him and gathering the living saints to himself (1 Cor. 15:52; 1 Thess. 4:14-17; 2 Thess. 2:1). A writing attributed to Mathias, one of the seventy, says that this will occur on the Lord's Day. This is the day of the feast of trumpets (cf. Ex. 12:1-6); Lev. 23:24, lunar time). There can be no more fitting time for the Lord to return than on the Lord's Day when his people are gathered together to worship him.

Then, to announce the Jubilee year the "great trumpet" was blown on the day of atonement, nine days after the feast of trumpets (Lev. 25:9). The jubilee year was the first after each seventh sabbatical rest year for the land and thus corresponds to the eighth day or Lord's Day and is typical of the kingdom age. This will be ushered in by the regathering of Israel at the sound of the great trumpet (Isa. 27:13).

Then the Feast of Tabernacles (Lev. 23:39-43) was a memorial of the booths of the wilderness journey, to be observed in the kingdom age (Zech. 14:16), doubtless as a type of the coming city wherein God shall dwell with men (Rev. 21:3). But the feast of tabernacles began and ended on the first day of the week, the Lord's Day. It is prophetic of that new order in Christ who gives eternal rest. And the Lord's Day, which is its symbol, and the day of his glorious appearing to his church, and of the inauguration of the jubilee age of his kingdom will be the glorious independence day of the age to come.

The Light of Prophecy

The prophecies offer us a "sure word" but it is necessary to compare them, for they are not of "private," that is, separate, interpretation (2 Peter 1:19, 20; Luke 24:44; 22:37). In the prophecies both the rest and the day of rest for Christians is announced. Let us first study Isaiah 28:12-14. "This is the rest; give rest to the weary."

In this passage we may note the following points:

1. Comparing vs. 11 with 1 Cor. 14:21 we see that the prophecy refers to the coming of the Holy Spirit on Pentecost.

2. The Spirit brought rest because he gives life (John 3:5) and victory (Gal. 5:14-16, 22).

3. This rest is first necessary in order that there may be works (Luke 24:49; John 15:5).

4. We receive the Spirit, not by works, but by faith (Gal 3:2, 14).

5. The Spirit came on the first day of the week, sanctify the Lord's day, the resurrection day, as the day of rest and worship for the Lord's body, the church (Acts 2:2; Lev. 23:15-22).

Let us next note Psalm 118:19-24, "This is the day that the Lord hath made. We will be glad to rejoice in it." Here we may note:

1. That the "door" of verse 19 is Christ (John 10:1) and the entrance is by faith (Eph. 2:17, 18; 3:12).

2. The "righteous" of verse 20 who enter, are clothed with the righteousness of Christ (Gal. 3:27; Rom. 9:30-33).

3. The praise of verse 21 is that of believers who through faith have entered into rest (Heb. 4:3).

4. The "stone rejected by the builders of verse 22" is Christ (Matt. 21:42).

5. He was "made the head of the corner" by his resurrection from the dead (Rom. 1:4; Acts 3:15). The resurrection day is therefore the day here prophesied. This was the first day of the week (Mark 16:9).

6. This day was to be celebrated. Speaking prophetically of believers the psalmist says, "We will be glad to rejoice in it." This cannot refer to the one day on which Jesus rose, for the church was not yet formed. Besides "the door" and the "righteousness" and the "stone": all of the entire dispensation. So must the joyful worship be. As the exodus from Egypt was celebrated the weekly day of rest, (Deut. 5:15) and was a perpetual memorial for the dispensation, so also the Lord's day is the weekly day of rest and worship and a perpetual memorial of the resurrection, which was the only sign given to the Jews (Matt. 12:39, 40). How can a sign be perpetual if it is not celebrated or continued perpetually?

7. Believers also rise spiritually (Col. 2:12) and enter the rest of God through faith (Heb. 4:3) and keep "the day that the Lord hath made." This is that "other day" of Heb. 4:8. Being "another day" it cannot be the same day as the previous rest day. Being "a certain day" it cannot be just any day of conversion. It is the day that the Lord made, and he made it by his resurrection and the gift of the Holy Spirit. Well may we be glad and rejoice in it.

"Seek Ye First the Kingdom of God"

(Continued from page 4)

Roger Babson's final paragraph is significant for those who are concerned about the improvement of material conditions, but have not thought of the spiritual:

People should understand that before prosperity can reach there must be a renewed interest in the spiritual life by both individuals and nations. Nations should realize that the world has always possessed raw materials and labor; but has been pros-

ous only when the people have been actuated by a religious faith to use these resources for advancement and service. This is the law of life and now is the time when it should be taught in churches, schools, and colleges.

If a revival of religious life and faith is necessary to a return of temporal prosperity, how much more ought we to seek first the Kingdom of God and his righteousness, not primarily that God may add to us "these things" that are needed for the physical welfare, but that his kingdom may be advanced and his righteousness may prevail more and more in the hearts of men everywhere.

SIGNIFICANT NEWS AND VIEWS

DO NOT FAVOR PROHIBITION REFERENDUM

National leaders of the prohibition cause have decided against the proposal to submit the question to a referendum. This is a wise decision. The difficulty and expense of holding such a referendum would be great. No provision is made in the Constitution for submitting an amendment to the people to obtain an advisory opinion concerning it. There is no reason to think that the wets would be any less determined to work for repeal than they now are, or that the dries would find less encouragement to continue their support under their new unified Organizing Board of Strategy. The fight will go on without any referendum.—Christian Advocate (Nashville).

A JUDICIAL DECISION

It would be foolish to deny that the decision of the United States District Judge William Clarke, declaring the Eighteenth Amendment illegally adopted, is very disturbing. Happily this young man, for we read he is under forty, has not the final word. Without claiming knowledge of Constitutional law, we read and we think the United States Supreme Court decided unanimously exactly counter to Judge Clarke's decision upon hearing the same arguments presented to them. There is no doubt that with ample means and great legal ability at their disposal, the repealers are going to pound, rattle and bombard every door to allow the entrance of the liquor trade. The pity is that so many of high standing are lending their respectability to the effort. When the United States Supreme Court decides, we will find out whether Judge Clarke is right or wrong according to law.

In the meantime, it behooves believers in prohibition to keep cool, work, give and pray, that the curse of legalized selling be not again put on our land. Abolish the Eighteenth Amendment, and the saloon comes back. Make no mistake about that. More than half the repealers want it back, and they will over-rush the respectables who think they can sell liquor without attendant evils, so they will not be heard of. This is a judicial decision, and we respect our courts. We will wait until the real court speaks at Washington.—The Presbyterian.

THE THEATER DISCUSSED BY A BISHOP

The strictest Puritan never gave utterance to a more vigorous denunciation of the stage than that recently hurled forth by Bishop V. T. Manning, of New York. To be sure, he defended, the theater is an ally of the Church in producing human goodness—a view which we do not at all share, but he vigorously declared that something must be done to put an end to the vile and filthy plays which now disgrace our stage."

He went on to denounce, along with "these filthy plays," "many of our present-day novels," "dwelling upon matters of sex" as "a sin against art, as well as against decency and against God." He declared that "our filthy shows are powerful educational forces for immorality and obscenity."

He advocated suppressing such plays, but we judge the Bishop has undertaken a difficult job. We have never believed that the theater could be used as one of the "greatest allies of the Church" or good. It is essentially unreal; and if it tries to portray reality that is just the point at which it usually becomes offensive. For, the stage will not draw unless it is sensational. That is just the opposite to that which causes people to go to Church. Probably there is no lesson attempted by the stage that could not be portrayed in a thousand-fold healthier way by the direct method of teaching and preaching.—The Christian Evangelist.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Mark 11:15-19. The house of prayer. In these days of "programs" our churches are filled with such varied activities that we are again in danger of forgetting that primarily the church is after all a house of prayer. It would be well, in planning the various activities of our churches, if we would weigh against them the things that Jesus here so utterly condemned, and see if they are really worthy. Let us remember, too, that our bodies are really houses of prayer, and may we permit nothing that would in any way commercialize or de-grade them, lest we be called to account.

TUESDAY

Mark 11:20-26. The secret of answered prayer: sufficient faith, and God's will. Prayer is not a means of gratifying our selfish desires at the expense of others, "getting something for nothing." It is rather putting ourselves so in line with God's will that we may know that we shall be blessed in the working out of his will. This would, of course, include forgiveness for others, even as we hope for forgiveness ourselves. May thy will be done in our lives!

WEDNESDAY

Mark 11:27-33. At first thought we might wonder why Jesus did not give these jealous Pharisees a straightforward and unmistakable answer. The reason is quite obvious: namely, that he had done so so frequently that it would only stir up further strife to argue with them. If he said his authority was from heaven, they would immediately have accused him of blasphemy. May we have wisdom from on high today in dealing with the jealous ones, both within and without the church.

THURSDAY

Mark 12:1-9. The parable of the vineyard pictures exactly the Pharisees and those who had come before them. God had made them a chosen people, tenderly cared for them, sent his prophets to lead them, and finally his own Son, and all of them alike had been stoned and killed. This could only mean their own destruction. It would not be so bad if such deeds had perished with the Pharisees, but we fear that too much of the same thing is being done today. Lord help us that we may never withhold from thee that which is thy right!

FRIDAY

Mark 12:10-12. God's workings are many times beyond the understanding of human minds; although these verses make special reference to our Lord, there are every day many ways in which the things that men had despised and refused are still brought to pass.

There is nothing more precious than a conscience void of any knowledge of offence; there is nothing more damning than a conscience bearing certain knowledge of wrong doing. The Pharisees' own consciences were not slow to realize that this parable was meant for them, and their evil conscience drove them to still greater sins. May God help us to understand and work in harmony with his will!

SATURDAY

Mark 12:13-17. Again, Jesus' reply was not merely a clever trick of words, in order to escape the trap of the Pharisees; it was a statement of a vital principle of Christian living. The Christian has certain duties which he owes his government, and there are certain other duties which he owes his God. Properly, neither overlaps, and both are binding. God help us to properly discharge our duties to both!

SUNDAY

Mark 12:18-27. Our Father, may we this day forget our little quibblings and by a more perfect knowledge of the scriptures strive to realize more of the power of God. May we realize that the God who created and controls the universe is not a God of the dead, but a God of the living, who still works in the affairs of men. In Jesus' name, Amen!

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MAGAZINE SECTION

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Early Christian Characteristics

By Melvin Grove Kyle

"Early" is rather a far-reaching word when it pours itself out in centuries. It will be enough in this brief article to consider the first century, New Testament days, and the second century, the Apostolic Age, as early Christianity.

1. Early Christianity was Oriental. Christ was born a Jew; he lived and died an Oriental. The New Testament, like the Old, is Oriental in literature, manners, customs, and forms. Its modes of expression are thoroughly Oriental. This Orientalism was not of the essence of Christianity at all, but of its visible form; the Church consisted of Orientals Christianized. If Christ had been a Roman and the New Testament set in central Europe, Christianity would have been Occidental, as our Western Christianity is today.

Two things result from this Oriental characteristic of early Christianity. First, no one can ever fully understand the Bible and the Early Church until he knows the Orient and Oriental ways; a Bible interpreter cannot be fully prepared in the Western world. Our Eastern missionaries are our best exegetes, and not a little of their better exegeses they get from the very simple-minded people of those Eastern lands. The Orient understands the Oriental embodiment of Christianity. Second, both the missionaries and we of the Western world have forgotten too often the Orientalism of the Book and the Christ and the Gospel in our insistence upon Occidental forms and methods in Oriental lands, often mistaking Westernizing for Christianizing. Notwithstanding E. Stanley Jones' limping theology, in this respect "The Christ of the Indian Road" is absolutely right. The Orient is the home of Christianity; it does not need to be Westernized in order to be Christianized.

2. In expression of Christian thought early Christians belonged to their times. A quarter of a century ago it was thought that exegesis was an exact science. But the discoveries of B. P. Grenfell and A. S. Hunt and the finding of "The Teaching of the Twelve Apostles" upset New Testament exegeses almost as much as Copernicus upset astronomy. The writer's early teacher in exegesis, that brilliant thinker, Dr. W. G. Moorehead, taught us even then that New Testament Greek was as really a dialect of Greek as was the Attic. These later discoveries have vindicated the opinion which he held with others. New Testament writers simply expressed themselves in the literary forms prevalent in their part of the world. Attic scholars might talk of Alexandrianisms as British scholars talk of Americanisms. But the Alexandrians were as pungent in expression as is platform speech in America today. And the learned world now knows that the early Christians expressed themselves in the vigorous, pungent dialect of the witty Alexandrians, the koine, or the popular Greek dialect of that land.

In addition, some most recent discoveries near Ostia on the Tiber show that early Christians did not stop with dialect only in

adopting the popular methods of expressions of the times. Not only was the New Testament a book in everyday language, but it adopted what we should call "newspaper methods." The first great reporter of Christian times was Caesar in his "Commentaries" on the Gallic campaign. When he became emperor, he taught the Romans his "modern" ways. He introduced daily papers, if we may allow such an anachronism to describe his notices. These were posted regularly in public places. Acta Diurna, "Daily Doings," and Acta Populi Romani, "Doings of the Roman People," gave decrees of the government, news of the imperial household, and incidents in the empire and the city. How perfectly early Christianity conformed to the ways of the time in Acta Apostolorum, "Acts of the Apostles," in which were recorded decrees of government and of the Church, news of Caesar's household, and of important persons in early Christianity, and incidental items of news. We no longer wonder at the mention of a needed cloak, or wanted parchments, or information concerning a runaway slave.

3. Early Christianity put the greatest emphasis upon piety. "The Teaching of the Twelve Apostles" dwells only incidentally upon doctrine, except the doctrine of God. Conduct, not creed, is set forth as the index of character. The formulation of creeds became necessary only in combating the heresiarchs. Heresy is the starting point of the formulation of creeds and the necessity for their continuance. Certainly there will be no need for formulated creeds in heaven, and just as certainly they are needed to meet the heresies of this turbulent age of sin. Too great simplicity of statement of Christian truth would be as fatal to Christianity as in our highly developed civilization it would be in civil engineering, physics, or astronomy. Creeds eliminate errors; errors cannot be disposed of by ignoring them.

4. Above everything else, the early Christians were loyal to a Person. They had no hazy notions concerning the personality of this Person, for to them he was very near. The present Christ held sway in that day. He frequently appeared in the earliest days of Christianity and might appear at any time, as testifies the theophany on Patmos at the end of the first century. As yet the pernicious doctrine of an absent Christ had not arisen at Rome. So devout obedience to a Person was set in the foreground of the Christian life. Nothing other than this can account for the treasuring up of all the fragmentary "Sayings of Jesus" brought out of the common life of the people in Egypt by the discoveries of Grenfell and Hunt. These were copied, distributed, and treasured as precious mementos of the great Leader. It was an age when not many could have copies of the Gospels, but these "Sayings" were as Christian tracts carrying the blessed message of the Master to many who could not possess the whole Bible.

Then, to the early Christian, this Person so devoutly obeyed was Lord, and had, they

possessed our literary devices of today, they would have written it always with a capital "L." Here the most startling evidence of the deity of our Lord comes to us through the dry-as-dust philological studies of the koine, or common speech of the Alexandrian dialect. In that dialect the word kurios had come to have a most definite and exalted meaning. It is the Greek title of the emperors who arrogated to themselves deification of that deification. No wonder Polycarp chose rather to suffer martyrdom than to say, "Lord Caesar." In contrast with that imperial title we have in the New Testament "Lord Jesus," instead of "Our Lord Caesar," we have "Our Lord Jesus Christ." Of equal import is a discovery announced by William Phillips Hall that the New Testament equivalent of the ineffable name "Jehovah" or Yahweh of the Old Testament is this same kurios, "Lord." Thus, long before heresies made it necessary to define the deity of the Saviour of the world, the common life and even the martyrdom of the early Christians had proclaimed him LORD. —The Westminster Teacher.

What's In the Brethren Teacher?

By Dr. C. A. Bame

Inquiries coming to our offices tell us plainly that too many of our people do not know what we have in our publications. A letter today, asked about help in the methods for the teachers using the Boys' and Girls' Quarterlies. Now, it so happens that this is one of the fine features of our Brethren Teacher. I have just finished proof reading the work of Mrs. Nora Bracker Davis offering helps and suggestions of varied kinds for just the thing asked for in today's letter. She spends a good deal of time trying to do for teachers in these grades, what I am trying to do for the higher ones. It seems quite a travesty that so good a help as this should go unknown by any Brethren needing help—and which one does not?

Indeed, I know of no reason why our youth should not be studying the work of our own writers instead of much material that misses so widely the mark of good Biblical material and interpreted by writer who do not know us nor the genius of our people. WHEN WE work together in this WE'LL GET SOMEWHERE.

May I tell you more about this help that seems so unknown? The Brethren Teacher has four features that we believe will make it very worth the place it ought to have and which we hope it soon will obtain: first these, let us say, is the one above referred to. The second is the special articles on difficult subjects for each month. So far, we have found a good reason to spend some extra time in the discovery of the deeper aspects of lessons on "Divine Healing," which has a distinctively Brethren aspect; on the "Temptation of Jesus" one of the most difficult of all doctrinal questions; one on "Missions and Money" comprising the two lessons for March; and next, "The Resurrection" which will be featured in the April Teacher. Space will not permit these discussions in the other Quarterlies and so, we put them where the teachers, at least, can have them.

Third; not the least of the helps that come only in the Teacher is the answer to difficult questions on each lesson answer

connection with the Questions offered in both the Quarterlies and the Teacher. This for the help of the teacher as well as for proper guidance in difficult places. These answers are to be hunted by all but teachers.

Once more, there is the discussion of the Lesson in Life," by Dr. Jacobs. His is not the slant of the theologian. I have not been so well acquainted with his work until lately, in this field; but the few lessons we have made together this year tell me that he has many a fine insight which all do not have and can not have without the particular training and scholarship he has. It would seem that Brethren everywhere should seek this feature of good things brought by one so devoted to the truth and so loyal to the heritage of Brethren peoples. I have no doubt that were we to pay a price for this material commensurate with its cost to any other Teacher's Help, it would cost as much as the whole Brethren Teacher. The same could be said of the work of Dr. Miller, but of course his work appears in other Quarterlies. Altogether, we believe that it will become increasingly a necessity for our people to use our own publications and for our teachers to know and appreciate the work of those of their own fellowship who labor and sacrifice for them that we may grow together in Christ Jesus and keep the unity of the spirit in the bonds of peace; no longer tossed about by every wind of doctrine. Eph. 4:13-16. "Now, I beseech you, brethren, through the name of our Lord Jesus Christ, that ye speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment" Cor. 1:10.

Ashland, Ohio.

Editor's Select Notes on the Sunday School Lesson

The Ministry of John the Baptist

(Lesson for January 18)

Scripture Lesson—Luke 3.

Printed Text—Luke 3:7-17.

Devotional Reading—Isa. 40:3-11.

Golden Text—Bring forth therefore fruits worthy of repentance.—Luke 3:8.

Introductory Note

Here for the first time we have a three-day narrative, one account in each of theoptic gospels. Read each one, perhaps beginning first with Mk. 1:18; then Mt. 3:12, and lastly our lesson assignment of Luke 3, comparing Is. 40:3-11. Try to simply get a composite picture of all three narratives.

Always in considering John the Baptist we should keep in mind Christ's statement about him in Luke 7:28: "Great? yes, very great! but the 'lesser ones' in my church are greater than he." This should be a revelation to the Christian of his high privilege and honor. Shall we say that the difference is that John had not seen the cross and the resurrected Lord—as we have? The top of the first flight of stairs is an elevation; but it is only the bottom and first step of the second flight.

John the Baptist

John the Baptist appeared as a public teacher and preacher, as suddenly and mysteriously as his great predecessor Elijah the Tishbite, whom he so much resembled. In the wilderness" where he lived and taught

is the wild region north and west of the Dead Sea, a vast and horrible succession of steep cliffs and barren ravines called the Arabah. This valley through which the Jordan flows is the deepest chasm in the earth's crust, and possesses the hottest climate in all the world.

"In this great and terrible wilderness John supported himself by eating locusts—the literal insect, which is still greatly esteemed by the natives—and wild honey, which abounded in the crevices of the rocks; whilst for clothing he was content with a coat of coarse camel's hair, such as the Arab women make still; and a girdle of skin about his loins. A cave, like that in which David and his men often found refuge, sufficed him for a home, and the water of the stream that hurried to the Dead Sea, his beverage. Can we wonder that under such a regimen he grew strong?" Nor that he was bold and defiant against those in authority. He had nothing but his life to lose—and that was long held consecrated to God.—Illustrated Quarterly.

Insincerity Denounced

"Who hath warned you to flee from the wrath to come? v. 7. This is the only motive some people have for professing Christianity: it is simply to avoid hell and to get to heaven at last; while they make free to do as they please in the meantime. Such persons are an insult to the Lord and a disgrace to the church of Christ.

A Christian young lady tells how, once years ago she was staying in a country home and helping her friends prepare for a fancy ball. She herself had adopted the standard of the worldly Christianity around her, instead of the separateness of the Bible. Her cousin came into one of the reception rooms where she sat, and said, pointing to an "Ecce Homo": "Will you help me cover that picture with flags?" "Why?" "Oh, you know we could not leave it uncovered, it would not be quite the thing." Presently the mother came, and was asked her opinion. "Certainly," she said, "I meant to have its face turned to the wall." But the father, who joined the group, insisted on its being taken down and carried out of the room.

That night this young Christian began to meditate as she had never done before: "What!" she asked herself, "do these worldly people feel they cannot do as they please under an imaginative picture of my Lord? And yet I have been accustomed to go into these scenes of gayety, while professing to belong to him, and to realize his presence always by my side." It was the turning point of her life; she forsook worldliness, and separated herself unto God, living a blessed life of consecration; one that was in harmony with the constantly realized presence of her Savior.—The Illustrator.

Repentance and Baptism

"Repentance is to leave the sin you loved before, and show that you in earnest grieve, by doing so no more."

Two lads stole some apples. They did not taste as good as those that had been given to them. Tom said, "I am sorry we stole these, they sort of choke me." Ned said, "So am I, and I am going to take them right back and confess and ask the man to forgive me. It is the last thing I will ever steal. It don't pay." But Tom kept his and ate them. Simply being sorry for sin is not repentance.

A little girl ate some cake and it made her sick, she said, "I am not sorry I ate the cake, but I am sorry it made me sick and sorry that you found it out." Sorrow for the sad consequence of sin is not repentance. They only repent of sin who forsake it. Then is the fruit "meet for repentance."

The prodigal son repented when he left his swine and went back to his father willing to take the place of a servant. Luke 15:18-21.

The magicians repented when they burned their costly books. Acts 19:19. A friend of mine repented when he took \$300 worth of tobacco and burned it in the public square and in his grocery put up texts of Scripture where the tobacco signs had been.—Abbie C. Morrow Brown.

Repentance, when honestly professed, was to be followed by baptism as a witness to the world of their desire to be new and

(Continued on page 16)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. Dubail Ave., South Bend, Ind.</p>	

Conemaugh Christian Endeavor Society

We are glad to give a report from the Conemaugh Christian Endeavor Society. When Rev. A. R. Staley accepted the charge in Iowa last year, our Christian Endeavor kept on working with God's help. For nine months we continued without a pastor. During this time our society supervised the mid-week prayer services.

When the churches of our town had union meetings, our society, we are proud to say, had the most young people at church. We had Christian Endeavor, and then went to church in a body.

When Rev. W. H. Schaffer accepted the charge here, there were only seven or eight faithful ones left, but now our society has 19 members with as high as 10 visitors at prayer meeting.

Lately, the Christian Endeavorers were

responsible for the Rally Day Program in our Sunday school.

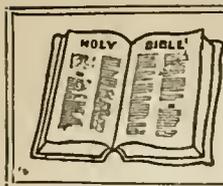
We have found a means of relieving the monotony of the old routine of taking part every Sunday night. The society is divided into three groups, each group having a leader. Every third Sunday it is the duty of one of the leaders to appoint a person in his or her group to act as leader—giving parts to only the ones in his or her group.

In August we gave a gift of \$10 to our church and in November, \$10 to Krypton Missions. We also pay our tithe quarterly.

Most of our members, we can almost say all of our members, are active Sunday school and church workers.

We are praying for you. Will you pray for us?

WADENA STORMER,
Secretary of Conemaugh Society.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



REVIVAL AT THE SECOND CHURCH OF LOS ANGELES

From the First Brethren church of Los Angeles where Brother A. B. Cover is pastor, we came to the Second church at 60th and Compton Avenues where Brother A. D. Cashman is pastor. This field was another where many former friends reside and worship. Needless to say it was a very happy experience for me from first to last. It was a real privilege to work with a pastor such as Brother Cashman, who is such a fine sample of the caliber of our younger ministers in the Brethren Church fully alive to the tragic days we are living in and yet vitally loyal and jealous for the truth of Christ. This young man is a hard working, devoted servant of the Lord. He is unsparing of his own strength and time, is a great house to house visitor, who although he has been on the field but a few months knows his field like a book. He is a good student of the Word and loves it and continually maintains a high standard of faith in life before his people. The more I see of our younger ministers, the more confidence I have in a future of great promise for our Church.

During these three weeks spent in this church the attendance was very faithful, while at no time did we have capacity attendance, yet the attendance and interest were always good. These people have learned to love the Word and manifested it in their spirit and eagerness with which they received it. Some of our folks from Whittier, from First church of Los Angeles, and from South Gate were frequent attendants at the services during the meetings and gave us a great deal of encouragement and cheer.

I do not feel that we reaped the real harvest in this community at all. There seemed to be a conviction on the part of all that the real harvest had but begun when we were compelled to close. All communities are not alike, some present problems much more difficult to overcome than others do, some communities can be reached in three weeks and all visible possibilities realized while in other communities three weeks of services merely serve to get people to thinking about the things of Christ. I trust that the pastor will have the joy of bringing in the results later on. One thing is certain if they are to be gotten he will get them.

The hospitality that was shown me in this church could not be surpassed. My home while working in this church was at Brother and Sister Albert Neher's, who have been friends of mine since I was but a lad of twelve years old. It was a rare privilege of mine to spend these three weeks in this splendid Christian home. The continuous round of hospitality that was extended from the various homes of the Brethren in this church was a great delight to me. I cherish the love of these people very highly.

This church stands in the midst of a great field of possibilities. I do not know of any church that has a greater opportunity right at its doors than this. To be sure the people living round about it are not crowding the church to press their way

into its membership, there is indifference and worldliness all around, but these same elements are found in any field anywhere. Yet constant and faithful efforts to live, love, and pray the unsaved to Christ this church may realize the most tremendous growth of any church in our brotherhood. They have a fine building here well equipped and capable of caring for a great growth.

If our meetings resulted in arousing a real vision of what could be done in this community I would feel content that it has accomplished a great purpose. I shall be watching every report from this congregation with great interest and anticipation.

I am now at home at Berne for a short stay before taking up my evangelistic work in January again.

R. PAUL MILLER,
Berne, Indiana.

BRIGHTON, INDIANA, REVIVAL

The First Brethren church of Brighton, Indiana, under the able leadership of Rev. C. D. Whitmer is on the upgrade. Brother Whitmer is doing a wonderful piece of work for his Lord and Master in Brighton and the people in general have great respect and the highest regards for him.

He asked the writer to conduct a two weeks' revival campaign for him and his faithful members extending from December 8-21, 1930. We went into the fray, trusting the Lord Jesus Christ and he has blest Brother Whitmer in his labors. For when you consider that Brother Whitmer gives only one Sunday in two weeks to this field I assume he has achieved mightily, in that 23 individuals answered the call of Jesus and accepted him as Lord. Twenty-one of these have been baptized, one by letter, making 22 already in the church and the other waiting baptism, hoping to have father and mother come also. This goes to prove Brother Whitmer has proven himself a workman that needeth not to be ashamed.

This Brighton church has a fine group of loyal members who are true to the Brethren Church. They are worthy the best consideration and care. They treated the evangelist splendidly in every way. Even the highest respect was paid to us by those outside the church. In fact, one soon discovers that the people in and around Brighton are fair minded and respond readily to worthwhile challenges. They know how to care for one that he might be fit and anxious to give his best. They were good to me and I tried to render the best service in return. I shall always remember the Brighton folks, both inside and outside the church.

Mrs. Owen came to my assistance the latter part of the last week and took care of the singing. The church wished that she might have been with me all through, but home duties keep a minister's wife from getting away and doing some things they would like to do. She is a splendid help and I wish I could have her in all my evangelistic work.

We thank one and all for their cooperation in these services and pray that the in-

fluence of the service may continue through all eternity.

I shall be with the Gravelton, Indiana church beginning January 5, 1931. Remember us to the Lord.

BENJ. F. OWEN,
Nappanee, Indiana.

NEW LEBANON CHURCH NEWS

A report has not appeared since the account of the rededicating of our church building so we will start the new year right and give a report and summary of our work here.

As in most fields we have felt the financial depression and unemployment situation, but as a whole the church has kept pace with the progress she has been making in former years. With the heavy burden the church building program has brought us the financial condition of the church is one that we might hope it to be.

Our average attendance at Sunday school has experienced a nice gain over last year. The attendance at the evening services not what it might be.

As far as adding new members we do not have many to report since the large gathering of the revival efforts of Rev. Paul Miller in the spring. Since the meeting we have made as an objective the enriching of the spiritual life of the present church members. If we could count on our present membership we would have more than we could seat, even in our new and enlarged building. So we believe when on the membership gets set on fire for God there will be a continuous inflow of unsaved seeking Christ as their Savior.

We shall continue this objective as far as the near future is concerned. So some time in the latter part of March we hope to have a 10 days' meeting with Prof. M. A. Stuckey as the principal speaker. Pray for the meeting and for a deepening of the spiritual forces of this congregation.

Two special features of the fall program should be mentioned here. Our church joined with the other Brethren churches in the Miami Valley in the Bible Institute held at the Dayton church, November 23 to 27 with Prof. M. A. Stuckey and Dr. C. F. Yoder as the speakers. We are sorry however that not more of our members avail themselves of this Institute. Those who attend were wonderfully pleased with the way the speakers presented their different messages. The Institute was a real treat for all concerned and we are looking forward to another institute of the same nature during the year 1931.

Dr. C. F. Yoder was with us for two services on November 16th. This indeed was a rare treat to the congregation here. The offering given him was an indication of the appreciation by the people of his message and fine Christian spirit. The children should not soon forget him and the work in South America.

During the Christmas season two programs were rendered by the Sunday school. On Sunday evening before Christmas the Choir and adult members of the Sunday school rendered a program, and White Gift in the nature of clothing, etc., were brought for the needs of our Kentucky Mission field. On Christmas eve, the children of the Sunday school rendered their program and regular White Gift Offering for the National Sunday School Board was lifted. (The people have responded splendidly during this Christmas season in relieving the poor and remembering the needs of others.

We have ended five years of ministry and in our sixth year with this church. All has been accomplished that we might have desired. Much is left for the years ahead. But we believe under the guidance of the Holy Spirit some worthwhile things have been accomplished. We have a foundation has been laid that will enable the Church to do more effective service for the community, for the brotherhood large and for the Christ we love. Pray for the work here.

L. V. KING, Pastor.

WASHINGTON CHURCH BUILDING FUND

(Fifth Report)

Previously acknowledged	\$1,781.33
Waterloo, Iowa	33.54
Easton, Pa. (Second church) ..	1.00
San Diego, Calif.	22.50
Easton, Pa.,	8.00
Easton, Ohio (additional) Mrs. Portense Wertz	2.00
Easton, Ohio	10.00
Easton, Maryland	10.00
Easton, Pa.	11.50
Easton, S. America	5.00
Easton, Goshen, Ind.	4.00
Total offering made by brotherhood	\$1,888.87
Offering by the Washington church	2,101.13
<hr/>	
Total to date	\$3,990.00

Fraternally,

ELMER TAMKIN, Treasurer, Washington Building Campaign Committee, 1018 N. Street, N. E., Washington, D. C.

ALLENTOWN, PENNSYLVANIA

Dear Readers of the Evangelist: We have often been asked, "Well, how is Allentown?" My answer is that although many things has been said unfavorable about this flock, yet I can say I never had a better people in my ministry. Our membership consists of fifty-nine. Fourteen of these are in their teen age. Many of different ages are on the outside waiting for the Spirit to move them. The attendance at the regular services averages between seventy-five per cent of the membership.

In the last year we have had several visitors of whom five are steadily attending our services. Some of these people have been led to the doctrine of the church. They have stated, "We like your church. It is a very friendly church. We like the Gospel." After showing the Bible teaching, they practise of the same by the early church to them, they all so far have acknowledged the teaching for which the Brethren Church stands as being more in accord with the Bible than that of the church to which they belonged, yet for such reasons, as, "My mother would not want to join," or "Not while mother lives," "My wife thinks our baptism right," "I refuse to obey the Gospel. Some, on the other hand ask, "Where in the world do you get Feet Washing?" I reply, "None in the world, but in the teachings of Jesus and the Apostles." Allentown is a city of about 110,000 and that seventy-five per cent of these are Lutherans. The impact of Lutheranism upon them seems permanent. Once in a great while one turns, they die hard to their former faith. However when they are turned they become faithful to the word and loyal in service.

During the last ten years some of the evangelists of our church have visited

here with the best of messages, and have had large audiences, out of which many came forward and even were baptized, but kept their membership in the church where they previously belonged. This inconsistency still holds among several of the people in this city. They acknowledge that the church teaches and practises the truth, but they themselves are joined to those whom they say do not practise the truth, and by their acts show that we who practice the truth are wrong. Yet, they say, "No one can say that the Brethren Church is not both Biblically and historically right." "Then why not practice these truths with us, and help us spread the truth to others?" is our reply.

As a minister of the Gospel of Jesus Christ I can not cheapen the Gospel and be true to my Master at the same time. I am just a messenger to deliver what he gave to be told to the lost world. Jesus said, If ye love me ye will obey my Word. Though weak and erring, let us set him first.

I do appreciate these faithful folks who for years has borne the load and through all kinds of opposition have stood true unto God and his Word, and held the work together. Some of the readers will recall the names of some: Sister Deifer (formerly Harley) and Fehnels, Klines, Hargraves, Jacobys, Schaffers, Silbermans, Oswalds, Muselmans, Zelnors (now Kameo) Liser, Stout, Mrs. Shorts (formerly a Harley). All these for years stood the taunt and scorn of the people for their faith and their obedience to the Bible's peculiar teachings, as some call them. I am glad to know that these people know the word of God and will not take a substitute for it.

Pastor and people hope that the by-gones may be gone and that by the grace of God we may together more fully dedicate ourselves to the doing of God's will in God's way in order that our lives may be so fragrant and influential with others that many this coming year may be saved and caused to rejoice in the salvation of our Lord Jesus Christ. The door of 1931 is ready to open.

There may be some, who read this article, before whose heart's door Jesus has stood knocking, trying to get that heart to surrender all to him. Would you not read Revelation, chapter 3 and verses 8 and 20, and say yes to him, laying all on the altar and begin the year of 1931 aright? There is no joy in doing it half-way. Brethren, will we importune God this year to open unto us a great door? People's hearts which seemed to have been closed to us this past year, may open this year. There is nothing that makes God open new doors, like the heart which is wholly dedicated for the Master's use. That is a heart that holds nothing back from God. You and I may, like Paul, want to go into several places, but as God shut doors that seemed pleasing to Paul, so he may close several doors to us no matter how important we think they may be. He knows what is best and for what we are best fitted. Will we say, "Not my will, but thine, O Lord"? Last Sunday morning, giving the eighth in a series of sermons on the Holy Spirit and the subject being, "In Communion with the Holy Spirit," I said to my congregation, "Brethren, for the last several years there has been a longing within my heart for a fuller manifestation of the Holy Spirit's power, in and through this heart of mine." For there is no doubt in my soul as to what God did for thousands of saints in years gone by, he can do the

same for us today, if we meet his conditions. He is "the same yesterday, today and forever." He is the same today in every way as he was. I can say with John Fletcher, "Oh to be filled with the Holy Spirit."

As I read the biographies of the early saints, beginning with Acts 2, I am inspired and recommend the same reading to others. Read the third and fourth chapter, also see the requirement for the church officers in Acts six. And read chapters 8 to 12, also read Ephesians and do not leave out the fourth chapter. See Tertulian on Baptism, chapter 4; Ireneus on Prayer for the Holy Spirit; Theophilus of Antioch, on Acts 11: 26; Clement of Alexandria, Book III, Chapter 17—"The Filling of the Spirit." Also read Huss, Savanarola, Fenelon, George Fox. Bunyan, the Wesleys, Whitefield, John Fletcher, Christmas Evans, P. Cartwright, C. G. Finney, Bray, A. B. Earle, D. L. Moody, D. Brainerd, J. Edwards. There is one book which gives the lives of these men and many other in a brief way and yet sets forth the highest and best in each. I do not know of a more helpful book to any minister or teacher, and especially to the Brethren. The title is, "Deeper Experiences of Famous Christians." The author is James Gilchrist Lawson, Evangelist. The book is published by Glad Tidings Publishing Co., 602 Lakeside Building, Chicago, Illinois.

I confess there is no book that I set nearer the Bible than this. This is the statement of several others.

May our suggestive motto for the year be, "Abide in Jesus." See how often Jesus urges this in the Gospel of John, Chapter 15:1-15. Let us read this. The more we read this, the more we shall see the absolute necessity of abiding in Jesus Christ, our Lord, our King, our All and in all.

See Romans 4:11. Dead ... but alive. ... Do we practice it? Again, "Be not drunk with wine, ... but be filled with the Spirit." In accordance to the fulness within, so we express ourselves. Are we free to express ourselves for our Master? May our fellowship more than ever be with the Father, and with his Son Jesus Christ. May the Holy Spirit our teacher and communicator, our guide and helper, be pleased with our yielded lives for the Master's service and mightily through us lift up Jesus before those with whom we come in contact this year and make us fruitful for him.

In this field we are looking to the Lord to be used of him more this year than ever hitherto. We are weak and erring, but our Lord is mighty, and through him we can do all things for, he strengtheneth us.

S. E. CHRISTIANSEN.

REPORT OF THE ILLIOKOTA DISTRICT CONFERENCE HELD AT WATERLOO, IOWA, OCTOBER, 6, 7, 8, 1930

(Continued from last week)

1:30 P. M.

Song service led by Rev. E. Forrest Byers. The Women's Missionary Society officers for the coming year were installed by Moderator S. M. Whetstone.

The Sunday school hour was in charge of Mrs. F. A. Wisner of Waterloo who is the representative to the Iowa Council of Religious Education.

A model Sunday school worship hour was conducted, built around a picture of the boy Jesus with the doctors in the temple. We as church workers must be about our Father's business. Our music in the Sunday school must be sacred. Art of many kinds

can be used to bring the message of Christ to our Juniors. Have decision days in our Junior department. The age of conversion has dropped. If we save our children before they are twelve years of age we will not have to pick them out of the pitfalls at seventeen or eighteen. Let's be intelligent Sunday school workers and use the methods which will obtain results.

Brother C. H. Gnagey of Waterloo brought us an inspirational talk on Sunday school work.

Why are Sunday schools important? To bring Christianity to a world that needs it. Our present day conditions of dense population need Christianity. The world will not be safe for Democracy until that Democracy is Christian. It is the job of the Church to teach religion, not the job of the public school. The lack of home influence is the greatest contribution to the criminal field today. The fact that the majority of our criminals today are mere boys and girls is due to lack of home training and the proper influence in the home.

Brother S. M. Whetstone brought a stirring message on the educational side of our Sunday schools.

What we need in our Sunday schools is greater leadership. Our vision is limited. We must have a desire or vision to accomplish things for Christ. We need a larger and stronger faith. Our young people today do not understand the great principles of the Bible. We need a deeper consecration. If we will lead our children to the Sunday school they will reach the Father's home. Brother Whetstone also presented a brief outline of the budget and plans of the National Sunday School Association.

Plans for the coming year were presented by the Womens' Missionary Society, the District Mission Board and the College Trustees.

Final reports of committees and all final business of the Conference were disposed of at this time.

Closing Session, Wednesday, October 8,
7:30 P. M.

Rev. C. H. Gnagey of Waterloo had charge of our evening song service and devotional period. Special number by the Waterloo choir, Processional—Holy, Holy, Holy. Congregational singing, Responsive reading, followed by prayer.

Anthem—I'm a Pilgrim and I'm a Stranger—Waterloo Choir. Two special numbers were rendered by Ernest Myers, Pleasant Grove church, Musical Saw; Martha Strayer, Hudson, Iowa, Violin; Mrs. E. Forrest Byers of Hudson, Iowa, Piano.

Quartette—The Depths of the Riches of God—Male Quartette of Waterloo church.

8:00 P. M.: Closing sermon of the conference brought by Rev. A. R. Staley of Dallas Center and Vice Moderator Elect.

Text from 2 Corinthians 6:14-15. "What concord hath Christ with Belial?" If the church is going to join the world what is the need for the world to join the church?

Subject—Compromise.

Christ's command was to "Come ye out and be ye separate." God Makes no compromise with sin and neither can we if we are to do God's work. Holiness is one of the great outstanding things in God's word. Paul was willing to commit all to Christ. Jesus promised at the ascension that in carrying out the great commission his presence would be with them always. Matthew 28:20. In Hebrews 13:6 Paul in his writings tells the Christians to so live and conduct their lives that they may say the Lord is their helper. It is not God's will that men

sin. Adam and Eve were instructed as to their conduct in the garden but they disobeyed God and they were ejected from this paradise. As soon as we accept Christ, Satan steps in to carry us back to a life of sin. Satan is always putting obstacles in the way of the soul that would serve Christ. As long as we advance the Devil backs away, but the moment we stop, he advances. God needs you now, not tomorrow. Let us return to our homes with a strong resolve to make no compromise with sin.

Conference closed with singing of "Blest Be the Tie that Binds" and the benediction.
O. P. PRATHER, Secretary.

REPORT OF RECEIPTS FOR HOME MISSIONS DURING DECEMBER, 1930

Note—All amounts are for General Fund excepting those designated as follows: (K) Kentucky Fund, (E) Church Erection Fund.

1st Br. Ch., Turlock, Cal.	
Mr. & Mrs. W. W. Heltman, Oakland, Calif.	\$ 25.00
1st Br. Ch., Elkhart, Ind., cong. ..	100.00
Rubie Garrison, Stockton, Cal.	1.00
1st Br. Ch., Ashland, Ohio	
Mr. & Mrs. C. L. Anspach, Ypsilanti, Mich.	10.00
Mr. & Mrs. W. O. Ringler, Somerset, Pa.	2.50
1st Br. Ch., New Troy, Mich.	
Sunday school	8.00
Mr. & Mrs. W. B. Taber, Long Beach, Calif.	50.00
H. C. Hostettler & Family, Star Route, Oakland, Md.	3.00
H. C. Hostettler & Family, Star Route, Oakland, Md.	2.00
Mr. and Mrs. Charles Himiller, Washington C. H., Ohio ..	5.00
1st Br. Ch., Portis, Kansas	
Mr. & Mrs. T. N. Garner	100.00
Rev. S. Lowman	10.00
G. H. Wolters	5.00
Mr. & Mrs. B. D. Thompson and Belle	3.00
Mr. & Mrs. B. D. Thompson and Belle	2.00
Congregation	20.00
Congregation	2.50
Sunday school	6.00
Total	\$148.50
Mrs. E. G. Goode, Harrisonburg, Va.	10.00
A Member, Bellefontaine, Ohio ..	3.00
Riverside Institute, Lost Creek, Ky.	
Tyrol Noble	5.00
R. M. Hadden	5.00
McKinley Campbell	5.00
Bessie Hooks	5.00
Congregation	11.70
Total	31.70
Alice B. Longaker, Long Beach, Cal.	5.00
Alice B. Longaker, Long Beach ..	5.00
Total	10.00
1st Br. Ch., Beaver City, Nebr.	
G. B. Seibert	15.00
Mrs. Emma Atwood	5.00
Anna Manley	5.00
Total	25.00
1st Br. Ch., Mexico, Ind.	
Congregation	43.06
Congregation	9.50
Congregation	5.50
Total	58.06
Mrs. Annie C. Martin, Waynesboro, Pa.	5.00
1st Br. Church, Pittsburgh, Pa.	
Mrs. W. G. Gans	10.00
Rev. Claud Studebaker	5.00
Mr. Edw. Sefton	5.50
Mr. S. N. Wilcox	5.00
Mr. E. C. Wilcox	10.00
Mrs. John A. Rishel	5.00

Mr. & Mrs. J. Burner	5.00
Congregation	74.00
Total	120.00
Middlebranch Br. Ch., Middlebranch, O.	
E. S. Correll	10.00
Mary Hooks, Mosgrove, Pa.	5.00
Mrs. J. Y. Hooks, Mosgrove Pa. K	5.00
Mr. & Mrs. James D. Price, Tucson, Arizona	2.00
Miamisburg Br. Ch., Miamisburg, O.	
Congregation	4.00
1st Br. Ch., New Paris, Indiana	
Congregation	14.00
Williamstown Br. Ch., Williamstown, O.	
Mrs. Melinda Thomas	5.00
Rev. Conard Sandy	5.00
Congregation	5.00
Total	15.85
1st Br. Ch., Ardmore, Indiana	
Congregation	25.00
T. C. Lyon & Family, Elmhurst, Ill.	25.00
M. Alice Ward, Del Mar, Calif.	5.00
1st Br. Ch., Muncie, Indiana	
Mrs. Susie Garrett	5.00
Mrs. E. W. Garrett	1.00
Mrs. Maude Cross	2.00
Mrs. Hamilton & Mrs. Arthur ..	1.00
Anonymous	25.00
Church Offering	1.00
Total	34.25
Arthur Baer, Muncie, Indiana	1.00
Mrs. S. J. Davis, Altoona, Pa.	10.00
Mrs. Irene Sollenberger, Altoona, Pa.	5.00
2nd Br. Ch., Johnstown, Pa.	
Mrs. John Griffith	5.00
Rev. Geo. Jones	5.00
General Offering	6.00
Total	16.31
Jane Letcher, Wells Creek, Pa. ...	2.00
1st Br. Ch., New Lebanon, Ohio	
Dora Conover	25.00
W. M. S.	1.00
Mr. & Mrs. Geo. W. Kinzie	1.00
Rev. L. V. King & Family	1.00
John C. Eck	1.00
Susie Vaniman	1.00
Mr. & Mrs. Frank Weaver	1.00
Mr. & Mrs. Harvey Dafler	1.00
M. M. Hoover & Family	1.00
Miscellaneous	3.00
Total	109.14
3rd Br. Ch., Johnstown, Pa.	
H. H. Link	2.00
Geo. Benschhoff, family & sister ..	2.00
Catherine Benschhoff	2.00
Beginners' Class	2.00
Mr. & Mrs. Floyd Benschhoff	2.00
Mrs. Clara Smith	2.00
Mrs. E. J. Burkhart	2.00
Wm. Keifer	2.00
Catherine Keifer	2.00
C. L. Figart	2.00
Anna Mae Hickman	2.00
L. S. Stutzman	2.00
Mr. & Mrs. Jas. Carthen	2.00
Rev. & Mrs. J. L. Gingrich	2.00
Sara Stutzman	2.00
Mr. & Mrs. D. W. Wagner	2.00
Merle Wagner	2.00
Leslie Stutzman	2.00
D. F. Benschhoff	2.00
Cash	2.00
Total	112.50
Co-Operative Br. Ch., Columbus, O.	
Congregation	5.00
Center Chapel Br. Ch., Peru, Ind.	
Mrs. Geo. Huddleson	2.00
Mrs. H. G. Hoy, Berlin, Pa.	2.00
1st Br. Ch., Martinsburg, Pa.	
Mrs. Clare Hagey, Detroit, Mich.	6.00
Mrs. Sara Snider	6.00
Mrs. H. K. Replogle	6.00
W. M. S.	6.00

Rose Circle S. S. Class	5.00	Mr. & Mrs. Floyd Moine	3.00	Mrs. Cora Stacy	5.00
Ladies' Bible Class	5.00	Lloyd Hoover	1.00	Miss Mary Stacy	5.00
Ever Faithful Class	5.00	Mrs. H. B. Houck	5.00	Mrs. Mollie Griffin	5.00
Mrs. S. L. Wisler	5.00	E. B. Niswonger	1.50	Loyal Women's Class	5.00
Mrs. J. L. Hampton	5.00	E. O. Frank	2.00	Mrs. Idella Walters	1.00
Mrs. Mary E. Klepser	5.00	Mr. & Mrs. H. C. Brickel	1.00	Mr. Dawasky	1.00
Mrs. J. E. Dilling	5.00	Mr. & Mrs. Floyd Hoover	1.00	Elizabeth Moser	1.50
D. M. Klepser	5.00	Loose Offering	8.50	Loose Offering	11.50
Loose Offering	35.00	Total	43.75	Total	60.00
Loose Offering	K 9.00	1st Br. Ch., Dayton, Ohio		E. A. Myer, Flora, Indiana	5.00
Total	109.00	W. M. S.	25.00	W. M. S. Society, Wooster, Ohio	10.00
Br. Ch., Milledgeville, Ill.		L. F. & Dollie Burkett	50.00	M. M. Funkhouser, Strasburg, Va.	5.00
Mrs. Ethel Straka	K 10.20	R. D. Barnard	25.00	Mr. & Mrs. Chas. F. Schwab, Hat-	25.00
Geo. E. Cone & Family	10.00	Roy C. Kinsey & Family	25.00	boro, Pa.	
Mr. & Mrs. J. E. Miller	10.00	Home Builders' Class	25.00	Mr. & Mrs. Banner H. Bush, Belle-	
Ladies' Aid	K 10.00	Golden Rule Bible Class	17.50	fontaine, Ohio	5.00
Mable Schilling	5.00	Dr. E. W. Longnecker & Wife E	11.00	1st Br. Ch., Carleton, Nebr.	12.50
Alice Livengood	5.00	Dr. E. W. Longnecker & Wife	5.00	Alice Garber, Anga & Emma Gar-	
Fannie Walker	5.00	Mrs. Belle M. Ewing	5.00	ber, Leon, Iowa	13.00
Mr. & Mrs. W. L. Miller	5.00	Mrs. Belle M. Ewing	E 5.00	Loree Br. Ch., Loree, Indiana	40.55
Dessie Hanna	5.00	Mrs. Belle M. Ewing	K 5.00	Mrs. Frank Wood, Eaton, Indiana	1.50
Samuel Livengood	5.00	Perry Bowman	12.50	Mr. & Mrs. Harvey J. Schrock,	
Madden Crouse	5.00	Mrs. Edith Kem	10.00	Elkhart, Indiana	75.00
Welcome Class No. 3	5.00	Blanche Hamburger & Daughter	10.00	Mrs. Bessie Suman, Fairplay, Md.	5.00
Prof. Ward P. Beard	K 2.50	Mr. & Mrs. Roy A. Patterson	10.00	Yellow Creek Br. Ch., Hopewell, Pa.	
Prof. Ward P. Beard	2.50	Mr. & Mrs. G. W. Brumbaugh	5.00	Sunday school	6.00
Loyal Daughters' Class No. 4	5.00	Mrs. Emma Bowman	5.00	First Br. Ch., Warsaw, Ind.	57.83
Loose Offering	46.95	L. E. Forsyth	5.00	1st Br. Ch., N. Manchester, Ind.	
Loose Offering	K 1.00	Mr. & Mrs. Geo. W. Wogaman	5.00	Rev. J. R. Schutz	8.00
Total	138.15	A. C. Smith & Family	E 5.00	Miss Grace Ebbinghouse	5.00
Br. Ch., Dallas Center, Iowa		Mrs. C. W. Abbott—for Erythian		Walter Loucks	10.00
Mr. & Mrs. J. T. Row	10.00	Bible Class	5.00	Ezra Frantz	5.00
W. M. S.	5.00	E. A. Reinhart	5.00	J. W. Dewey	5.00
Mr. & Mrs. E. B. Robinson	5.00	Mr. & Mrs. W. E. Moist	E 5.00	E. Jay Hippensteel	5.00
T. W. Herr	3.00	Mr. & Mrs. Howard Bolender	2.50	J. K. Latzenhiser	5.00
Mr. & Mrs. Conrad Greif	5.00	Mr. & Mrs. Howard Bolender E	2.50	Mr. & Mrs. F. E. Reed	5.00
Mr. & Mrs. D. F. Hoover	5.00	Sunday school	32.00	Union Ohmart	5.00
Mrs. H. Randall	3.00	Junior C. E.	K 5.00	Loose Offering	73.29
Mr. & Mrs. Noah Hawbaker	5.00	Roy & Lydia Macher	3.00	Total	126.29
Loose Offering	18.75	Elizabeth Campbell	3.00	1st Br. Ch., Masontown, Pa.	
Total	59.75	Geo. W. Snell	2.50	R. A. Swartzwelter	10.00
Carleton Br. Ch., Carleton, Nebr.		W. A. Gearhart	2.00	Mrs. C. L. Sangston	5.00
R. A. Lichty	5.00	Loose Offering	21.50	Mrs. Amanda Griffith	5.00
Carleton, Br. Ch., Garwin, Iowa		Total	355.00	Mrs. Emma Keener	E 5.00
Mrs. Fetter Hall	5.00	1st Br. Ch., Berlin, Pa.		Mrs. G. W. Honsaker	30.00
Congregation	5.56	A. B. Cober	5.00	Mr. & Mrs. Chas. Johnson	5.00
Total	10.56	F. H. Meyers	5.00	Miss Melvina Williard	.50
ush Valley Br. Ch., Kittanning, Pa.		Mrs. E. S. Kimmel	5.00	Loose Offering	12.50
Eva B. Williams	5.00	Minnie E. Dickey	5.00	Loose Offering	E 2.00
Eva B. Williams	K 5.00	Fred F. Platt	5.00	Total	75.00
Total	\$10.00	Mary J. Meyers	5.00	1st Br. Ch., College Corner, Ind.	
ckie C. Smith, R. F. D. No. 1,		Mr. & Mrs. J. H. Glessner	5.00	Tried & True Class	25.00
Bedford, Pa.	10.00	Mr. & Mrs. M. O. Barkley	5.00	Loose Offering	31.40
Br. Ch., Krypton, Kentucky		Mr. & Mrs. A. M. Cober	5.00	Total	56.40
A. C. Whitaker & Wife	E 2.00	Mrs. Harry Shultz	5.00	1st Br. Ch., Lanark, Ills.	
Elizabeth Bates	5.00	Mr. & Mrs. J. M. Musser	5.00	Builders' Class	5.00
Bertha Combs	K 5.00	Mrs. C. P. Baer	5.00	Mrs. Fanny E. Flickinger	1.00
General Offering	2.00	Mr. & Mrs. D. C. White	5.00	Mrs. Fanny E. Flickinger	K 2.00
Lyda Carter	2.50	Loose Offering	71.25	Mrs. Fanny E. Flickinger	E 2.00
Lyda Carter	K 7.50	Total	136.25	R. M. Flickinger	5.00
Frank Gehman	8.33	Olive Bayles, R. F. D. No. 1, Chili,		George Garber	K 35.00
Total	32.33	Indiana	3.00	Rev. & Mrs. C. C. Grisso	5.00
aurertown Br. Ch., Maurertown, Va.		Mr. & Mrs. N. J. Buckland, Oak-		Mr. & Mrs. Roy Greenawalt	5.00
Congregation	152.22	land, Calif.	10.00	Emma Hinkel Estate	50.00
om a Sister in Spokane, Wash.	1.00	1st Br. Ch., New Paris, Ind.	1.00	G. C. Lamp	5.00
a E. Schwartz, 227 Noreg Place,		Fairhaven Br. Ch., West Salem, O.		Mrs. Rilla Lower	15.00
Brooklawn, N. J.	E 5.00	Mrs. James Crawford	5.00	Mrs. Sadie Puterbaugh	K 25.00
in Street Br. Ch., Meyersdale, Pa.		Mrs. Julia Sechrist	5.00	Mrs. Sadie Puterbaugh	E 25.00
Berean Class	5.00	W. C. Martin	5.00	H. B. Puterbaugh	K 25.00
Emma Olinger	E 10.00	Loose Offering	22.14	Spencer Peterman	5.00
Kate Olinger	E 10.00	Total	37.14	Mrs. Florence Truman	K 25.00
Mr. & Mrs. W. E. Ronk	5.00	1st Br. Ch., Oak Hill, W. Va.		Mrs. Florence Truman	E 25.00
Woman's Missionary Society	10.00	Dr. H. A. Duncan	5.00	Mr. & Mrs. Earl Wilkins	5.00
Loose Offering	28.40	Mr. & Mrs. Geo. Simpson	10.00	United Workers' Class	11.00
Total	73.40	Rev. & Mrs. Freeman Ankrum	10.00	Miscellaneous	24.10
Br. Ch., Rittman, Ohio		Mr. & Mrs. Rosser Miller	5.00	Miscellaneous	K 2.50
Andrew Blatter	1.25	Loose Offering	18.00	Miscellaneous	E 1.00
A. C. Moine	5.00	Loose Offering	2.00	Total	303.60
Mr. & Mrs. Fred Blatter	5.00	Total	50.00	1st Br. Ch., South Bend, Ind.	
Mr. & Mrs. A. S. Petit	2.00	1st Br. Ch., Uniontown, Pa.		Mr. & Mrs. M. V. Batchel	5.00
Priscilla Bruny	1.00	Mrs. Matilda Antram	5.00	B. H. Baxter	5.00
Mrs. D. W. Brenneman	K 5.00	Mrs. Matilda Antram	K 10.00	Mr. & Mrs. C. S. Jackson	5.00
V. Kime	.50	Mrs. Matilda Antram	E 5.00	Mr. & Mrs. N. V. Leatherman	5.00
F. Hatfield	K 1.00	Mrs. J. H. Thompson	5.00	Mr. & Mrs. E. E. Stickler	5.00

Miss Eva Whitmer	4.00
Charles Hultgren	3.00
Maude Wingard	2.00
Mr. & Mrs. T. J. Foraker	2.00
Miss Lillie Jester	2.00
Mr. & Mrs. Frank Cover	2.00
Mrs. Byron Christian	2.00
O. Ringer	1.50
Mrs. Luella C. Kebert	1.00
Miss Lillie Garwood	1.00
Mrs. Edith Kilmer	1.00
Mrs. Alma Cissne	1.00
J. C. Burns	1.00
Mrs. Flora Snider	1.00
Loose Offering	6.10
Total	55.60

R. PAUL MILLER, Secretary-Treasurer,
The Missionary Board of the Brethren
Church, Berne, Indiana.
(To be continued)

He who thinks only of himself has his train of thought on a sidetrack.

The best way is to follow Christ, who is the Way, the Truth, and the Life.

Sunday School Notes
(Continued from page 11)

clean. John's baptism was immersion in the waters of the Jordan and may have been suggested by the Jewish rite practiced by converts to Judaism. These proselytes, as they were called, were compelled to plunge, or immerse, themselves in water immediately following their (adult) circumcision. It has been suggested by some that John's baptism implied that the whole Jewish nation was disfranchised and had to be re-admitted into the spiritual Israel by the same ceremony by which members of heathen nations were admitted. Christian baptism, however, is not dependent of this course, but on our Lord's teaching and command and the practice of the Apostles. The principal passages in the New Testament, in which baptism is described, are as follows: Matt. 28:18-20; Mark 16:16; John 3:5; Acts 2:38; 8:12, 16, 38-39; 10:47-48; 19:1-5; 22:16; Rom. 6:4; 1 Cor. 1:14-16; 6:11; Eph. 4:26; Col. 2:12; Heb. 10:22, 23. Briefly stated, Christian baptism, as Brethren people understand it, is triune immersion, forward action, once into the name of each member of the Trinity, for the remission of sins, and it is invariably followed by the laying on of hands and prayer for the reception of the Holy Spirit.

Preparation for the Messiah

All his preaching and baptising was in preparation for the coming of the Messiah. That was the one purpose of his life and he never lost sight of it. In the mountain regions, the washing of the hillsides by the winter rains destroys each year a large portion of the best laid roads. In the desert regions the shifting sands, and in the more fertile regions the abundant growth of weeds and shrubbery, make Eastern roads well nigh impassable, unless care is exercised for their frequent and special clearing. In many parts of the East the ancient roads were prepared or repaired only at the special call of the king, or for his special service on an exceptional occasion. So the hearts of God's people had become overgrown with worldliness and their eyes blinded by self-righteousness and their ears were deaf to the divine voice, and there was need of a preparation that they might be made ready to receive their promised Messiah. That was John's mission.

BIBLES STILL NEEDED

(Continued from page 2)

to do is peddle Bibles. I never saw one and I don't need one."

"By the looks of things you haven't gotten very far without the Bible," said the colporteur. "Why not give it a try?" This friendly and completely disarming answer permitted the colporteur to tell him about God and to read from the New Testament. Finally the man said: "Mister, that there Book sure sounds good to me. I'll take back what I said and if your price ain't too high I'll buy it." When told it could be had for five cents he insisted on paying ten.

Two weeks later the colporteur decided to make another call on this man and was gladly received. They sat and talked about the teachings of Jesus for the man had faithfully read his Testament. He told the colporteur that he had made up his mind "to get a steady job, cut out the booze and

live like a human ort to live." He thanked the colporteur for calling and said that in 20 years no one had taken any interest in helping him to be a better man.

American Bible Society, Bible House,
Astor Place, New York City.

ANNOUNCEMENTS

LYDIA, MARYLAND

At our business meeting just held, the congregation asked the pastor to conduct the third consecutive evangelistic campaign in this pastorate. However I was given permission to exchange meetings with some other pastor if possible to do so.

If there is a pastor within reach of St. James, who would be willing to make an exchange of meetings I should be glad to correspond with him.

Address W. S. BAKER,
Lydia Maryland.

To All Brethren Ministers of Ohio

Both of the Church of the Brethren and the Brethren Church

We are calling your attention to a two-fold event of unusual importance. It is the annual Ohio Pastors' Convention and the Interdenominational Fellowship Luncheon and meeting of the ministers of the two branches of the Dunker fraternity.

The date of the Ohio Pastors' Convention is January 19 to 22, and we are glad to say that the tentative program promises a spiritual treat of rare interest and helpfulness. We must be frank to say that last year's convention did not seem to some of us to be as inspiring and practical as on previous years. But this year, in response to demand, we have offered us a program that excels all previous ones in real helpfulness, built, as it is, around the general theme: "The Technique of an Efficient Minister." It deals with the minister as pastor, as pulpit man, as educator, as leader of worship, as reformer, as administrator and as student of affairs (exemplified in Jeremiah). Some of the outstanding speakers are Daniel A. Poling, John Timothy Stone, Merton S. Rice, Frederick B. Fisher, Bishop Edgar Blake, and others of equal prominence. This convention offers extraordinary opportunities of gaining inspiration and instruction from men who are among the country's most trusted, most spiritual and most successful ministers of the Gospel.

The date of the Interdenominational Luncheon and meeting of the Church of the Brethren and Brethren Church ministers is Thursday noon, January 22, and this has been the biggest drawing card to Brethren ministers of any phase of the Pastors' Convention. It promises to be of unusual importance this year. Besides the luncheon, a program is being arranged that will continue throughout the afternoon, during which there will be not only special addresses, but an open forum on the reunion of Dunker forces.

HEADQUARTERS AT HOTEL COLUMBUS

The Brethren Luncheon and Meeting will be held at Hotel Columbus, just two blocks north of Memorial Hall, where the Convention is to be held, and this hotel on the corner of Long and Fifth streets will be Brethren Headquarters. We advise you to put up here. It is the best hotel at the most reasonable prices that we were able to locate in the city. We feel the more confidence in recommending it because its new manager, John W. Welch, is well known to many of our ministers as the efficient manager of Winona and Westminster Hotels at Winona Lake, Indiana. Select the kind of room you want and write Mr. Welch for reservations, and for your convenience, here is some further information about the hotel:

HOTEL COLUMBUS
(Brethren Headquarters)

Two short blocks north of Broad on Fifth. Corner Long and Fifth Streets. Fireproof. 200 rooms. Running water, telephone in all rooms. Single rooms, \$1.00, \$1.50, *\$2.00, *\$2.50. Double—\$2.00, \$2.50, *\$3.00, *\$3.50. The best hotel in the city for the price. Dining room and Coffee Shop. Fireproof garage next door—Storage, 50c. John W. Welch, Manager.

We hope to see a large number of you at Columbus on January 19-22 for the Pastors' Convention and especially on Thursday noon, January 22, for the Dunker Luncheon and meeting. As the disciples were all together in one place in Jerusalem, so may we be all together in one place in Hotel Columbus, in the capital city of Ohio, on the above dates. We are your servants. The Fellowship Luncheon Committee,
Geo. S. Baer, Chairman,
J. Perry Prather, Secretary.

*Bath.

Mrs. Herman Varner, Oct.-30-31
Conemaugh, Pa.
RFD 1.

Vol. LIII
Number 3

January 17
1931

THE BRETHREN EVANGELIST



Just Another Glimpse of the Building

WHICH IS THE HOME OF YOUR PUBLISHING HOUSE AND WHICH
YOU ARE ASKED TO HELP MAKE FREE OF DEBT BY
A GENEROUS OFFERING ON

Publication Day, January 25

Signs of the Times

by
Alva J. McClain

ON Vacation Last Week

Decided some time ago that all loose ends of work would be cleaned up during the two weeks of Christmas vacation, but discovered by the middle of the second week it couldn't be done, so left the rest undone and drove south to visit friends in the vicinity of Dayton. Some of our most prized friendships were formed here 1915 to 1918 while attending Xenia Theological Seminary and pastoring the churches at Bear Creek, Salem and Miamisburg. No matter how hard the times are, hospitality down here never fail-eth and there is always fried chicken for the preacher.

We made our headquarters at the Wilson King home near West Alexandria and found opportunity to visit a few others—the Murrs, the Millers, the Beeghleys, the Teeters, and friends in Xenia. But the time was too limited to see others we wanted to greet. Brother Barnard, pastor of the Dayton church, asked me to preach Sunday morning and there we greeted many friends.

The passing of the years brings many changes—the world passeth away—but the fellowship of those who confess Jesus as Lord and Savior remains the same. Mother King, one of God's choicest saints, is not in the best of health. Let the believers who read this unite in prayer for her. God is able to do exceeding abundantly above all that we ask or think.

Because of our absence from Ashland, the "Signs of the Times" department was omitted from last week's paper.

THE Gloomy Scientists

It was not my privilege to attend the remarkable meeting held in Cleveland last week, although I had fully expected to attend some of the sessions if possible. So, as Will Rogers would say, all I know is what I read in the papers and what my friends tell me. However, allowing generously for lopsided reports, it may be said with assurance that not all the scientific prophets were agreed as to the future. Some find the outlook rather gloomy. One man, commenting on the various speeches, said that in spots they reminded him of the Book of Revelation.

Dr. Kidders, an important authority, speaking before the American Association for the Advancement of Science, said that our present civilization will collapse and another race will succeed us. He bases this prediction on a scientific study of the history of human civilization, and having plotted the civilization curve he finds that we are nearing the danger point right now.

Dr. White of the University of Michigan, speaking before the American Anthropological Association, said that the social order of the industrial work is beginning to disintegrate; that the margin upon which capitalism has been operating is rapidly diminishing, and that collapse is inevitable; that "any one who has any vision and grasp of cultural processes must realize that war is not only likely but even imminent," that capitalism produces war and "war will eventually destroy the system that promotes it";

that capitalism will soon be "fighting for its life" and will be destroyed.

Professor Calvin B. Hoover of Duke University, speaking before the American Economic Association, declared that capitalism and Communism cannot exist in the same world together and that the survival of the Soviet through the next two or three years spelled the beginning within a decade of a desperate conflict."

Space will not permit further quotations.

IT Makes a Difference Who Speaks

It should be kept in mind that the gentlemen quoted above are scientists, not theologians. And although they may disagree as to details, they are agreed the world is moving toward an unparalleled catastrophe and that in the immediate future.

Now this is nothing new to the intelligent Christian. For some years careful Bible students have been predicting the approach of such a catastrophe involving the break down of civilization. But, of course they are not scientists and not much attention is paid to their warnings. For the most part, they were put down as obscurantist opinions with no basis in fact.

However, we cannot afford to be sensitive about this state of affairs. Truth is truth, no matter who utters it. And if the world will hear the warning better from the lips of the scientists, we should thank God for the scientists. The main thing is to sound the alarm. Perhaps it will even awaken some of the preachers and theologians. The rather ominous thing is that the world would rather get its prophecy from the lips of men than from the Word of God.

EVEN over the Radio

The writing of this material was interrupted by the call to luncheon, and afterwards I switched on the radio to see whether I could find something cheerful. Aside from jazz music, which is one of the saddest things in modern human existence, I could find nothing but the League for Industrial Democracy broadcasting from a meeting in New York City. After getting off a couple of rather good jokes, the chairman introduced Dr. John H. Gray as an authority of some note and former President of the American Economic Association. I decided to listen, being not wholly destitute of the scientific interest.

From Dr. Gray I learned many things: that the shrinkage in values during the late financial crash was in the neighborhood of forty billion dollars, and that this amount passed from the hands of the poor and middle classes into the pockets of the very rich; that the ruling economic interests in every age control the government; that the big business and financial interests control our own government, and that its leaders are steadily growing more ignorant as the complexity of the task increases; that our foreign loans and investments have entangled the United States in foreign affairs more than political membership in a thousand Leagues of Nations; that capitalism has passed its high-water mark of efficiency, will never again function as well as in the past, and will come to a complete end, but we must suffer a great deal more from it before the end comes.

It was a most remarkable speech, delivered with all the authority of a Moses lately descended from the mount of economic learning. As an amateur in this field, I had

known that conditions were not so good, but this man spoke as a veritable prophet of doom. If I had any money, I would not sleep well tonight.

A MORE Cheerful Prophet

After listening to Dr. Gray I was so impressed that I read my Bible for a while coming at last to a very comforting passage in Isaiah:

"For, behold, I create new heavens and a new earth: and the former things shall not be remembered, nor come into mind. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat . . . They shall not labor in vain, nor bring forth for trouble. . . They shall not hurt nor destroy in all the holy mountain." (65:17-25)

Not all in the Bible is so cheerful. The prophets of the Old Testament predict so gloomy times ahead for the world. But there is always light in the midst of darkness. The night surely cometh, but beyond the night is the morning bright with the glory of a redeemed society, a righteous social order, a new humanity, under the government of One who is perfect in wisdom, justice and mercy. And best of all, the coming of the morning is certain.

No man in his right senses will scoff at the service rendered the world by efforts of true scientists. They have improved many phases of human life amazingly, and doubtless will continue to do so. But mark well there is one thing science cannot do. It cannot guarantee the stability of its own work in human life. It cannot prevent man from pulling down the temple, so laboriously erected by science, upon his own head—the ruin of civilization. Man has more than once destroyed his own work. These cries of the anthropologists have noticed, call them cycles of civilization. Judging from the past, which is all science knows about human destiny, there is no reason to suppose that the rise and ruin of civilization

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GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

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The Plea of the Publishing House Again

The Publishing House is again presenting its plea to the brotherhood for the offering authorized by General Conference. That offering is called for to help pay the purchase price on the building in which the church's printing plant is operating. The church has owned that building now more than eleven years and during that time interest has been paid each year on the money borrowed to purchase it. If some one, or if a number of persons, had given the church the cash at the time, you can see that a lot of interest money could have been saved and that might have been turned into improved equipment or improved publications. But no one did, and had to be bought on faith—faith that the whole membership of the church would go together and make up the required amount. That faith was based on the pledge of Conference that our people would do that very thing, but to date that faith has been only partially fulfilled. We do not say it was unjustified, but some have been slow in making good, and we are still paying interest on an unpaid amount of that debt. To get that amount has been the purpose of these offerings from year to year, and that is the purpose of our appeal this year.

We do not intend to argue the responsibility for meeting this debt. It seems to us too clear a case to need argument. People do not need to be convinced of their responsibility for meeting their own obligations—for paying their own debts. The church purchased a building in order to have an adequate publishing house in which to make its denominational literature, and the church must pay the price agreed upon, and every member of the church shares in the responsibility for that debt.

That is our simple story, so often told that many of our readers know it by heart. But it must be repeated, for we are always getting some new members each year who need to hear it, others seem to have gotten a very vague, indefinite conception of the need, and still others seem quickly to forget. So, as with every general interest of the brotherhood, the story of our needs must be told over and over again. Whether the story comes to you as an old, familiar one, or whether you seem not to have heard it before, we hope you will give it your courteous and sympathetic attention. We come to you with this appeal because it is a part of the commission that have placed in our hands. This paper is to speak the voice and aims of the church to its members. We hope you will receive our statement and appeal as you would that of a faithful and trusted steward. We have told many times and in many ways of the needs of the Publishing House, but we do not grow weary, rather continue to importune, because the needs continue to be present and the problems continue an unsolved, ever-present reality. We hope that with this new telling the plea may come to you with a strange newness of urgency and that the need may be made to rest upon your heart with a fresh sense of responsibility.

WHAT SOME OF OUR MEN HAVE SAID

A goodly number of our leaders are beginning to awaken to the needs of our Publishing House, but some have been cognizant of these needs for some time, and it may be of interest to refresh our memories concerning what some of them have said. We call up more freely what some of our men have said because they were not weakened in their conviction in any particular, but have increased their interest and concern for the Publishing House.

Dean J. Allen Miller said in 1922, "Of all the institutions of the church there is none that serves the WHOLE CHURCH so consciously and efficiently as the Publishing House. Every week of the year, yes, one may with much truth say, every day of the year, many in the church are being served by the press. Of all the institutions of the church we have done the least for the PUBLISHING HOUSE."

Dr. Charles A. Bame said in 1922 in a Bicentenary Movement message: "Propaganda is what we need to stress. We need brilliant treatises on the peculiar doctrines of the church; we need

books setting forth our place of prominence and originality along right lines; we need to herald it to the world, and thus we need to stop the outflow of interest money into rich men's pockets and speed the inflow into just such propaganda."

Dr. R. R. Teeter in 1923 wrote: "A good publishing house is as necessary to the progress of the church in these modern times as a college or a missionary society. But a good publishing house cannot be established without the aid of capital, and about the only place one can consistently look for the capital is to the people or the church the house serves. We can make it possible for the Brethren Publishing Company to serve the Brethren church successfully only when we INVEST sufficient capital in it to equip it adequately to the needs of the church."

Dr. A. D. Gnagey, appealing in 1923 for an endowed church paper, said: "The church paper is not a business institution. Its mission is to publish and disseminate news and enlighten and encourage the church. Its aim is to enter the best families of the denomination and to unite them in enthusiastic devotion in the things that pertain to the extension of the kingdom of Jesus Christ. It does not pay in dollars and cents. But it does pay immensely in the larger activity and the encouraged devotion of the people of the church. For this reason it is just as proper that men and women of means in the church should assist in endowing the church paper as they do in endowing colleges and seminaries." But he concluded that now the Brethren Evangelist was "not asking for endowment. But it is asking, that on the coming Publication Day the friends of the Publishing House will respond liberally to the appeal and place the publishing business on a financial basis where it can take care of itself."

In 1923 Dr. E. E. Jacobs, president of Ashland College, wrote: "Living in Ashland as I have for nearly twenty years and having had an opportunity to observe the Publishing House and making use of its services almost weekly for this extended period, I venture to say that it gives the church not only a service away beyond any legitimate demand that could be made of a commercial enterprise thus equipped, but moreover a service upon which depends much of the vitality and efficiency of all the other interests of the church."

The year following we find this testimony in an article written by Dr. Jacobs: "I regard therefore the work of our Publishing House as second in importance to no other interest in the church, for from it flows streams which tend to unify us, make us think common thoughts and give us common ideals."

Dr. W. S. Bell, for many years a member of the Publication Board and for a period of years its president, declared in 1924: "The Publishing interests are second to none in the church. What would we do without the Evangelist and the Sunday school literature? This is the most important agency of the church and we owe it our best support."

Dr. C. L. Anspach, Vice-President of the Publication Board, wrote in 1924: "I know of no agency in the church that can do more to hold our denomination together than The Brethren Evangelist and the other church publications. . . . Again our Publishing House is the one agency that is serving the church well, not only in its power to mold Brethren thought, but through its power of holding isolated members."

Again in 1925 Dr. Bell declared: "One of the greatest agencies in our age to voice God's message, to evangelize, unify and educate, is the press. To cripple and hinder the work of our publishing interests is suicide."

Dr. C. F. Yoder, missionary, educator and a former editor of The Brethren Evangelist, said in 1925: "The Publishing House is a lighthouse for the church. It is a community house for the brotherhood. It is a filling station for pilgrim travelers. It is a clearing house for the thinkers and a rest house for the weary. It has

made a record that compels confidence and asks very modestly only what it should be a pleasure to give."

George F. Kem, Dayton banker and former member of the Publication Board, wrote in 1925: "One of the most essential things for a church to have next to that of an educated ministry is that of a virile, well edited and spiritual church literature. . . . We have an editorial staff serving us capably and devotedly, . . . Now the church at large owes quite a debt to our publishing interests. . . . What better thing could we plan to do by means of our Publication Day offerings than to pay off the debt on the building so that the full income therefrom could go each year to augment the usefulness of our church literature?"

Rev. Robert F. Porte, a former member of the Publication Board, wrote in 1926 this positive statement and appeal: "It is unthinkable that we should do without the printed page. The church without a successful publishing house is a slow growing church. The press is the agent of progress and development and whoever has anything worth teaching to the world must turn to the service of the press. . . . I wish to appeal to our people for a friendly attitude toward our Publishing Company. . . . It is an asset and not a liability. The removal of the debt will simply mean that profits now spent for interest will be spent for the good of the Brethren church. The sooner you pay the debt on your Publishing House, the sooner the Publishing House will be able to pay a liberal dividend back to your church."

Brother A. B. Cover gave this enthusiastic word of appreciation in 1926: "We as members of the Brethren church, enjoy and appreciate the excellent contribution the Publishing Company is constantly making to the successful development of our church. In every department of our work we are aided by the printed matter from our publishers. The plant has grown from a struggling little affair to the present well equipped and adequately housed Brethren Publishing Company. We are proud of the achievement. Our literature is constantly improving and has reached the place where it compares favorably with that of larger denominations. . . . May we take as seriously this debt as though it were personal. In a real sense it is, for the Publishing Company is OURS."

Brother Quinter M. Lyon, for seven years the faithful Sunday School Editor, added in 1927 his witness to the importance of a debt-free publishing house in these words: "If the Publishing Company owned the building in which it operates one great handicap would be removed. The money that goes for interest now would then go for improvements. . . . The printed page would then stand a good chance of doing for the Brethren church what it has done for other churches and for the enemies of the true church."

Brother Dyoll Belote, a member of the Publication Board and one time business manager of the Company, wrote in 1928: "There is no question as to the fundamental necessity of maintaining our Publishing Interests. Some way we must continue to keep our congregations in touch with the plans and accomplishments of the various auxiliaries of the church, or we shall lose out. . . . And to insure the continuation of what we have already attained, as well as to make growth possible, we must have an increased and loyal support of the Publishing Interests of the church."

Thus the story runs through the last ten years—one continual pleading for a larger support of the Publishing House. It is hoped that our churches will heed these appeals and will make an offering commensurate with the need and the worth of this vital agency of the church. A gift to this interest is a benefit to every other.

A GOOD SUGGESTION

We are glad to note some responses to our request that some notice be given to the *Evangelist* in all our churches during the month of January. We did not ask pastors to conform to any cut and dried plan of promotion. We rather preferred that they should use their own initiatives and follow their own desires in the matter. And now we have a personal report from Brother H. H. Rowsey, pastor at Falls City, Nebraska, and being given the privilege of making use of it, we are passing it on to our readers. He says:

For the first two Sundays of the month we are having one of our young people speak on "What's in our Church Paper," taking ten or fifteen minutes to point out all the departments and articles in *The Evangelist*, summarizing some, quoting others and in general giving the chief excellencies of the paper. Other Sundays we are having a young person to speak on "What Appeals to me most in this Week's Church Paper." We hope in this way to receive

more subscriptions, and also to cause some who are receiving the paper but not reading much, to really read it.

We are grateful to Brother Rowsey for this good suggestion. We hope many other pastors are planning in their own way to put the *Evangelist* before their people. Remember, your church paper is an institution and in this request we are asking for attention to be given to one of the most important institutions of the church and not to any particular individual who may have some responsibility in producing the paper. The *Evangelist* is bigger and vastly more important than any individual connected with it. It is the brotherhood's means of communication and expression of denominational interests, ideals and aims. It is on behalf of the institution that we are appealing.

EDITORIAL REVIEW

We notice the name of Brother H. H. Rowsey on the Executive Committee of the Nebraska State Pastors' Convention, and some outstanding spiritual leaders, among them Dr. Nehemiah Boynton and Bishop Edwin Hughes, are scheduled to appear on the first annual convention of that state to convene at Lincoln, January 19-21. Iowa and Kansas pastors are welcomed to this convention.

Dr. Charles A. Bame informs us he will broadcast from static W A I U, Columbus, Ohio, Monday, January 19th at 9 A. M. E. He will also attend the Pastors' Convention and will speak at National Convention of salesmen of Food Mills to be held in Columbus. On January 22 he will deliver the commencement address at Elyria, Ohio. He is also booked for three revivals during the remainder of the year. He also reports preparation of the second quarter's lessons nearing completion.

The Sunday school orchestra of our aggressive church at Ellettsville, Ohio, will broadcast a half hour's program over station W A I U, Columbus, Ohio, Saturday, January 17th at nine o'clock in the morning. So the pastor, Brother Floyd Sibert, informs us. This is the Pocket Testament League hour and many of our good Brethren will want to listen in to one of their own orchestras.

Christian Endeavorers should not fail to read their department this week. They will find there messages from their president, Brother E. M. Riddle, and another from Brother H. W. Koontz, Stewardship Superintendent. Miss Gladys Spice, Financial Secretary, gives a report of financial receipts. Brother Whitmer informs us that he expects to keep this page alive with matters pertaining to Christian Endeavor, so keep your eye on it from week to week. The plan of financial support of Christian Endeavor splendid undertaking at Krypton, Kentucky is a giving of a tithe of earnings during Christian Endeavor week. We bespeak the support of all loyal young people.

The Business Manager informs us that Brother N. C. Nielsen, the Brethren Evangelist agent for the First church of Long Beach, California, has sent in sixty new subscriptions in addition to the renewals, and this in the face of a depression concerning which Brother Henry Wall says he has not seen it worse in his twenty-six years' residence in California. Brother Nielsen believes in the commodity he was selling and he had the support of his pastor.

Dr. K. M. Monroe writes of the splendid work of the Gospel Teams in his Seminary Notes. In the First church of Johnstown and in the Conemaugh church, of Pennsylvania, these teams have been functioning and in a most creditable manner. Those conducting services in the Johnstown church were all boys and girls of the local church put into service by the pastor, Brother Ashman. Brother Schaffer of the Conemaugh church speaks highly of the work of the Gospel teams.

Brother James S. Cook writes of holding preparatory services and conducting communion in both the New Enterprise and Raysburg town churches in Pennsylvania. These churches are without pastoral services at present and Brother Cook is giving them what care he can along with the work of his regular pastorate—Martinsburg and McKee circuit.

Brother R. I. Humberd tells of his experiences at the Long Beach, California, church, where he was impressed with the great serious activity in that great church plant. He pays a compliment to Dr. Bauman's great work and influence. He found their home there very hospitable and the people kind. He summarizes the results of his trip in various types of religious activity and concludes it very successful and enjoyable.

An Offering From Every Church on Publication Day

Publication Day January 25

By Dr. J. C. Beal, President of the Publication Board



Dr. J. C. Beal

There is nothing more effective in creating and maintaining faith in any cause than the printed page. This fact is recognized by the various cults which are promulgating false doctrines. That the use of the printed page does bring results is evidenced by the hold on the minds of the public of Russellism, Christian Science, Spiritism, etc. This truth is in the mind of the religious bodies in the distribution of tracts and religious literature.

There is nothing that so makes for a definite faith in our distinctive church doctrines as presentation of these doctrines in our own publications. This does not minimize the teaching of these doctrines on the part of our ministers but the printed page has the advantage of furnishing the opportunity for definite study in the home and in this way truth grips in a measure not possible by any other means. We hear the statement that no church can long survive without a college in which to educate the young people of the church. This is entirely true but it is also just as true that no church can long survive without the presentation of the distinctive doctrines of that church through the printed page. Many times more people are reached in this way, in the quiet of the home, than can be reached through the work of a college. Only a select few are privileged to attend college but the printed page can find its way into homes where it is impossible for the college to directly make its influence felt. Our own church has recognized the need and National Conference authorized the purchase of a building to house our own publication interests and also authorized the setting aside of the fourth Sunday in January of each year and designated it as "Publication Day." In the purchase of this building the church was compelled to assume an indebtedness. The Board is doing its utmost to make the publication interests serve the best interests of the church but until the indebtedness against the building is removed our work will continue to be hampered. If the brotherhood will lift this indebtedness there will be an income from the building which can be used in the further extension of our work.

The goal for the College Endowment has been reached. Home Missions and Foreign Missions have been given special attention. In these accomplishments we all rejoice. It is but logical that the brotherhood should at this time give serious thought relative to the very important matter of our publishing interests and give it a place in our church planning. As I have already stated, the fourth Sunday in January has been designated "Publication Day" at which time each congregation is to make an offering to this most worthy work. There has been cooperation in the past and we are sure you will recognize the need for unusual cooperation and needed sacrifice at this time that this debt may be met that our work need no longer be hampered and that there might be made possible the necessary expansion. While it is true that the burden of the work of our local congregations may be felt a little more than usual just at this time, we have never yet come to the place where we have made a really definite

sacrifice for the work of the Lord. Instead of curtailing our gifts to the work of the Lord let's begin retrenchment in the things we have been showering on ourselves, the things which answer the appeal of the flesh. When we do this we shall be able to take a forward step that will mean much in the advancement of the work of The Brethren Publishing Company and also a step in advance in our general work as a church.

I have confidence in the membership of our own church. They have met every crisis and I feel confident you will not fail us in this time of our need as a board. Do your best in this matter and you will have the approval of your own heart, the approval of the Publication Board, and best of all, you will have the approval of him who has purchased us with his own blood and made us partakers of his holiness.

Canton, Ohio.

The Why of the Publishing House

By Dr. A. D. Gnagey, Member of Publication Board
And for Many Years Editor of Brethren Publications

Why a Publishing House for the Brethren church? Is it for the same reason that a child wants a "rattle",— something to play with? Our Publishing House is not a "rattle," though we have been trying to amuse ourselves with it. Nevertheless, we need to remember that the rattle, the doll, the bat and the ball are essential in the child-life, at least they are a very important part in the educational and training program of every child. The Publishing House is the legitimate child of the church, and, though it has long ago passed out of the adolescent period, it is now, and always will be, under the fostering care and support of the church in whose interest it operates.

The most effective, the most potent human factors in the educational program of the church are the College and the Publishing House. They are the essential handmaids of the church's missionary program, without which the latter will not only be greatly handicapped but rendered futile. The most convincing argument the writer can think of for an adequately endowed, well equipped and effectively organized Publishing House is that none of the now large denominations has succeeded without it. Surely it is nothing more than plain logic to any one with a grain of intelligence to see that what others could not do that we can not do. The Publishing House has become an essential and permanent factor in the growth and development of all the larger religious bodies in this country. Among the most potent agencies, humanly speaking, in the educational program of all the larger churches, is the Publishing House. For the last one hundred years and more, the Christian school, the Publishing House, and the missionary enterprises of these churches have grown and de-



Dr. A. D. Gnagey

veloped simultaneously, and neither one would have gone far without the other. For good or for evil, the printing press is today the most influential single agency in the country. It is but reasonable foresight, common sense, and wisdom to harness this agency for good. When once we have made it possible for Jesus Christ to lay his pierced hands on the printing press the splendor of the millennial dawn will color the eastern sky with its crimson and gold.



Dr. C. L. Anspach

It is folly to reject what is old simply because it is old, but it is worse than folly, it is stupidity to refuse what is new simply because it is new. The church needs to lay her hand on the auto, the radio, the flying machine and consecrate them as messengers for him under whose benign influence they have been made possible. There is a Latin proverb which I can not quote from mem-

ory, but it is something like this: "The church has given birth to riches, and now the child disowns and destroys its parent." It remains for the church to seize the great factors in the industrial, commercial and educational world and consecrate them for the glory of God. Among these is the printing press. There is no other single agency just like it. The church that fails to utilize it for the propagation of the Christian faith will have to take its place in the aged and dying past instead of the living, yet hopeful, yet youthful future.

What will we do about it? In an age of material progress and achievement which make one dizzy to look on, the church dare not stand idly by and allow these mighty agencies monopolized by the forces of evil. There is a profoundly psychological reason for the effective maintenance of the Publishing House. One can easily count a dozen men in the Brethren church who should be authors of books issued by the Brethren Publishing Company and on sale by "all booksellers or from your own Publishing House,"—that is a quite familiar statement to those of us who purchase books. There is no better and no more telling advertisement for any church than just that, "for sale by all bookstores."

Let us pay off the Publishing House building debt, free it from its encumbrances and unite with our prayers and influence and MONEY to make our Publishing House, what, under its capable management, and above all, under God, it can be and should be. Will we do it? I know of no better investment in church life and progress than just that.

Altoona, Pennsylvania.

Pay Off the Indebtedness

By Dr. C. L. Anspach, Vice-President Publication Board

The Community Chest Committee of Ashland in making a drive for funds adopted this slogan, "Be glad you can give." The same slogan will serve very well in appealing to you for support of the Publication Day offering. The majority of the members ought to be glad they can give. While we are not a wealthy church, the majority of our members are not in a position of want and can well afford to give to this national interest.

Everywhere we hear the cry of hard times. There is

no escaping the fact that many people are in want and in many cases the needs are many and the appeal for aid urgent. But in spite of all this, we can be thankful that we are in a position to give something to the Great Cause. We certainly ought to be glad that we can give.

It is our duty to give to the interests of the Church for regardless of the depression the work of the Kingdom must go on. Hard times in church finance . . . it is hard to believe that the present condition is much different from the normal as far as the church is concerned. Times are always hard as far as the church is concerned. Times are always hard to hear some people tell it when approached by church authorities for assistance. We have no space for debate, but we do know that our Publishing House needs money. We have appealed so many times that those in charge of the Publishing House are often forced to ask, Shall we try it again? And then when they look back over the years that have passed and the progress that has been made, the property accumulated and the great contribution that is being made to the cause of Brethrenism, they take heart and appeal to you again. In making their appeal, they need make no apology, for they are asking us to protect our own property. The Publishing House belongs to us and it is the responsibility of the Church at large to provide means for the elimination of the indebtedness. In the next place they owe no apology for the present indebtedness is due to expansion caused by the purchase of the building in which the plant is now located. If they were asking us for money for current expenses we might have cause for complaint. But that is not the case, they are asking us to invest some money for the Church. The property was purchased below value and has increased in value. The foresight of those in charge has made that possible. Now they are asking us to place our money in a project that has proven its worth. We are merely investing a few more dollars in a growth of concern belonging to the general conference of the Church.

It was said by the writer last year that our indebtedness could not be paid off by the profits from church literature. The publication of our church literature does not result in profits; it results in losses. Some one says that is poor business. It does look like bad business to publish church literature and lose on almost all the publications. That isn't the fault of the Publishing House: it is due to two factors, the size of our Church and the limited circulation in the Church. If the Church gave us an offering of \$3,000.00 a year it would be just about paying for the deficit on the literature. We must remember that we can't run a Publishing House and not expect to pay for it any more than we can build hard surfaced roads and not have our tax bills go up. If we want Brethren literature we must pay for it.

GIVE THE PUBLISHING HOUSE A CHANCE. PAY OFF THE PRESENT INDEBTEDNESS. IT IS OUR RESPONSIBILITY. LET US ASSUME IT.

Ypsilanti, Michigan.



Rev. Dyoll Belote

Abraham served his people and us by giving a demonstration of the possibilities of a consecrated life of faith.

Making Brick Without Straw

By Dyoll Belote, Secretary Publication Board

The other day the Business Manager called my attention to a letter which came giving commendation to the literature being produced by the editors of the Brethren literature, but wondering why we do not put covers on our Quarterlies and use colored pictures, etc. That letter set me thinking, and I am convinced that a major portion of the members of the Brethren Church do not understand the first principles of printing and of how such little additions as covers and colored pictures and such like add to the work and the expense of producing any literature.

The above train of thought also set me thinking that the Israelites of old when the Egyptians wanted them to make brick and get their own straw, folks who do not so many improvements in the literature do not realize that they are asking an impossible thing of the people whom they have called to make their literature when they suggest such improvements. I would hasten to assure any and all that the Brethren Publishing Company is as anxious to make a literature that is at once both useful and beautiful as any member of the denomination. **BUT WE CANNOT MAKE BRICK WITHOUT STRAW.** For all the years that the writer has known the Brethren Church there has never been a year that there was not some other interest or auxiliary of the church clamoring for first place in making plea to the church for support. The Brethren Publishing Company is always had to be content to accept a day and make an appeal through the Church paper—which is not even paid by a fair proportion of the membership of the fraternity, because the subscription list is too small, and the appeal is not heeded by a fair proportion of those who do read the paper. And in addition to this is the fact that many of the ministering brethren never present an appeal through their congregations and canvass the membership for subscriptions to the Church paper. This may cause some of the ministering brethren to take issue, but if so I would advise them to have a care, for letters have been filed for years with the Company from laymen who declare that their pastors never said a word about the Church paper. If the contents of the Brethren Evangelist are not always all from Brethren sources it may be that you are asking the editor also to "Make Brick Without Straw" because you send neither church news nor articles of your own on topics of Brethren concern with which he may fill the columns of the Evangelist. The Brethren Evangelist may not be the best religious publication extant, but it is the **BEST** Brethren Church paper in existence, and as such should be taken and read by Brethren everywhere.

To the certain knowledge of the writer there are a too large number of Brethren who are reading other publications to the exclusion of the church's own publications. Now we do not object to the outside reading, for we too read some half dozen other publications, but we do feel that our people should be urged to read their own Church paper **FIRST**, and the ministry should set the example. And the same truth holds for the Sunday School literature. Just so long as ministers throw out the Brethren literature and put in the product of non-denominational—other—publishing houses, the Brethren Publishing Company will never be able to run its business on an approximately self-supporting basis. When even some officials of the Company do not use its products (a seeming possible anomaly, but a too evident fact) it is no wonder that the people do not give to the support of the

work. Of course I should hasten to say that we do not promise we should be able to run the business on a self-supporting basis even if the present plant were free of debt, for the publishing houses of the larger denominations do not keep their business going from the profits from the subscriptions to their church papers, and the patronage of their Sunday school literature, so why should a small institution like ours try to do what such houses cannot? But we should have a fairer chance to approach the records of other publishing establishments if the support of our own literature were more general and wholehearted.

If for once the Brethren Church would treat her Publishing House as she treats the other auxiliaries of the church, and allow the Board to ask for—and then give them—an offering of a dollar per member, we should be able to at least "break even" for a year or so, and after that the Board could take its "dole" from year to year through the annual Publication Day offering. But with the balance on the building to pay and only the "silent messenger" appeal which it has a chance to make to the brotherhood



Dr. W. S. Bell

it will have to continue to eke out the same precarious existence which has marked its progress thus far. My brethren, these things ought not so to be. Let's make it a real offering this year. And if we will give liberally to this cause we shall have larger interest in the outcome of its enterprises and so will pay larger attention to its publications to see that our investment is well used.

It may be that you feel that the members of your Board are not acting wisely in the expenditure of the funds entrusted to them, or that the choice of employees has not been such as suits you. Kindly remember that your Board would be only too glad to talk matters over with any of you or to correspond concerning these matters, but for the present we cannot make changes, and loyalty to the Church suggests—yea—demands—that we give our undivided support to the workers we have and the products of their labors. The Board does not feel that it needs to apologize for its workers, it only asks for the same honest, loyal support for its work that is given to the other enterprises of the Church,—College, Missions, Sunday School Board, etc.

Ashland, Ohio.

Fullest Cooperation Desired

By Dr. W. S. Bell, Member Publication Board for Many Years

The VOICE OF THE BRETHREN CHURCH is the Publishing House and its literature. If the message of the church is to be made known and its faith propagated, it is highly important that the Publishing House and its literature be given loyal and unrestricted support.

Numerically small as we are, there must be the fullest cooperation, in purchasing our own church supplies for the Bible School and church from our own House. The first religious publication that any Brethren home should consider is the organ of the church: The Evangelist.

If we are to survive as a people; if we desire to make

possible a greater future; it is imperative that the general interests of the church, that are representative of the entire church, be not looked upon as a burden, but as the channel through which the entire church is carrying out its program of EDUCATION, MISSIONS AND LITERATURE—WITHOUT WHICH WE WILL PERISH.

The Publishing House has gradually enlarged its service, equipment and property holdings the past few years without burdening the church. The only appeal it is making is for an offering from the church that may be applied on the building debt. The price of a movie or baseball ticket, a box of cosmetics, an automobile ride, or a fountain treat, if given to this offering by the members of the church would bring us an encouraging amount. We are asking for a reasonable gift from which no one will suffer in the giving. We cannot ask for less and we justly expect every pastor to present this before his congregation and for every member of the church to have part, even though it may be a small gift. Do not disappoint us.

Ashland, Ohio.

"Is There Not Some One?"

By Dr. Charles A. Bame, Sunday School Editor



Dr. C. A. Bame

Instantly when I was asked to think on this question, there came into my mind this question out of the heart of a very tender story and incident: A preacher was conducting his own revival meeting. One evening there sat in the audience, his own prodigate son and although he appealed for repentant sinners to come to the altar, none came. Singing and praying and testifying the service was continued and the minister pleaded and pleaded; exhausting every emotion and every method he

knew, he finally astounded the congregation with a continued cry. "Will not some one come?" "Will not some one come?" Over and over he repeated the question, but no one moved. Continuing until the congregation was apparently restless and vexed, he still pleaded, "will not some one come?" When finally, after so long, his son moved to the altar and made the good confession. With tears of joy racing down his cheeks he said to the congregation, I felt that it was tonight or never with my son. I could not stop though I knew of your embarrassment. Now, I am rewarded.

Now, we have come to the "I-wonder-what-one-it-is" appeal for our publishing interests. Several years ago I traveled over the Brotherhood appealing for seven major interests of the Brotherhood and this was one. Several times in the interim, as a member of the Publication Board, I have appealed in some vein for the loyalty of the Brotherhood for the better and nicer literature we need for the promotion of our great Cause. Just yesterday, I received a fine commendation from one of our Sunday school patrons about the Bible Class Quarterly, for which I am most grateful. It closed with this hope: "May the Publishing House Office be good, so that you can make it according to the desires of your heart." But that can not be now. It can not be for a long time, unless some one can and will see the great need and help more than most of us can in times like this.

(Continued on page 10)

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

PART III

JESUS AND THE SABBATH

As a "minister of the law" (Rom. 15:8) Jesus was circumcised (Luke 2:21-24) and kept the sabbath of the law until he had fulfilled the law (Matt. 5:17; Luke 24:45; Acts 13:27-30). Then when he by his work had provided salvation, he established his church with the door of faith, and the "righteousness which is by faith," and works as the result of previous rest or salvation (Tit. 2:5-8). Rest first and works afterwards is the order of grace.

Jesus established the first day of the week as the day of rest and meeting for worship by appearing to the disciples on that day. Not once do we read that he appeared to them on the seventh day, but at least seven of the eleven appearances mentioned, occurred on the first day. This is not mere coincidence.

Besides, the church, guided by the Holy Spirit, continued to meet the first day of the week (Acts 20:7; 1 Cor. 16:1-2). We do not read of a single meeting of the church on the seventh day. The apostles, to be sure, improved the opportunity to preach to the Jews who met on the seventh day, but the church met on the Lord's day. It was taught that to return to the rites and dead works of the law was to reject Christ (Gal. 5:4, 5).

What rest is permanent?

Let us compare the seventh day and the first with reference to their permanence as a day of rest.

1. The sabbath of the seventh day was for "Israel according to the flesh which perishes" (Ex. 31:13), but the Lord's day is for spiritual Israel or the church (Rom. 9:8; 1 Cor. 6:17; 12:13) which abides forever (Eph. 19:22).

2. The seventh day sabbath was of the old covenant which was not perfect (Heb. 8:7) and therefore passed away (vs. 13) with its priesthood (Heb. 7:12), its temple (Matt. 24:1, 2), its sacrifices (Heb. 9:8-10), its tables of the law (2 Cor. 3:3-6), and its sabbaths (Col. 2:16, 17). But the Lord's day is of the new covenant which remains forever (Gal. 4:21-31).

3. The seventh day sabbath was a symbol of rest in an earthly land wherein we are pilgrims (Heb. 11:13) but the Lord's day is the symbol of rest in "heavenly places in Christ Jesus" (Eph. 1:3) from which we shall never be cast out (Rom. 8:38, 39; Rev. 3:10).

4. The seventh day sabbath was celebrated as a day of rest after six days of labor, and the people returned to labor and to hunger; but the Lord's day is a day of rest of grace, not of pay, a symbol of the manna from which we return not to labor and to hunger (Jn. 6:28-40).

5. The seventh day sabbath is from Mount Sinai. Believers do not go near that mount (Heb. 12:18) because we are of the new Jerusalem (Heb. 12:22-25) and therefore have "a kingdom that shall not be moved" (vs. 17).

6. The seventh day sabbath was for the Israelites their proselytes (Ex. 31:13; Isa. 56:6), but the kingdom was taken from them and given to others (Matt. 21:43; Luke 12:32; Heb. 12:28) with a different day of rest (Heb. 4:8).

7. The seventh day sabbath was of the law of the letter, which kills (2 Cor. 3:6) and which passed away

, but the Lord's day is of the new covenant of the spirit (Rom. 8:2), which vivifies and remains (Jn. 8:35; al. 4:30, 31).

If the Jews wish to enter the rest of God they must repent as do others (Acts 2:38) and enter by the gate of faith (Gal. 3:26-29). Christ will never be replaced by Moses, nor the Gospel by the law, nor the Lord's day by the Jewish sabbath.

The Mark of the Beast

A favorite argument used by some to frighten the ignorant is the false statement that, the papacy being an antichrist (2 Thess. 2:3, 4), guilty of changing times and laws (Dan. 7:25), changed the sabbath which is called sign, and put his own sign (the first day) in its place: and therefore all who keep the first day have the sign or the mark of the beast.

It is a serious thing to use this argument. When the Jews accused Jesus of casting out demons by Beelzebub he told them that the sin against the Holy Spirit is never forgiveness. To attribute to antichrist what is the work of the Holy Spirit is a fatal sin. It was the Holy Spirit that put the prophecies of the Lord's day in the typical feasts of the law, and in the book of Isaiah and the Psalms. It was the Holy Spirit in Christ who led him to establish the first day as the meeting day with the disciples. . . who raised the Lord from the dead on that day; who came in power to the church on that day; who guided the church to worship on that day, and gave to the royal name of "the Lord's day." It was the Spirit who established the three great memorials of the resurrection, the church, the Gospel and the Lord's day. To deny his work is the mark of antichrist (1 John 2:23).

The Lord's day was observed by the church from the start, but there was no pope until four hundred years later.

The Didache (Teachings of the apostles), written while some of the apostles were yet living, says: "Each Lord's day gather yourselves together" (ch. 14).

Ignatius, of the same age, says, "We no longer keep the sabbaths, but we keep the Lord's day" (Ad. Mag. 3:3). Tertullian a little later, says: "We keep the day following the sabbath."

There was a Judaizing sect that kept both circumcision and the sabbath, but they were condemned. A few Christians to be on the safe side kept for a time both the seventh and first days, and a few misguided believers still follow their blind guides in keeping that part of the law while rejecting the other rites.

The term "Lord's day" is very frequently employed in the early writings, but never of the seventh day. To make the keeping of the Lord's day, the mark of the beast is inexcusable ignorance or deception.

On the contrary, if Sunday is the day of the sun, then Saturday is the day of Saturn, and the Babylonian name for this god is Stur, which in Greek has the numerical value of 666, the number of the beast. Let those "who say they are Jews and are not, but do lie" (Rev. 3:10 with 14:1) take warning. The resurrection being the one sign given to prove that Jesus was the Christ (Matt. 12:40; Rom. 1:4) the perpetuation of this sign by the proper celebration of the Lord's Day, is the mark of allegiance to Christ. It is an open, perpetual testimony of the church to her resurrection and union with her living head. "This is the day the Lord hath made," but the enemies of the Lord continually try to destroy it. As Jesus came "that he might destroy the works of the devil," so the mark of the devil-energized beast will be seen in the effort to destroy the work of Christ. Let believers beware of being found with that mark.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Mark 12:28-34. This scribe found that Jesus answered these vexing questions well; so we, if we bring our problems to him today, will find that he still answers every question well. Nor does he exact a blind and unreasonable obedience: here they were reasoning together, and in Isaiah we read, "Come now, and let us reason together."

How the world needs to learn these two commandments today; yes, how we need to learn them ourselves! There is one God, and him we should serve with all our heart, in every department of our lives. To serve him thus we must serve our neighbor too, and love him even as we love ourselves.

TUESDAY

Mark 12:35-37. The scribes were unable to grasp the nature of the Christ for whom they professed to be looking. They expected him to be of the line of David, a great national deliverer. Yes Jesus reminded them that he was to be more than just of David's line: he was to be very God, for David called him Lord. Let us praise God for a Savior who was God, with the power to save, and who was also the Son of David, with the experience that enables him to sympathize with his fellow creatures.

WEDNESDAY

Mark 12:38-44. What a contrast in these two pictures: on the one hand the scribes, with their hypocritical love of show while they stole and preyed upon the incomes of defenseless widows; on the other hand the poor widow, with her seemingly insignificant offering. In an intellectual way the scribes knew so well what they were doing that Jesus said they should receive so much the greater damnation. But the widow, out of her great love for God, gave all. Surely she could claim the promise of Mark 10:29, 30. May our faith be more like the widow's, less like the scribes'.

THURSDAY

Mark 13:1-8. The temple must have been a beautiful building, and undoubtedly Jesus was not unmindful of its beauty. But even that, as we know, was soon destroyed, and all we know about its glories today is what writers of those times have told us. As we consider present world conditions, it seems not unlikely that we shall soon be in the midst of equally troublous times ourselves. The lesson is that we should be less concerned with the buildings that can be so easily destroyed, and more concerned about the building of our spiritual house in the heavens.

FRIDAY

Mark 13:9-13. Again we are reminded that as Christians we cannot expect easy sailing in this life; we are repeatedly warned that we must suffer persecution. We can only be thankful that in America we have so largely been spared persecution for so many years. But whatever comes, we should in all things yield to the Spirit's guidance, allowing him to speak through us and use us as he will.

SATURDAY

Mark 13:14-23. There is great difference of opinion as to the interpretation of this passage. This much is certain: a time of terrible tribulation and of great religious uncertainty is foretold; our own day is not to be compared to that time, but even now we need to know whom we have believed, and commit everything to his keeping, for he alone is able to keep!

SUNDAY

Mark 13:24-37. As we read our newspapers and daily see prophecy relating to the return of Christ being fulfilled before our eyes, surely we must believe that the coming of the Lord draweth nigh. What a difference that event will make in the world! What a difference the certainty of it should make in our lives now! There is no more solemn warning in all Scripture than this: Heaven and earth shall pass away, but my word shall not pass away. My word is that ye take heed, and watch, and pray, for ye know not when the Master cometh. Let us watch and pray!

"Is There Not Some One?"

(Continued from page 8)

Is there not some one? Will not the heart of some one who can never have such an opportunity but once, leap forward and take this load off of the shoulders of those who now bear the burden and carry it around with them?

Just an hour or so ago, I finished the study of the Parable of the Pounds which you will study in a bit more than three months from now. In it, we are told, that the nobleman gave ten pounds to his servants and went into a far country and that he will return to reckon. One by

one, we shall pass before him and he will reckon with us concerning the wealth we have. Can all of us give a good account? We may be very near that day; we are told to watch for it and be ready for it. What shall the account be? Surely, we have those who will never have a bigger or better opportunity for investment in kingdom work than to clear off this debt and then, our profits will not go into the banks for interest. It can be put into print—matter, more beautiful, more usable, more available than we can possibly offer now. Is there not some one who will? Is there not some one? Who will?

Ashland, Ohio.

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary South Bend, Indiana</p> <p>M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois</p>
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Winning the Children for Christ

By D. P. Thomson

Evangelism finds its finest and most fruitful field among the young life of the world, and the readiest and most eager response to the appeal of Jesus will ever be made by those who stand on the threshold of life. For them the great adventure is only just beginning, and the unknown future is full of dimly realized possibilities. As the powers of mind and body expand, and the prospect of life in all its many-sidedness begins to unfold, there come home to the hearts a sense of longing and a consciousness of need that give Christian parents and teachers their unique opportunity of presenting Christ as the Lord of life, who alone can satisfy its deepest needs and fulfill its loftiest ambitions, who is worthy of all the passionate and devotion and loyalty of youth, who will prove adequate to every demand it may make.

The results of modern psychological research have been assimilated and applied with such eagerness and whole-heartedness by Christian thinkers and workers that we are in little danger today of underestimating either the peculiar problems of the adolescent period or the unique opportunities it presents for effecting far-reaching decisions in the sphere of character and motive and for the definite organization of life round a distinctively Christian center. But the vital work of winning the young for Christ cannot safely be left till the storm and stress of the adolescent period have commenced. Children of tenderer years can be led into a very real experience of the love and power of Christ.

A Need for Self-Decision

It is our belief that even children born in a Christian country, brought up in a Christian church and surrounded by all the gracious influences of a Christian home, need to be won for Jesus Christ; that only by a conscious and voluntary choice of their own wills can they enter into the full enjoyment of fellowship and service in the redeemed family of God. To say that such a child needs to be won for Christ is not to gainsay

the value of a spiritual heritage and a Christian upbringing, nor is it to deny the fact that boys and girls born into a redeemed world and consecrated to God at birth by believing parents enjoy unique privileges and opportunities. It is simply to recognize the right of every individual to exercise his powers of judgment and to determine the bent of his own character. It is to do no more than justice to that power of self-determination which the soundest philosophy will not allow us to abandon, and which the most scientific psychology is forced to recognize. It is to take account of what is only too patent to even the casual observer: the utter spiritual indifference, the abject moral failure and open and unashamed vice, of many who enjoyed in childhood's years all the privileges of Christian nurture and upbringing. It is to plead for the child's right of determining his own relationship to Christ when he comes to the age of responsibility and of entering into the conscious enjoyment of his divine inheritance by the exercise of his own will. It is to concede his equal right to reject the gift of God's love and to refuse his proffered grace if he so determines.

The Importance of Winning Children

We may further cherish the conviction that boys and girls can be won for Christ in childhood, not merely that they can be prepared for intelligent and whole-hearted decision during the later adolescent period. Children under fourteen years of age can and do enter into a very real experience of the presence and power of Christ and give evidence of just as genuine and whole-hearted a discipleship as many in later life. Even the child of comparatively tender years is capable of appreciating in a childlike but very real and exceedingly effective way, something of the beauty and moral value of the kind of life Jesus lived, of choosing by an act of will to serve and follow him, and of loving the Savior with all the affection commonly bestowed on a mother or father. It is surely better that, before the stormy adolescent period comes, the young life should be firmly anchored in Christ and committed to his care than that the frail bark should be thrust out on those troubled waters without the firm hand of the heaven-

ly Pilot on the helm and the inspiring leadership of the great Captain to insure success in life's great adventure. Children have their burdens and sorrows—often very real and very great—and they need a Savior to share them. They have their hours of loneliness and fear and they need a Friend to help them. They have their fight with temptation and sin, and only in his strength can they conquer. They often lose father, mother or both before their journey is begun, and they need the comfort of heavenly Father's love and the consciousness of a heavenly Father's presence. It is not the memory of forced and unnatural preadolescent religious experience blind to the opportunity—nay, to the necessity of winning to Christ the boys and girls tender years. "Suffer the little children come unto me, and forbid them not; for such belongeth the kingdom of God."

Importance of Early Years

A resolute attempt must be made to win the children of our land for Christ. The best brains in our churches must be given to this task; the most devoted and enlightened service must be directed to that goal. It is, as Lionel B. Fletcher remarked, a great thing to have the testimony of a dozen of sixty redeemed from a life of sin and shame and rejoicing in the Savior's power; but it is a far, far greater thing to get a dozen boys of twelve into real, living touch with Christ. The testimony of a former is to the power of Christ to save from the worst; the lives of the latter witness through the years to the power of the same Savior to keep from sin. No generation can afford to forget the dictum of Henry Drummond that Christianity is simply a religion for rebuilding human nature but even more emphatically and essentially a religion for preventing men and women from ever becoming ruins. If that prevention is to be effective it must be insured in childhood years. The lawbooks of today full of statistics of juvenile, of court cases in which children of eleven and twelve years are the offenders. The psychologists have been forced to the conviction that the reformative years belong to the preadolescent period, and the church of Jesus Christ no longer afford to remain blind to the opportunities it is losing if it fails to reach after the child and does not seek to win him for Christ.

Modern surgery, we are told, "has proved the value of caring for child life in the tenderest years, when deformities and permanent conditions can often be permanently set right and abnormal developments brought back to normal." Modern education is pushing back its activities to an earlier age stage in each generation and is even invading the home so that the environmental influences may be studied. Modern eval-

*Reprinted with permission from "The Children for Christ in the series of Handbooks of Modern Evangelism (Thompson and Cowan, Glasgow).

cannot afford to lag behind here. If the ritual side of the child be neglected during these years, an opportunity is lost which never come again, and incalculable injury may be done to the growing life.

The Home Has Chief Responsibility
 The first and greatest responsibility for winning of the children to Christ rests on the parents. It is at once the duty and privilege of Christian fathers and mothers to bring their boys and girls into happy whole-hearted Christian discipleship, to awaken in their young hearts a love for the Lord that will deepen and strengthen with the passing of the years. Few parents—few realize this, and comparatively few children have the joy of truly Christian upbringing. Parents whose anxiety for their children's welfare leads them to lay good foundations for everything else never seem to realize the necessity for laying the foundations of the spiritual life in early years, or they do realize it they display a strange reluctance to undertake the task themselves and betray a surprising willingness to relegate this duty to the Sunday school teacher or the minister. Christian parents who seek that responsibility and forfeit their privilege lose one of the rarest joys of life and store up for themselves a possible harvest of misunderstanding and resentment. The sweetest and most natural spiritual experiences of children are those induced by the parent's loving heart and words, by the example of a father's life or the Christlike example of a mother's love; and the happiest and truest Christian homes are those where boys and girls are fitted within the sacred circle of the earthly family to enter the larger fellowship of the Father's home.

The Teacher's Opportunity
 Next to the parent the Sunday school teacher has the best opportunity of leading the child to Christ. Thousands of children in our Sunday schools come from utterly non-Christian homes; hundreds from Christian homes where parents fail in their obligation to forfeit the right of themselves winning young lives for Christ. Here, then, is the unique opportunity of the Sunday school teacher; here his greatest joy is to be found. One outside the circle of the home is brought into more intimate or happy relationship with the child, no one so wins his love and affection, and no one can so easily and really lead him to the Savior. It is the mission of the Sunday school—and ought to be its clearly recognized and defined aim—not merely to lay the groundwork of a thorough Christian education and introduce the young mind to the world of spiritual reality, but "to bring every pupil to realize a personal relationship to Jesus Christ, a personal responsibility for active membership in the church, and a personal obligation to advance the Redeemer's kingdom by diligent and consecrated effort." Anything less than that is failure.

Editor's Select Notes on the Sunday School Lesson

(Lesson for January 25)

Jesus Tempted

Scripture Lesson—Luke 3:21 to 4:30.
 Selected Text—Luke 4:1-13.
 Devotional Lesson—Rom. 8:31-39.
 Special Text—In that he himself hath suffered being tempted, he is able to succor them that are tempted.—Heb. 2:18.

Led by the Spirit

Our text says Jesus was "full of the Holy Spirit." The Spirit was within him, causing him to move with inward compulsion. Mark says Jesus was driven by the Spirit into the wilderness. And that Spirit never left him and he never failed to work in harmony with it. Dr. Owen C. Brown remarks:

"All that Jesus does is under the driving, compelling influence of the Spirit. With his anointing at the baptism the obligations of his life-work have come upon him like a flood. They grip his whole thought and ambition and urge him into the wilderness, where alone for forty days he is to count the cost, to make the start, and to measure swords with all the hosts of hell. This testing is preliminary to his Gethsemane. It is also typical of our own life-experiences. Great visions and high purposes are not without their perils and counter-currents. If this was true in Christ's life, surely it is in ours. Let us learn from him the only safe way through such experiences.

His Temptation Real

Some one will raise the question whether the temptation of Jesus was real but we should not be long in giving an affirmative answer. The glory of Christ does not reside in his inability to sin, but in the fact that he did not sin—"in all points tempted like as we are, yet without sin." It was no sham fight, no mere form for example's sake, but a real battle in Christ's soul, with no foreordained victory. For, in the words of President Woolsey, "Why was he tempted by a sagacious tempter if he could not by any possibility be led into evil? And, if he himself knew that he could not sin, what could the transaction have been to him but a mere formality? Or how is he an example to us, if his temptation is an unreality? No! They dishonor Christ's work who think thus."

Professor Jowett well says, "Whatever

else my Lord shall be to me he shall not be a counterfeit man, exposed to counterfeit fire, a mere stage fire, a man played upon by harmless sheet lightning, and never moving amid the dreaded bolts and forked flame. His shall not be the sham fight, and mine the actual struggle, or he can be no leader for me. He himself 'suffered being tempted.' He felt the real heat of the fire, he felt the fascination of the real seduction. . . . Jesus of Nazareth had the real devil to meet and the real battle to wage, and the garlands of his noble brow were nobly won.

"To Jesus evil was a force and an intention outside of man, though it had allies within him. It was a power bigger than man himself could breed; which hungered for the souls of men and could finally have them for his own with the same absoluteness as he the Son of God and Savior of the world longed to make them his. Temptation is a downright battle for life, with a strong and inexorable foe."

His Answer to Temptation

There is inspiration and guidance for us in the way in which Jesus met and answered temptation. The Holy Spirit-reenforced word of God is mentioned in Ephesians 6:17 as the best weapon of offense or attack in the Christian's accoutrement. In fighting off the devil our Lord uses the same weapon and so doubtless thought it the best at his command. He was supremely concerned about doing the will of his Father and ever made use of the word of God. Dr. Frank D. Slutz writes concerning these temptations as follows:

"The first temptation of Jesus was the temptation of comfort; the second was the temptation of power; and the third was the temptation of favoritism, of special privilege. Who has not heard it whispered to him by his own mind that he is an exception, that he can escape detection for this

(Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>  <p>C. D. WHITMER, 217 E. Dubail Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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Christian Endeavor Week

(Special No. 1)

Endeavorers: Scarcely can we realize that the hour is so near at hand to celebrate Christian Endeavor Week again. In addition to the regular meetings, every union or society should plan a special observance of Christian Endeavor Week, January 25th to February 2nd. An unusual demonstration should be held on the night of February 2nd, it being the date of the Fiftieth Anniversary of this great YOUTH MOVEMENT.

Watch the Christian Endeavor World, the Angelus, and this page for suggestions in observing the special week.

Your President,
E. M. RIDDLE.

Tithers of the C. E. Attention

NOTE—In this issue of the Evangelist, we are pleased to give to you an article fresh from the pen of Brother Herman Koontz, our Stewardship Superintendent of Christian Endeavor.

This article is given at this time in order

to interest our young people in the giving of our TITHE to the KRYPTON MISSION. The tithe is to be given during the week of January 25th to February 2, 1931. Please read Brother Koontz's article very carefully, and then remember Krypton on above dates.

C. D. WHITMER.

(Article 1)

A great opportunity to use the money God has intrusted to you presents itself for the week beginning January 25 and ending February 2. You know that our Christian Endeavor has taken the Krypton work as its special missionary objective, and that it is highly worthy of your support. Your national officers have decided upon the tithing plan to provide Krypton with the aid it needs. Other years they have asked you to make a pledge; this year they come with the request that you set aside the tenth of your income during Christian Endeavor Week and place it in a special offering for Krypton work.

Also, this is a splendid opportunity for any Endeavorer who has never tithed before to pay the Lord his tenth, and to discover

the blessings, hitherto missed, that he will receive.

Don't fail to pass on this plan to any who might not have access to the pages of the Evangelist.

H. W. KOONTZ,
Stewardship Superintendent,
Masonstown, Pa.

**FINANCIAL SECRETARY'S REPORT
JANUARY 1ST, 1931**

Balance on hand 8/20/30	\$199.20
Received on 1929 pledges	10.00
Received on 1930-31 pledges:	
Oakville, Indiana	5.00
Whittier, Calif.	6.00
Conemaugh, Pa.	10.00
Maurertown, Va.	10.00
Pittsburgh, Pa.	15.00
Interest on Savings account	1.57
Total Dr.	\$256.77
Expenses:	
100 Banquet programs printed	\$ 1.00
Tickets for Banquet	1.50

Postage and Postals	2.50
Printing of Envelopes and Letter-heads	9.01
R. Paul Miller, Home Mission Secretary	200.00
Postage and Cards	1.50
Total Expenses	\$215.51

Balance on Hand, January 1, 1931 \$ 41.26
The Home Mission Board is expecting not less than \$500.00 from the National Christian Endeavor this year toward the Krypton, Kentucky project. Don't forget that Christian Endeavor Week (in February) has been set for the time when we observe tithing week and send your tithes to the National Secretary, Gladys Spice, 2301 13th Street, N. E., Canton, Ohio, to meet this goal. There are 60 reported societies. Will your Christian Endeavor respond to the letter mailed you just recently regarding this work, or are you going to be content to "let the other fellow carry and bear your responsibility?"

GLADYS SPICE, Secretary.

and they seemed to appreciate the service. The worst feature of it all, it was too short for the best results. These good brethren like New Enterprise and Yellow Creek, need a pastor on the field. In the meantime we will do all we can for them.

J. S. COOPER

LONG BEACH, CALIFORNIA

Leaving Yakima Washington on Friday evening I arrived in Los Angeles on Monday morning. Brother Paul Bauman met me at the station and took me to the beautiful new church on the corner of Fifth and Cherry, Long Beach.

When I visited Long Beach eighteen years ago there was no Brethren church in the city. Today a marvelous plant stands as a witness to the drawing power of the Word of God when preached by a man of power in the Holy Spirit; a man whose influence not only makes this "the most spiritual church in the city" and surrounding community but to whom many Brethren churches in the whole United States owe their very existence; a man to whom I can point as the one great source of strength and encouragement in the years of my ministry. I thank God for man.

This church is a maze of activity and activity is not "much ado about nothing" but is carefully guarded and cared for those who love the Lord.

During my stay among these people made my home with Brother and Sister Nielsen, the old standbys of the Brethren church in Southern California. This is the home of Miss Nielsen who is serving the Lord in South America.

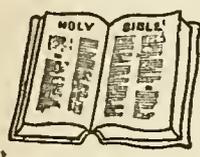
One of the high points of this trip on Christmas day when I was invited to the beautiful home of Brother and Sister Wall for Christmas dinner. Brother Wall doing a great work in the Bible League and also through the use of the printed page.

Another member of our Christmas dinner party was Brother Harry Cassel, one of the foundation stones of the Brethren church in Philadelphia. Brother Cassel is a man of prayer and I was indeed glad to learn that my name was among those who are daily wafted to the heavenly throne from his lips. Only God knows how the success of the meetings in Washington depended upon the prayers of the saints at other places.

Brother Bauman only has two children (he ought to have a dozen) but they exploded the old theory that "Preachers' kids are always bad" for they are both actively engaged in the services of the church.

I have never met a man who was carrying such a load as Brother Bauman and a man who is so kind and considerate of individual. With the great load of Field Mission weighing heavily upon his shoulders with the endless calls upon his time for the church work here; with the great amount of mail constantly streaming into his home from pastors and churches over the brotherhood, yet he takes times to stop and enter sympathetically into conversation with the people who are seeking more light on their pathway that leads to glory.

Brother Bauman has written a new booklet on the "Tongues Movement" which should be in the hands of thousands of God's people everywhere, for I know of no work so plain and convincing as this booklet. Orders should be sent to him at



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a 'great correspondent



SEMINARY NOTES

Brother C. Ashman, pastor of our Johnstown First church, has the commendable practice of using his college young people in the church services when they return home on vacation. During the recent Christmas vacation four young men had charge of one evening church service and four young ladies had charge of another evening. Six were members of our College Gospel Teams, one a former member now living at home in Johnstown, and one from Ann Arbor, Michigan. The four men were Messrs. B. Tilley, who brought the message; T. Hammers, J. Kyler and T. Kyler. On the next Sunday evening Misses L. Carter and R. Groves conducted the singing and led devotions, and F. Cobaugh and M. Ashman brought messages. In reporting the services to the writer, Brother Ashman complimented the work of both teams highly and expressed the opinion that those in attendance enjoyed the services very much.

Brother W. H. Schaffer, pastor of our First Brethren church of Conemaugh, Pennsylvania, enclosed the following excerpt from "The Daily Tribune of Johnstown" in a letter to Professor M. A. Stuckey: An Ashland College Gospel Team, composed of Norman Uphouse, Tom Hammers and Benjamin Tilley, conducted the entire church services at the First Brethren church, Second and Oak Streets, Conemaugh, yesterday morning.

Ashland College Gospel teams are noted over many states for their straightforward Gospel preaching. Every year there is a great demand for both the men and women's Gospel teams from all denominations, from Iowa to Pennsylvania, and from Kentucky to Michigan. Their services are always evangelistic in nature and many converts are won to the Christian faith yearly. These teams are composed of students in the college and seminary who are willing to spend week-ends and vacation periods preaching and teaching the Gospel wherever they are called.

Mr. Tilley led the song service, Mr. Hammers conducted the devotions and Mr. Uphouse delivered the message, using for his text and subject, "Prepare Ye the Way of the Lord." Mr. Uphouse spoke on the simplicity of the Gospel message, the reality of the Christian life and the sincerity of the born-again believer.

A good-sized congregation received this Gospel message and was well pleased with the entire service. All of the young men are natives of Johnstown and are taking college and seminary training in Ashland College and Seminary.

The work of our Gospel Teams is referred to by Brother Schaffer in his letter thus: "I feel proud myself to think that Ashland can send out such splendid representative groups. I always have considered the Gospel Teams as the finest representation Ashland could possibly have." We hope every pastor coming in contact with our teams will be able to say essentially the same.

K. M. MONROE.

NEW ENTERPRISE AND RAYSTOWN

The New Enterprise church called me for a short meeting the last week of November. Beginning on Wednesday and closing Sunday evening with communion service. The crowds were not large, but we had our first spell of winter at this time, and there was quite a lot of sickness in the community. Brother Adam Beach was hindered some from attending on account of the illness of his wife, but he managed most of the time to get some one to stay with her at the hour of services. Brother Beach is one of our faithful workers, also his brother Jim and family. We always enjoy ourselves with these New Enterprise Brethren.

I went to Raystown on the evening of the 12th, preached Friday evening, Saturday evening, Sunday morning and closed Sunday evening with communion service. This was my first opportunity to preach for these Brethren, but we got along lovely together,

California, 1925 E. Fifth Street, 20c copy.
 by the Lord mightily bless the work of the pastor at Fifth and Cherry until he

Whittier

and the joy of meeting with Brother and Mrs. Mayes and their people at Whittier, Wednesday evening. Brother Mayes is to be getting along fine and I thank for it, he is a loyal brother in the Lord.

Recapitulation

Looking over the results of this trip to West I find that it has resulted in the distribution of some forty-seven thousand hundred tracts (47,300); seventy-two blessed conversions and reconsecrations of those who were the result of private conversation; eighty-two (82) new mottoes grace the walls in the homes of God's people; sixty-six (66) persons have a new determination to memorize more Scripture; family altars were erected, several old Bibles and other good Christian literature was purchased. We give God all glory for we well realize that it is only through him that we were permitted to have fruit.

Home Again

It has been a most enjoyable trip in every way but it is still true that there is no place like home. Seven is God's set number and why shouldn't I be glad to be home, where seven people await my coming to give me a perfect welcome. I thank God for my helpmeet and I well know when the rewards are given, Over Yon she will share in the harvest, for our rewards both those who go into the field and those who remain so faithfully at home.

Thanks be unto God for his unspeakable
 R. I. HUMBERD.

REPORT OF RECEIPTS FOR HOME MISSIONS DURING DECEMBER, 1930

Note—All amounts are for General Fund including those designated as follows: (K) Lucky Fund, (E) Church Erection Fund.

(Continued from last week)

1st Br. Ch., Louisville, Ohio	30.40
1st Br. Ch., Waterloo, Iowa	
M. S.	25.00
Sunday school	20.97
Prison Hoover	15.00
Maggie Peck	10.00
Harry H. Miller	10.00
Mr. & Mrs. S. M. Whetstone	10.00
Copy Workers' Class	8.00
Mr. & Mrs. D. G. Lichty	5.00
Mr. & Mrs. E. B. Schrock	5.00
Mr. & Mrs. H. A. Gnagey	5.00
Mr. & Mrs. A. E. Smith	5.00
Maude Hady	5.00
Grace A. Pollard	5.00
Mr. & Mrs. John B. Harbaugh	5.00
Mr. & Mrs. L. L. Rulon	5.00
Ethel Lichty	5.00
Cellaneous	62.08
Total	206.05
1st Br. Ch., Roann, Indiana	
Mr. & Mrs. O. P. Comer	10.00
Mr. & Mrs. B. E. Goltry	5.00
Mr. & Mrs. Sam'l Anderson	5.00
Chas. Teague	5.00
Mr. & Mrs. C. E. Baker	5.00
Mr. & Mrs. Monroe Jones	5.00
I. Lowman	5.00
Mabel Shillinger	5.00
Mr. & Mrs. G. L. Maus	5.00
Faithful S. S. Class	5.00
Blue S. S. Class	5.00
Day school	23.89

Sunday school	5.00	Loose Offering	13.25
Total	88.89	Total	116.25
1st Br. Ch., Leon, Iowa		Nell Zetty, Phoenix, Arizona	1.00
Miles Taber	5.00	Calvary Br. Ch., Pittstown, N. J.	
Loose Offering	16.51	Miss Florence Butler	2.00
Total	21.51	Mr. & Mrs. L. Barrick	1.00
1st Br. Ch., Allentown, Pa.		Mr. & Mrs. S. F. Weber	5.00
Mr. & Mrs. Geo. Silberman	12.00	Mrs. Edith Schubiger	1.00
Mr. & Mrs. Geo. Silberman	35.00	Mrs. Elizabeth Tharp	5.00
Mrs. Wm. Hargraves	5.00	Albert A. Hann	5.00
Winifred Hale	2.00	Mrs. Ella Race	5.00
Elsie Orcusto	1.00	Miss Vianna Hackett	5.00
Mrs. Lizzie Kamoie	1.00	Mr. & Mrs. E. C. Hackett	5.00
E. E. Fehnel	5.00	Loose Offering	2.00
Mr. & Mrs. John Ogden	5.25	Total	36.00
Loose Offering	1.00	1st Br. Ch., Mansfield, Ohio	
Total	67.25	Mr. & Mrs. D. Garber	5.00
1st Br. Ch., Burling, Indiana		Mrs. Chester Lantz	1.00
Sunday school	22.38	Mrs. James Hoover	1.00
1st Br. Ch., Fort Scott, Kansas		Mrs. Benton Beal	1.00
Mr. & Mrs. Thurman Orr	5.00	Sunbeam Class	1.65
Rev. & Mrs. L. G. Wood	5.00	Mrs. Fred Boss	2.00
Addie Cochran	.25	Mrs. Ralph Miles	1.00
Total	10.25	Total	12.65
1st Br. Ch., Sergeantsville, N. J.		Edw. W. Reineck, Spokane, Wash.	5.00
Mr. & Mrs. Jos. D. Wilson	10.00	1st Br. Ch., Lathrop, Calif.	20.00
Miss Bess E. Fisher	5.00	1st Br. Ch., Goshen, Indiana	97.36
Mrs. Charles W. Johnson	5.00	2nd Br. Ch., Los Angeles, Calif.	
Mr. & Mrs. Frank Whitlock	5.00	Young People's C. E.	15.00
Miss Ida S. Leigh	5.00	Young People's C. E. (Ford Fd)	15.00
Miss Margaret H. Wilson	3.50	Total	30.00
Mr. & Mrs. Emmert R. Wilson	3.00	Bethlehem Br. Ch., Harisonburg, Va.	
Mrs. Marietta Leigh	2.00	Mr. & Mrs. Jacob Swartz	7.00
Mrs. Anna Sylvester	1.00	Mrs. B. F. Landis	.50
Albert Sylvester	1.00	H. A. Logan	5.00
Church Offering	9.50	Helen Spitzer	1.00
Total	50.00	Browning Lee Spitzer	1.00
Woman's Missionary Society, Hope-		Mrs. Fred Spitzer	7.00
well, Pa.	5.00	Mrs. W. H. Randolph	1.50
Summit Mills Br. Ch., Summit Mills, Pa.		G. O. & Mrs. Showalter	2.55
Mrs. M. W. Werner	10.00	Elder J. M. Bowman	8.00
Mrs. Austin Miller	5.00	H. E. Bowman	1.00
Cogregation	10.00	G. C. Dowell	1.00
Total	25.00	Sunday school	7.40
Roanoke Br. Ch., Roanoke, Ind.		Loose Offering	1.23
Mrs. Elizabeth Taylor	5.00	Loose Offering	1.00
Denver Br. Ch., Denver, Indiana		Total	45.18
Congregation	6.45	1st Br. Ch., Ashland, Ohio	
1st Br. Ch., Hamlin, Kansas		Mr. & Mrs. Dyoll Belote	5.00
N. P. Eglin	15.00	Miss Amy Worst	5.00
Mrs. Anna Eglin	15.00	Mr. & Mrs. R. A. Hazen	2.00
Mr. & Mrs. F. R. Cloud	5.00	Paul Hazen	1.00
Mr. & Mrs. E. C. Blanchard	5.00	Mr. & Mrs. Loren T. Black	5.00
S. A. Shannon	5.00	Mr. & Mrs. Ira D. Slotter	10.00
Mr. & Mrs. G. F. Berkley	20.00	Courtney Abbott	.25
W. M. S.	10.00	Mr. & Mrs. Andrew Miller	2.00
Mr. & Mrs. B. M. Berkley	10.00	Mrs. Sarah Keim	2.00
Mr. & Mrs. S. I. Miller	10.00	Mrs. Hilda E. Carpenter	3.00
Mrs. R. C. Berkley	2.00	Mr. & Mrs. Jos. E. Stookey	2.00
Virgil Hess	2.00	Elizabeth Leslie	1.00
J. F. Hornbeck	1.00	Mrs. Hayes Sloan	3.00
Church Offering	2.71	Mrs. R. M. Abrams	1.00
Total	102.71	Anna B. Holmes	.75
Smithville-Sterling Br. Ch., Smith-		Lyda Wertman	1.50
ville, Ohio		Alva J. McClain	5.00
Mr. & Mrs. S. S. Fouch	5.00	Esther Abrams	10.00
Reuben Steiner	5.00	Belle P. Kilhefner	25.00
Mr. & Mrs. E. E. Beery	5.00	Mr. & Mrs. Martin Shively	10.00
H. J. Hartzler	10.00	Mr. & Mrs. G. J. McDonald	2.00
Mr. & Mrs. J. C. Weigley	5.00	Mr. & Mrs. A. L. DeLozier	5.00
Mr. & Mrs. John Dintaman	5.00	Mr. & Mrs. Eugene Rumbaugh	1.00
Mr. & Mrs. Boyd Hostetler	5.00	Mr. & Mrs. B. Frank Zercher	5.00
Mr. & Mrs. F. C. Long	5.00	Mr. & Mrs. W. A. Beeghley	5.00
E. L. Steiner	5.00	Mr. & Mrs. H. B. Viers	2.00
Mr. & Mrs. H. S. Rutt	3.00	C. C. Louder	1.00
Mr. & Mrs. H. S. Rutt	7.00	Chas. A. Bame	5.00
Christie Graber	5.00	Mrs. Chas. A. Bame	5.00
Mr. & Mrs. W. G. Fouch	5.00	Miss Dorcas Bame	5.00
Mr. & Mrs. H. J. Amstutz	5.00	Don M. Bame	5.00
Mr. & Mrs. E. A. Swinehart	10.00	Carrie D. McCoy	1.00
Mr. & Mrs. J. K. Plank	5.00	Mr. & Mrs. E. J. Worst	5.00
F. B. Hartzler	8.00	Miss Helen Garber	2.50
Anna Fetter	5.00	Miss Helen Garber	2.50
		Mr. & Mrs. Benj. F. Zercher	1.00

Virginia V. White	10.00	Mr. & Mrs. G. C. Welte	K	1.00
Mrs. Ethel Harley & Ruth Harley	3.00	Christian Dunyon		2.25
Mrs. Earl McKean	1.00	Mrs. C. Spicer		1.50
Mrs. W. L. Zimmerman	1.00	Sunday school		50.00
Elizabeth Ralston	K	Total		152.25
Mr. & Mrs. J. S. Hazen	2.00	1st Br. Ch., Flora, Indiana		
Wilma Baer	.25	Lester Fife		5.00
Willis Baer	.25	Katharine Miller, Jones Mills, Pa.	K	5.00
Mr. & Mrs. Geo. S. Baer	10.00	Linwood Br. Ch., Linwood, Md.		15.00
Mr. & Mrs. K. M. Monroe	5.00	1st Br. Ch., Washington, D. C.		
W. S. Bell	10.00	Mrs. Carrie Boyd		10.00
Miscellaneous	19.06	Mr. & Mrs. R. Donaldson		15.00
Total	214.06	Mr. & Mrs. H. C. Dooley		5.00
Daniel Crofford, Hallandale, Fla.	5.00	H. R. Dooley		5.00
1st Br. Ch., Los Angeles, Calif.		Miss Alice Gilbert		5.00
Senior C. E.	K	Mrs. Martha Keller		5.00
Gratis Br. Ch., Gratis, Ohio		Rev. & Mrs. H. A. Kent		5.00
N. G. Kimmel	5.00	Robert Merrick	K	5.00
Stella Zimmerman	5.00	Mr. & Mrs. Munich		5.00
Miscellaneous	24.46	Mr. & Mrs. R. F. Myers		5.00
Total	34.46	Mr. & Mrs. B. F. Newcomer		10.00
1st Br. Ch., Brookville, Ohio		Mr. & Mrs. F. E. Simmons		10.00
Congregation	1.50	Mr. & Mrs. Elmer Tamkin		15.00
Congregation	K	Mr. & Mrs. Guy Tamkin		7.00
Total	4.00	Mr. & Mrs. Oscar Taylor		5.00
Glenford Br. Ch., Glenford, Ohio	4.00	F. M. West		5.00
1st Br. Ch. Fort Wayne, Indiana		Senior C. E.		5.00
Mrs. Strasburg	2.00	Congregation		42.50
Mrs. Ben Elder	.50	Total		164.50
Chas. Agler	2.50	1st Br. Ch., Fremont, Ohio		
Rev. & Mrs. Adams	5.00	Mrs. John Baringer		5.00
Mr. & Mrs. H. Waters	5.00	Mr. & Mrs. D. W. Campbell		10.00
Mr. & Mrs. A. Etter	5.00	Mr. & Mrs. Wm. Garber		10.00
Mrs. C. Francis	1.00	Mr. & Mrs. Oliver Winter		5.00
A. B. Rian	2.00	Rev. W. S. Crick & Family		5.00
Mr. & Mrs. H. Holderman	5.00	Mr. & Mrs. Garden Gonawins		3.00
Total	28.00	Mr. & Mrs. J. L. Peck		3.00
1st Br. Ch., Hagerstown, Md.		Mrs. George Legacy		2.00
Junior Dept. S. S.	30.00	Loose Offering		3.20
J. S. Hereter & Family	15.00	Total		46.20
Miss Fannie Schindel	15.00	1st Br. Ch., Manteca, Calif.		
Mrs. Ella N. Bovey	10.00	Laura Larson		1.00
Ira Downey	10.00	Frank Larson		1.50
C. Frank Myers	5.00	Chris Pearson		1.00
Mrs. C. Frank Myers	5.00	A. C. Colory		1.00
Miss Olive Myers	5.00	Raymond Johnson		.35
Miss Ethel Myers	5.00	Dr. W. L. Wilson		5.00
Mrs. J. P. Spodden	5.00	J. B. Coykendall		6.00
Mr. & Mrs. N. E. Fahrney	5.00	Mel Stoner		5.00
Mr. & Mrs. J. C. Shank	5.00	Nathan Johnson		5.00
Mrs. Beulah Lowman	5.00	Congregation		2.50
Mr. & Mrs. J. L. Carnochan	5.00	Total		27.35
Mr. & Mrs. H. C. Keplinger	5.00	1st Br. Ch., Johnstown, Pa.		
Mrs. J. R. Laughlin	5.00	Dorcas S. S. Class		25.00
Allen Long	5.00	Loyal Women's S. S. Class		25.00
Mrs. D. W. Reichard	5.00	Mr. & Mrs. S. F. Powell		5.00
Mr. & Mrs. M. B. Ridenour	5.00	Mr. & Mrs. Albert Trent		5.00
Mrs. E. G. Cost	5.00	Mr. & Mrs. J. B. Gunter & Family		5.00
Mrs. Geo. M. Hedrick	5.00	J. C. Leckey		5.00
Roy Sprecher	5.00	Mrs. E. B. Wissinger		5.00
Church Offering	40.59	Mrs. Lucy A. Ripple		5.00
Total	205.59	Miss Bess Wissinger		5.00
3rd Br. Ch., Philadelphia, Pa.		Rev. C. H. Ashman		5.00
Mrs. A. Potts	5.00	Mr. & Mrs. C. E. Albert		10.00
Junior C. E.	5.00	Mr. & Mrs. Sam Strackman		5.00
Mr. & Mrs. L. S. Kolb	5.00	Mr. Robert Sigg	K	5.00
Mrs. John Horst	5.00	Mrs. C. J. Heilman		5.00
Eda Schaffer	K	Mr. & Mrs. F. M. Gochmour		5.00
Helen Scheck	5.00	Mrs. Berwyn Evans		5.00
Beginners' Class	5.00	Miss Gertrude Lake		5.00
Mrs. Raymond Adams	5.00	Intermediate C. E. Society		5.00
Mr. & Mrs. G. Struth	5.00	Sunday school		20.89
Mrs. C. H. Lord	K	Miss Margaret Cook		.50
Jacob Mullar	5.00	Miss Mildred Furry		.50
Mrs. F. Kalesse	5.00	First Brethren church		143.11
Fred Kalesse	K	Total		300.00
Fred Kalesse	E	1st Br. Ch., Conemaugh, Pa.		
Caroline Marshall	5.00	John Leidy		5.00
Senior C. E. Society	5.00	W. H. Schaffer		10.00
Mr. & Mrs. W. Steffler	5.00	Mrs. S. E. Borshaugh		5.00
Mr. & Mrs. H. Ernhart	5.00	W. G. Knavel		5.00
Mr. & Mrs. Schutze	1.00	Grover Snyder		5.00
Mrs. G. C. A. Remig	2.00	Mrs. Grover Snyder		5.00
P. Vessey	2.50	Miss Rose Snyder		5.00
Mr. & Mrs. G. C. Welte	2.00			

Mrs. George Smith	5
George Smith	5
Loose Offering	40
Total	90.43
1st Br. Ch., Winchester, Va.	
Church Offering	27
Sunday school	10
Total	37.00
Minnie Patterson, Philadelphia, Pa.	2
W. S. Livengood, Meyersdale, Pa.	5
W. S. Livengood, Meyersdale, Pa.	5
Total	10.00
H. H. Merritt, Roann, Ind.	
Total Receipts for the Month of December, 1930	\$5,545
R. PAUL MILLER, Secretary-Treasurer, The Missionary Board of the Brethren Church, Berne, Indiana.	

MODERATOR'S ADDRESS OF THE PENNSYLVANIA DISTRICT
By Willis E. Ronk

(EDITOR'S NOTE—We have two special addresses given by District Conference Moderators, but the limits of space in the General Articles department and the present lull in church news leads us to publish them here. Otherwise publication would be delayed unduly.)

To the Brethren of the Pennsylvania District in Conference assembled, I bring greetings: Upon the Moderator of this Conference falls the duty, as well as the privilege of taking stock of our common resources of noting our failures, and of making suggestions for the future. To this task, I address myself with reference both to Doctrine and the practice of the Church.

May we be reminded first of all, that are assembled here in Conference under direction and guidance of our Heavenly Father, through the saving grace of Lord Jesus Christ, and under the leadership of the Holy Spirit, who indwells us. To Triune God, we lift our hearts and voices in praise and gratitude for the keeping another year and that we are permitted to assemble again in annual Conference greet each other, and to plan the future work of the churches.

We are living in a day of unrest—political, economic, social, and religious. This is a condition which we cannot afford to overlook in seeking an understanding of our problems, but which too often, we have overlooked. We Brethren are looking at our problems as though they were all peculiar to our own denomination. As a matter of fact, many of them are common to all denominations of the day. We are, all equally affected by the world unrest, and consequently, the churches of which we are a part are affected in the same degree. The fact lies at the heart of our problems we shall see.

To take note of our resources and to cover our failures with an eye to future improvement, we must give consideration of all to questions of doctrine. For years, it has been the custom among Brethren, when referring to doctrine, to use what we sometimes call our "peculiar trines," which strictly speaking are names. Doctrine as used here has reference to belief. I wish then to give attention to Brethren Doctrine.

For many years past, the Brethren have been very slow in attempting any definition of our doctrine, and there is a sense in which this is the correct attitude. Any interpretation of the Bible must, in a way, be inferior to the Bible. The changes of years bring changing conditions and changes

interpretations; so the next generation if a choice is to be made,—would better have the Whole Bible than our views of the Bible. This fact, together with our father's observation of the effect of man made creeds on the larger churches of Europe, caused them to declare that our creed could be only, "The Bible, the whole Bible, and nothing but the Bible." At the time of the adoption of this as a Creed or motto it was a distinctive cry, but it is no longer so. Does not the battle cry of another denomination sound strangely familiar? "The Whole Bible, for the whole Church, for the whole world." There are other preachers who can say quite as glibly as Brethren preachers, "The Bible is our rule of Faith and Practice," and yet in spite of this,—their beliefs and practices differ greatly from ours. They do not practice Triune Immersion, or observe the ordinances of feetwashing and the Lord's Supper, or Love Feast. Our plea no longer makes us a distinctive people. Shall we change our plea or motto? No, by no means! But if the plea is to mean more to us than to others who use the same words, we must define what that more is. To fail to do so is to court disaster.

There has been prevalent in the church for many years past, the impression that to make any doctrinal statement of any sort, apart from our motto, was to betray the leaders of the Church, and to make a radical change from our historic position. A little thinking on the subject will show that this is not the case. As a matter of fact, from our earliest days, we have made statements of faith and practice. If we go back to the beginning of the Tunker movement in Germany, we will discover that Alexander Mack and his co-workers were called on to define their position; and they did. They taught Triune Immersion as Apostolic baptism and they practiced it. They thought that the Love Feast was an Ordinance to be kept by the Church and they practiced it. This defining of their beliefs and practices cost them much suffering by way of ridicule and persecution; and therefore is not to be discounted. They further defined their position in answering the many questions submitted to them by certain Church leaders of their day; and in PUBLISHING BOTH QUESTIONS AND ANSWERS. In Mack's book, in which the above mentioned questions and answers may be found; there is also, "A Conversation Between a Father and Son," which is merely a statement of belief of the Brethren on such subjects as, Baptism, the Lord's Supper, Ex-communication, Oaths, Love, Marriage, and other subjects. Coming now to the Conference of 1882 which was held in Ashland,—certain Declarations of Principles were adopted. Among them this one stood: "Resolved, that it is the sense of this convention that, as we are the true conservators of the doctrines of the Brethren Church, and have never strayed from the Church founded by our fathers, nothing done at this meeting shall be construed as secession or departure from the original church organized in Germany, in 1708, or from the principles of the Gospel as INTERPRETED by our fathers, until the intervention of human tradition and usurpation of authority by men in control of Annual Meetings. In every principle of non-conformity to the world and the practice of the Gospel ordinances, we stand where we have always stood, and by the grace of God always will stand." What is this but a re-affirmation of original beliefs and practices,

and the recognition of the need of interpretation. I have only called attention to a few of the statements which have been made during our history, but enough for the purpose in view: namely to show that any statement of doctrine is not a departure from our historic position, nor a betrayal of the fathers of the Church.

(To be continued)

We may either smother the divine fire of youth or we may feed it. We may either stand stupidly staring as it flares into the intermittent blaze of folly or we may tend it into a lambent flame with power to make clean and bright our dingy city streets.—Jane Addams in *The Spirit of Youth and the City Streets*.

Supplement to Business Manager's Corner

Something to Remember

While we are asking for \$10,000 to complete the payment for our building it should be remembered we have not asked for one penny for operating expenses since right after the close of the World War when print paper had advanced more than 200% in price.

Four years ago we installed two new Intertype machines at a cost of approximately \$9,000.00 for which we have just completed payment from the earnings of the business, which goes to show that it is not to meet operating expenses that we are asking for this Publication Day offering, but to pay for the building we occupy, YOUR building, for any individual member of the smallest congregation in the entire brotherhood owns as large a share in The Brethren Publishing Company as any other member of the largest congregation, and the personal responsibility is the same. Will each of us bear OUR OWN responsibility? Sunday, January the twenty-fifth will tell.

R. R. TEETER, Business Manager.

SIGNS OF THE TIMES

(Continued from page 2)

will not go on forever. Perhaps this accounts of the gloomy predictions of some scientists.

BUT the Christian Knows

The Christian views the future more hopefully. He knows, if acquainted with his Bible, that human civilization will not go on breaking down forever. One more great catastrophe is ahead, and then God will break into the stream of history by the Second Coming of his Son to establish a righteous Kingdom upon earth which will endure forever.

It would be well for all men, scientists included, to read the Book of Isaiah once a year. If read with an open and believing mind, it would guard them from an unwarranted optimism on the one hand and from hopeless pessimism on the other.

Sunday School Notes

(Continued from page 11)

or that risk? One's splendid reputation, one's ability, one's cleverness, one's popularity can lead him into believing that God's law will make an exception of him. This very temptation is the cause of the

failure of many geniuses. An inspiring sense of one's mission, of one's call to a task may trip him up on this assumption of favoritism. Jesus was not interested in dramatic short cuts. He proposed to proceed by the laws of God. He did not resort to magic. God is not to be tempted by the arrogant person who strains laws to their limit. Thackeray's Becky Sharp ought to be an example to all who would try to walk on the brink of a precipice.

"Jesus answered all these temptations magnificently by measuring them against his loyalty to God. He asked in each case what God's plan, God's wish would be. This mighty loyalty shifted all other matters into their correct places in the scene. This is the secret of meeting temptations."

Help from the Heights

The Word says Jesus was tempted of the devil. Let no man think he shall escape such temptation. The temptation is sure, but as our Lord received help from above, so may we, and the re-enforcing strength that comes down from the Father of all is all-sufficient. The pull of temptation cannot be felt when we dwell with God in the heights.

Frank W. Boreham passes on a story told by Handley Page, the air-man. When Page landed at Kobar, in Arabia, a large rat managed to get into his aeroplane. When Page was in mid-air he discovered the rat's presence by the sound of gnawing behind him. Alarmed at the thought of the damage which those pitiless teeth might do, the aviator remembered that a rat is unable to survive in high altitudes. He determined to soar, and rose until he found difficulty in breathing. At length he ventured to descend to a lower level and upon landing he discovered that the rat was dead.

There is help for the tempted here. When we feel ourselves endangered by the pests that molest our souls, we need only to rise to a loftier level of Christian living and of Christian attainment.—New Guide.

"Filled with the Spirit"

That is the secret of victory and leads into the larger life made possible in Christ Jesus. We never really know Christ until we have the indwelling of the Holy Spirit. "He shall glorify me," so we read. Dr. J. H. Strong says, "That is the second great truth taught by the Scriptures concerning the Spirit. The Holy Spirit does not work apart from truth, and he does not choose any or all truth indifferently. The Holy Spirit is a teacher, and Jesus Christ is the lesson he teaches. The work of the Spirit is to make Jesus a bright reality to the spirit of man. That means first of all regeneration, a new life in the individual. It means also the opening of the gates that lead to a divine companionship. It means also guidance, in thought, prayer, and action. It means finally the glorification of the human personality, when the redeemed spirit and the raised body are reunited at Christ's coming."

ANNOUNCEMENTS

COLUMBUS, OHIO

The Cooperative Brethren church of Columbus, Ohio, will hold a communion service on Sunday evening of January 18th, and an urgent invitation is extended to all of like faith, both in the Brethren church and the Church of the Brethren, to attend and share our fellowship.

MRS. A. O. HORNE.

PUBLICATION DAY JANUARY 25th

(Business Manager's Corner)

"LINE UPON LINE"



The Business Manager Himself

Doubtless none of the Old Testament writers ever heard of psychology, and they likely would not have known what it meant if they had heard of it, but some of them either consciously or unconsciously were real psychologists nevertheless; and they applied the fundamental principles of psychology in a most effective manner. Thus when Isaiah said "precept must be upon precept, line upon line; here a little and there a little," he was stating

one of the fundamental principles of education that no modern system has been able to discard.

One statement of fact, one presentation of an argument, one appeal to either the reason or the emotions seldom gets the results desired. There must be statement after statement, argument after argument, appeal after appeal before adequate results can be secured. And this is why the editors of our publications, the members of the Board of Directors and the business manager of our Publishing House must write one appeal after another, one year after another to get results along the line of support of Brethren publications and of the Brethren Publishing Company.

This year we sent letters to all the subscribers of The Brethren Evangelist together with other printed matter appealing to them to give loyal support to all our publications and urging them to make a really worth while INVESTMENT in THEIR OWN publishing house on the day set apart as Publication Day, and thus free the building from all indebtedness.

One might think the appeal of these letters would be sufficient, and that nothing more would need to be said; but experience has taught us that it is not, and that the old prophet was exactly right when he said "precept must be upon precept, line upon line; here a little and there a little." And it is in harmony with this principle of psychology that we make these many appeals year after year.

What of the Results

Some of the results have been very satisfactory, while others have not been so much so. There are a number of members of the Brethren church that are as regular in their yearly payments toward the liquidation of the debt upon our building as they are in paying their taxes; and there are a number of congregations that are equally regular.

We could name a number of churches that have made contributions of sufficient amounts so that if every con-

gregation in the brotherhood had done equally as well according to their membership the indebtedness would have been cancelled five or six years ago; and while it seems like "whipping the willing horse" to urge them to continue in their liberality, yet apparently there is nothing else to do. There are always some who won't and some whose burdens must be borne by those who will.

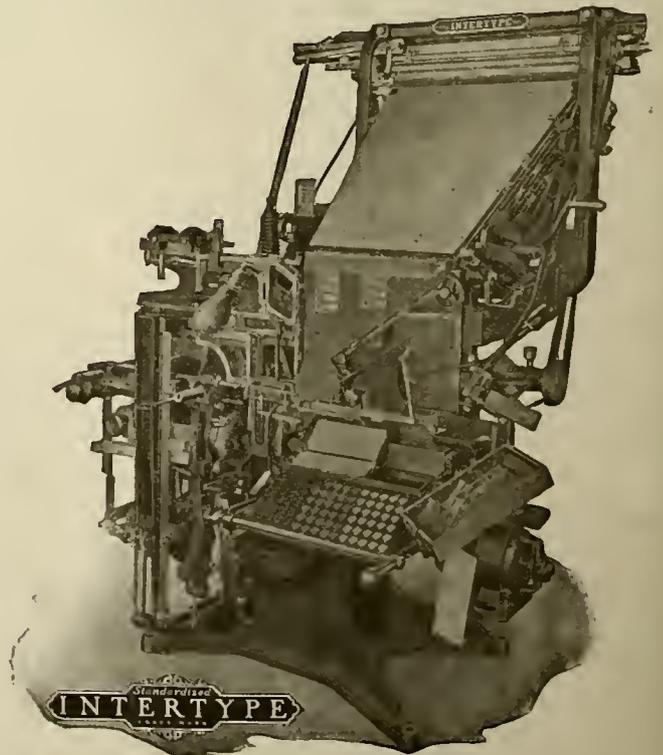
The Widow's Mite

The commendation by the Master of the poor widow who cast her all into the Lord's treasury was based upon a principle that is as eternal as time itself; and in the years we have been serving as Business Manager of the Brethren Publishing Company, we have seen this principle demonstrated time and again. For several years we have observed that a large portion of the individual contributions that are received to apply on our indebtedness comes from widows. We have already received a number of such contributions since sending out our Christmas letters.

Just a few days ago we received a letter from one such good sister with a five dollar bill enclosed together with the statement, "this bill was given to me for a Christmas present and I am sending it to you for a Publication Day offering." This is an expression of her faith in her own Publishing House and of her love for her Master whose work the Publishing House is trying to carry on. One might be justified in applying to her the words of our Lord when he said "I have not found so great faith, no not in Israel."

We feel certain that what a number of these widows have done could be duplicated many times over by thousands of our members who are not widows, and what a blessing such gifts would be, not only to the Publishing House but to the givers themselves.

R. R. TEETER, Business Manager.



A GENEROUS OFFERING FROM EVERY CHURCH

THE BRETHREN EVANGELIST

Heart Throbs of Our Church Leaders

XLIX—SPIRITUAL LIFE

By H. H. Rowsey

At the World's Missionary Congress a few years ago one of the foreign leaders arose and said, "We do not want the kind of Christianity you have here in America. You of America have only a mild form of religion. With this you would inoculate the rest of the world against the real religion of Jesus Christ; just as a physician takes a mild form of smallpox and inoculates a patient against real smallpox." (Washington, 1925.)

This statement should cause serious consideration and concern on the part of those vitally interested in the cause of the Lord Jesus Christ. We believe the statement is too general. Yet we know some profess but do not possess. Some have a form of godliness but deny the power thereof (2 Tim. 3:5). Many are lukewarm (Rev. 3:14ff). There is enough worldliness in the church to cause even the most optimistic to see the great need of a crusade with Christ for the



deepening and quickening of the spiritual life of the church.

And this crusade should begin with personal examination and reconsecration. The Committee on the Spiritual State of the Churches could give impetus to such a crusade by presenting a challenging cooperative program. In the meantime, heart-searching and rededication on the part of all,

from the leaders to the least, should take place. We should be careful and prayerful, that in promoting the cause of Christ our methods and attitudes shall not be unchristian. We should so live that all with whom we come in contact may "take knowledge that we have been with Jesus" (Acts 4:13). If our loving Lord could give his life on Calvary's cruel cross, surely we should so live that our lives may be as lights set upon a hill. And, "all things are possible through Christ who strengtheneth us."

Falls City, Nebr.

Signs of the Times

by
Alva J. McClain

GETTING Ready for the Next War

General Pershing, writing his personal memoirs of the late war, declares that the great conflict might have been ended decisively in 1917 with the saving of thousands of lives and billions of dollars, if the United States had been prepared.

Immediately following Pershing's statement, Secretary of War Patrick J. Hurley informs the public in an interview what is being done to avoid such a situation in the future. "We have not failed to profit," he says, "by the lessons we learned in 1917 and 1918."

For ten years since the war, expert army officers have been surveying the country's probable needs in the next war, and careful plans have been drawn up for the mobilization of resources of both industry and labor. "For years," he reveals, "we have been searching out and listing factories suitable for the production of guns, planes and the many items on our list." Plans have been drawn up in detail showing exactly what alterations are to be made in converting factories to desired war uses.

Raw materials, power and transportation facilities are included in these sweeping surveys and plans. "Labor leaders are assisting" in developing the program. "Industrial interests" are cooperating in formulating the broad and intricate plans which have been worked out or which are in course of preparation.

In the next war "every citizen must do his full duty to the nation in its time of need, whether he be assigned to a lathe back home or to serving a cannon at the front."

EUROPE in the Meantime

Is trying to organize a Federation of European States, obviously for the double purpose of avoiding war among themselves and to present a solid economic front toward "rich Uncle Sam." Briand, versatile French statesman who initiated the scheme, is finding the path beset with obstacles. German and Italian representatives insist that Russia and Turkey must be included in the plan, lest Europe be divided into two great armed camps.

Presiding at the opening session of the conference at Geneva, Briand frankly warned its members of the danger if they fail to get together. "We must avert a rupture of post-war equilibrium because, in view of the prevailing spirit, there is danger of the disappearance of Europe's civilization," he said. "Never at any moment of post-war history has the menace hanging over European economics stood out so strongly."

From the standpoint of European welfare and safety, it will be essential to secure a united Europe. But from the standpoint of American safety, it will be hoped that the proposed federation will fail.

No matter what the outcome is, whether Russia is shut out or taken in, she will do as she pleases. The present Russian government has but one guiding principle, the ultimate world triumph of the Communist State. When the League of Nations was in process of formation, Trotzky was asked

whether Russia would join it. He answered, "Yes, if we can use it."

France, in mortal fear of both Russia and Germany, struggled for armed security. Germany, fearing Russia less than she hates France, contends for equality of armament among the nations. Mussolini has but one ambition, the exaltation of Italy. England cannot join an economically solidified Europe without trouble with her dominions. The United States, confident of her own ability to care for herself in any crisis, watches developments and prepares for the worst.

THE Tragic Paradox

Nobody wants war. Everybody knows that the next one will involve the world and will probably leave civilization in ruins. But all nations continue frantically to prepare for war. The ambassadors of peace ironically scrap a few obsolete battleships while the chemists go on creating new poison-gases. And the wise men have discovered no formula to prevent the nations from destroying themselves.

Twenty-five or more centuries ago, a Biblical prophet with high irony described the situation thus:

"Proclaim ye this among the nations;
Prepare war;
Stir up the mighty men;
Let all the men of war draw near,
Let them come up.
Beat your plowshares into swords,
And your pruning-hooks into spears;
Let the weak say, I am strong.

* * *

Let the nations bestir themselves,
And come up to the Valley of Jehoshaphat;

For there will I sit to judge all the nations round about.

Put ye in the sickle;
For the harvest is ripe:
Come, tread ye;
For the wine-press is full,
The vats overflow;
For their wickedness is great.
Multitudes,
Multitudes in the Valley of Decision!

For the day of Jehovah is near in the Valley of Decision."—Joel 3:9-14 ARV).

A MODERN War Chariot

On January ninth the speediest armored tank ever built was exhibited before United States Army experts. It is powered with a 338 horse-power airplane engine, carries a crew of two men behind steel armor with machine gun and cannon, and is able to travel at a speed of ninety miles an hour. The inventor has spent ten years in developing the machine. Even traveling across rough country it can make 45 miles an hour on its caterpillar tracks.

What would an old-fashioned army do in the face of several thousand tanks of this kind?

Perhaps Nahum saw some of these modern war chariots in his astonishing vision of the latter times. Read the description in chapter two, verses three and four: "The chariots shall be with flaming torches in the Day of his preparation. . . The chariots shall rage in the streets; they shall jostle one against another in the broad ways: they shall seem like torches; they shall run like the lightnings."

If such prophetic visions seem incredible, do not forget that Zechariah described the

very animal upon which our Lord would ride into Jerusalem, and recorded it several hundred years before the event took place.

WHAT shall we do to be saved?

This is the question upon the trembling lips of the world today. Scientific discoveries have given man a control over his material environment which is almost incredible, bringing to us a vision of the possibility of an economic millennium. But no way has been found to prevent man finally from using his own scientific creations to destroy himself. Is there no hope for a solution?

The divine answer was once given, and has never been altered: YE MUST BE BORN AGAIN. Apart from the Life and control of Jesus Christ, the world is doomed. Science and human learning have improved life immeasurably, but they cannot create anew the hearts of men. Only Christ can do that. If the Church has spent more time declaring the saving power of Christ, an less time on a thousand lesser things, the prospect might be more hopeful. But the Church, intrigued and awed by the evanescent success of a material civilization, has too often turned aside from her exalted calling to worship lesser gods. Gold in its place is a useful commodity, but when turned into the form of a calf and worshipped it debases human life. All the work of material science in its own proper place is altogether worthwhile, but when exalted as a substitute for the spiritual power of the Son of God it will at last destroy the very thing it sought to improve.

YE MUST BE BORN AGAIN—is our formula that will never be changed. Even when Christ comes back to earth, as he will one of these days, to completely establish his rule and Kingdom, it will still be true: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

Jesus Christ was our Substitute, but there is no substitute for Jesus Christ. He alone can save. Until men learn this they know nothing in spiritual concerns.

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Call Jesus Lord by the Holy Spirit

Saul declares that no man can call Jesus Lord but by the Holy Spirit. In other words, the natural man cannot really know Jesus; by the Holy Spirit can reveal him. Spiritual things are spiritually discerned. Paul knew this by experience. Had he not been acquainted with Jesus the man and looked upon him as a great teacher, but could see no more in him? And when Jesus did not behave as a mere man should and when his followers treated him as such, did he not become incensed over what seemed to him a pious man and set out to crush the heresy? But in the midst of the trial of his persecution, the Holy Spirit laid hold of his heart and he became suddenly able to hear the voice of Jesus and to call him "Lord." Henceforth he was to Paul very much more than a teacher; in very truth he was the Son of God and his Savior and Lord. Learning cannot enable a person to know Jesus so as to call him Lord. If any man should ever have been able to know the Lord Jesus by means of the abundance of his intellectual attainments, that man was Saul the Pharisee, who had been schooled in all laws and customs of the Jews and in all the philosophies of the Greeks. He was possibly the greatest intellectual giant of his time and undoubtedly the most scholarly man among the Jews, outstripping in his famous teacher, Gamaliel. But with all his learning he could see nothing more in Jesus than an ambitious, well-meaning, misguided Jewish teacher. It took the Holy Spirit to open his eyes to the real truth and cause him to see and to call Jesus Lord. It is just as futile for men of learning today to attempt to know who Jesus is, except for the Holy Spirit. The worldly educated man, however learned, can no more look into the face of God and see the revelation of the Father without the interpretive influence of the Spirit of truth, than the naked eye of man can behold the fact of the distant star and read the character of its light and the course and speed of its flight without the aid of the telescope. It is simply beyond his powers of perception. No man can hope to answer by much learning the question as to who Jesus is or to teach men concerning his Lordship, if his mind has not been enlightened and his heart warmed by the presence of the Holy Spirit.

Here knowledge of the Scriptures will not enable one to call Jesus Lord. One might learn the Scriptures by heart and become familiar with every event in his life and every recorded word that came from his lips and yet not know Jesus as Lord. Saul the persecutor knew the Hebrew scriptures as few men did and doubtless was acquainted with the Messianic prophecies and the claims of Christ as proclaimed by Stephen and the Apostles, but could not call Jesus Lord until he had experienced the renewing and revealing power of the Holy Spirit. Jesus as Lord is not a mere fact of history that one may know and evaluate as one might know Caesar or Napoleon. The historicity of Jesus is beyond question, but the fact that at the center of the Christian religion there is a living person is of no small significance. But to know all that can be known about the historical Jesus does not thereby enable one to call him Lord. Jesus as Lord is far more than a person of history, he is a great spiritual Being, a living Presence, a vital reality in the daily life, made perceptible by the operating influence of the Holy Spirit. He who has not given place to the Spirit of God has not known Jesus as Lord.

One may be a member of the church today and yet not know Jesus as Lord. To be sure one of the usual requirements of church membership is to confess Jesus as the Lord and Savior of mankind, but not all such confessions are made sincerely and intentionally, and not all are made in faith. If with the mouth confession is to be made unto salvation, with the heart a man must truly give unto righteousness, or the whole process is empty and meaningless. He who joins the church in thoughtless insincerity is admitted nothing thereby. He has the form of godliness, but lacks,

the power and vitality thereof. If the soul speak not the words, the tongue had better keep silent. If the heart has not laid hold on the Son of God by faith, the lips cannot truly call him Lord, and no membership in the visible church can change the situation.

We need to know Jesus as Lord and Christian people need to be able to present him as Lord. We need that more than anything else. A speaker recently emphasized the need of presenting Jesus as man, a man much like the men of our day, claiming that by so doing his power over men would be increased. If he was right, then Paul was wrong. It is true that the humanity of Jesus must not be forgotten in our teaching, but if we allow him to rest on the plane of a mere man, he will fail in his mission as Savior and Lord. It is not the man but the God-man who saves men, and no one can call Jesus Lord but by the Holy Spirit.

EDITORIAL REVIEW

"God hath made of one blood"—that is the touchstone of brotherhood.

Sacrifices are necessary to emancipate the soul from selfishness and from the love of and dependence upon physical things.

The liquor traffic is a lawless institution; it never obeyed the law and never will.

However we may wish to explain the purpose of baptism, still the words of Jesus remain, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The Business Manager has a message in his department this week. Among other things he announces the mailing of the Annuals this week.

Brother Frank Gehman of Krypton, Kentucky, says he is unable to send clothing bags to folks who fail to send both name and address. Some one please help him out by sending the address you failed to send.

Sunday school workers, especially adult workers, will be interested in the article that Prof. Stuckey provides this week for his page. Dr. K. M. Monroe, Adult Division Superintendent, is the writer and his theme is "The Art of Teaching."

The editor is pleased to resume this week the monthly messages of Dr. Shively on "Brethren Leaders of Yesterday," but is sorry not to have been able to secure a cut or picture of the late Brother R. Z. Replogle, who is the subject of Dr. Shively's sketch this week.

Send your offerings taken on Publication Day, January 25th to Brethren Publishing Company, Ashland, Ohio, and mark them "Publication Day Offering." Do it promptly after the offering has been lifted and you will make glad the heart of the Business Manager, Dr. R. R. Teeter.

Brother Homer Anderson has not written for the Evangelist for a long time, but he writes an interesting letter this week. He has been serving the Pleasant Grove, Iowa, congregation for more than two years as pastor. During the year just closed, nine were added to the church by baptism. He says interest is increasing of late and signs of new life are to be seen in this old but staunch and fruitful rural church.

The first reminder of the year about General Conference comes to us this week from Brother Freeman Ankrum, secretary of the

Executive Committee. He is right when he says it is not too soon for the various organizations that are to have a place on the Conference program to begin formulating their departmental programs. It has been said that a hint to the wise is sufficient. Wonder if it will be?

We are informed that all money for the Benevolence Board is to be sent to Rev. G. L. Maus, Roann, Indiana, who is the newly elected secretary of this Board. Rev. Fred C. Vanator is the president of the Board and Mr. Frank Roscoe is the treasurer. But do not forget to make a note in your memorandum book that the money for the superannuated ministers is to be sent to Brother Maus at the above mentioned address. Every pastor and church treasurer should have this address.

Brother R. I. Humberd has placed in our hands a neatly printed pamphlet of 18 pages, which he has written on "The Virgin Birth," illustrated with a chart. This is an important item of our common faith and is a doctrine on which many are seeking more light. Many of our readers will recall Brother Humberd's treatment of the theme in his "Studies in the Scriptures" last year. Those desiring a copy of this thoughtful study may secure it directly from Brother Humberd, as per his advertisement in this issue.

Brother L. A. Myers, the faithful pastor of the church at Morrill, Kansas, reports his church having gotten started off well in the new year. The pastor and family were given an expression of good will at the Christmas season. The church and its various departments are maintaining good interest. Four new members have been added to the church recently, two by letter and two by baptism. The Sunday school and the W. M. S. are given special commendation for their successful leadership in their lines, and helpfulness to the church.

Brother H. H. Rowsey, of Falls City, Nebraska, in a personal note to the editor, says the work of his parish is moving forward in an encouraging way. The attendance at the church services is "better than ever before," he has "received more members by baptism than ever before, the Sunday school is taking rapid strides forward" and "the Sisterhood of Mary and Martha hopes to be the largest in the brotherhood soon." He says they "have always had a flourishing W. M. S. and his good people are giving him the most loyal and hearty cooperation. The enthusiasm of Brother and Sister Rowsey must be contagious, they are getting it, and that certainly means success.

Brother W. S. Crick writes of the progress of the work at Fremont, Ohio, where he is the much appreciated pastor. Important among the events reported was the Annual Homecoming and Anniversary service, when Brother S. C. Henderson was the special speaker of the day and when \$336.50 were raised to apply on the building debt. This is not a large church, but it is large in courage and strong in determination to keep steadily on whittling away at their church debt, and one of these days they will have it down to the point where they will be able to take care of themselves without the aid of mission money. The church closed the year with all bills for current expenses paid and with plans effected for insuring against deficit for months to come.

Brother D. R. Murray, pastor of the Cooperative Brethren church at Columbus, Ohio, is not only making good use of his Rotospeed by sending out monthly messages and announcements of the month's church program, but is making use of some of the masterpieces of religious art printed in colors. His pastoral letter announcing the communion service has a beautiful multi-colored reproduction of DeVinci's painting of the Lord's Supper pasted in a tasteful arrangement at top of his letter. That reminds us that Brother H. H. Rowsey of Falls City, Nebraska, used colored inks in reproducing Christmas and New Year's illustrations in the church calendars he ran off on his rotospeed. We mention these by way of suggestions to other pastors.

Christian Endeavor department is considerably extended this week over what it customarily is, and it is primarily due to the fact that Christian Endeavor Week is just ahead of us and there are many things that need to be said about it by our national officers and others interested. This week not only do President Riddle,

Stewardship Superintendent Koontz, and Secretary Spice have messages, but a very interesting letter is published from Miss Lyda Carter, Endeavor-Missionary at Krypton, Kentucky. A real Christian Endeavorer will certainly find it hard to maintain his standing before his own conscience and the eyes of fellow Endeavorers without cooperating in the tithing program for Christian Endeavor Week.

Of more than ordinary interest is the fact of the death of Mrs. John A. Myers, or Mother Myers, as she is widely known. Brother G. T. Ronk records it this week among the obituaries and her pastor, Brother H. W. Anderson, makes comment about it in his new letter. She passed to her reward on December 4, 1930, and a reward it must have been, judging from the contribution she made to the kingdom of God. She has given two daughters to foreign missions and one son was an applicant for service abroad. Her daughter, Estella Myers, was one of the group to pioneer the missionary enterprise in Africa. May God bless the memory of such a mother to the good of all, as well as to the inspiration of her children. This obituary, along with others, has been delayed in publication for three weeks on account of the crowded condition of the news department.

If you are planning to put your church on the Evangelist Honor Roll, do it now. If you cannot complete it before the close of January and will write us, we will allow you the special rates for new subscribers, if you will complete your canvass of homes in the very near future. To Christian Endeavorers who may wish to put the Evangelist in the homes of their members, we will extend the special rates through Christian Endeavor week. One new subscription \$1.35. One renewal and one new both for \$3.00. Renew your place on the Honor Roll at the regular Honor Roll rates as if you do it immediately, all new subscriptions included may be paid for at the \$1.35 rate. One man recently paid for nine new subscriptions out of his own pocket for the sake of the cause. Others are making gift subscriptions at the special rate, but only one new with each renewal is allowed at the special rate. Let us have every church canvassed that is not now a 100 per cent subscriber. Your time is short. Do it now.

Brother George A. Copp, prominent leader among our Virginia churches, writes that he has been a subscriber to The Evangelist for forty-six years. We congratulate him on his record. The late E. L. Yoder and Brother A. L. Garber were the editors in 1885 when he became a subscriber, and Brother Garber, we are glad to say, is still actively engaged in the printing and publishing business in Ashland. He also calls up some interesting early experiences in Maryland and Virginia and in doing so he does a service to all of this later generation. It is both interesting and helpful to be made acquainted with the pioneering experiences of those who laid the groundwork for present-day success and convenience. Those who shared in those early experiences are becoming few with each succeeding year, but we are glad to note that as many remain as do. Perhaps there are other long-time readers who have some interesting experiences to recount. Thanks to you, Brother Copp.

Brother W. R. Deeter writes of his work at Carleton, Nebraska, where both he and his wife are linked up with a heavy and varied program. We are glad to note that all the special days have been observed and offerings lifted. The financial depression has hit the section rather hard, but the church is not despairing under the weight of it. The Methodist and Brethren churches of that village have decided to cooperate under the services of one pastor. Brother Deeter is serving the two, giving half time to each church and the churches going 50-50 on the expenses. Each church is maintaining its own distinct organization and denominational doctrines and practices. But it appears that they have a conservative theological viewpoint in common. This is not a wholly unique experiment of this sort within our church, but it is still quite new and we shall be interested in observing how it pans out. It is producing increased interest, and doubtless a lightening of financial burdens, and if the spirit of loyalty to denominational ideals can be successfully maintained with such an arrangement, it may prove the way to the solution of problems for others of our hard pressed village churches. May God bless the faithful pastor in his leadership.

Some Brethren Church Leaders of Yesterday, as I Knew Them

XXV—Elder R. Z. Replogle

By Dr. Martin Shively

He is remembered by men of my own age as a long time resident of Johnstown, Pennsylvania, an enthusiastic and everlasting champion of the prohibition of the liquor traffic, a faithful and helpful member of all the general conferences, and district conferences of his own state, a thorough believer in and lover of the whole Book, a wholehearted and constant friend of all who responded to the name of "Brethren." He was born near New Enterprise, Pennsylvania, in 1846, and spent his early life there, on a farm, and by the way, his early relations to the church are indicated by the fact that the Annual Meeting of 1877 was held on that farm. During all the later years of his life, his home was in Johnstown, and after the terrible flood of 1889, in which he and his family were among those caught in the swirl of waters, he lived in the Westmont section of the city, high above the possibility of harm from the Conemaugh river or Stony Creek. But he lived over, again and again, that tragic event, as he recited the experiences of that catastrophe, to inquiring friends, the horrors of which he and his family had faced, as his home was swept from its foundations, whirling round and round in the mad waters, until lodged against a solid school building, into which he and his family escaped. But not all in the house were so fortunate, for a guest in the home was drowned.

Brother Replogle became a Christian in 1876, and one gets an indication of his standing in the church in the fact that four years later he was chosen by his brethren to serve in the ministry, a field of service into which he entered with enthusiasm at once, and with much evidence of God's blessing. Early in his ministry there developed the church differences of opinion, which led at last to the unhappy division, a result which he with others tried hard to prevent, but when it came in spite of them, he cast his lot with the Brethren, and to the end of his days on earth, he remained a loyal son of that church. He attended all of the early conferences of the denomination, giving his counsel in the formulation of its policies, and serving as pastor of his home congregation at New Enterprise, and later served the church in Johnstown for a year. Still later he entered secular fields of endeavor but never wavered in his primary interests, which were always found in the church and its effort to evangelize the world.

I cannot recall just when I met Brother Replogle first, but I am pretty sure that it must have been at my first general conference, which was held at Ashland in 1887. I saw much of him in after years, for our paths crossed at each succeeding general gathering of the church, and it was my privilege to be a guest in his home at least several times. Next to his church, which stood as the visible representative of his God, he gave unstinted devotion to his family, rejoicing much with its members in the successes which crowned the efforts of each. The good that was in him was due to his loyalty to the God who made him, and the Redeemer who saved him, a fact which was peculiar to him alone, but is equally true of us all.

His last years were made less joyful to him because he had fallen a victim of apoplexy, which left him crippled, until the Lord called him from labor to reward. His body lies in the beautiful cemetery near his late home, and as he rests from his labors, and his works do follow him.

Ashland, Ohio.

They Have Given! Have We?

By Rev. Fred C. Vanator, President Benevolence Board

Yesterday they were presenting the message of the Gospel of the Son of God from our pulpits. Today they are waiting and watching to see if the church has forgotten their effort and sacrifices. Many of you who read these lines owe the fact of the impulse of the love of Christ coming into your heart to the preaching of these men of God who now have passed from the active ministry to what is known to us as the superannuated. Not because it is their desire, but rather because force of circumstances has compelled them to give up the active work.

Think back, if you will, a few years and see what they have done for the work of the church. Some who have been receiving the meager pittance which is supposed to stand for the appreciation which we as a church have voted to them, have already passed to the greater and better reward which the Lord has for his servants. But there are others who are still looking to us as a church to express our appreciation through the dollars which we give at the time of the Benevolent offering in the month of February. What are YOU going to do about it?

Not many days since I received a report of the distribution of this fund for the quarter ending in December. Permit me to let you brethren into a secret. Only about one-fourth of sufficient funds are available for the payment of the coming quarter. Now the Benevolence Board is your servant. But we can only distribute that which YOU SEND US TO DISTRIBUTE. We realize that this is a very close time. But we also realize that never before has the purse-strings and the heart been so touched as during these past days. We have given of both our abundance and out of our want. We have helped those who were less fortunate, feeling that it was a call of God to help. The task before us this year is to feel this next call of God to help our brothers and sisters who have given their best days to the propagation of the "Faith, once for all delivered to the saints."

Brethren, we know not what we might say that would draw your attention to this needy field of labor. We simply say, put yourself in their place and then do as you would like to be done by. Share with them that which God in his infinite mercy has seen fit to deliver to you for your work as a steward of the manifold mercies of God.

As I said in the beginning, some of these for whom we ask your assistance are undoubtedly men and women who have meant much to your lives and Christian experience. Would you turn them away now? Would you forget their need?

We are asking that the offering for Benevolences be taken either February 15th or 22nd. When sending in your offering please note that the Board has been reorganized and all money for the Benevolences, (some call it the Superannuated Fund), is to be sent to

Rev. G. L. Maus Secretary, Roann, Indiana.

Do not send it to anyone else for it will make it necessary to forward such money to Brother Maus. Please note this and inform your officers as to the change.

Brethren, we leave the matter in your hands. Give in Jesus' Name.

Peru, Indiana.

The value of the Bible lies in its message. A Christian may spoil his testimony by a single mistake in living; the Bible message stands as it is written, and shines by its own light.—Shearer.

God's Dealings With His Own

By Dr. Florence N. Gribble

God is a God of benediction. He loves to bless. He has many ways of visiting blessings upon his own, and yet many as are these ways, we may perhaps form of them a brief and simple classification.

God deals with his own in addition. In Acts 2:41 we find one stupendous example of his addition. On the day if Pentecost there were added to the church three thousand souls. Further on in the chapter we find that "the Lord added to the church daily, such as should be saved," and in Acts 5:14, "and believers were the more added to the Lord, multitudes both of men and women." In Acts 11:24 again we find a reference to God's beneficent dealing with his own in addition—"much people was added to the Lord."

But God is not alone a God of addition. He is as well a God of subtraction. Job learned this when he said—"The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Are we willing to receive God's blessings in addition and not in subtraction? Yes, we are willing, had we our own choice, that he should not deal with us in subtraction. The bride who stands joyously at the altar, as the joy of home and husband is added unto her, shrinks from the subtraction of the grave. The mother who receives with loving arms the little one tenderly laid therein on the day of its birth, shrinks as later she stands by the death-bed of that same little one. Yes, we long for addition, we shrink from subtraction. We only learn true depths of Christian rejoicing when we realize that God's thoughts are not as our thoughts. For him oftentimes subtraction is addition. When our loved ones for example are absent from the body, they are present with the Lord, added unto him. The sorrowing mother who stands tremblingly by the sick bed of her darling child, can find swift and sweet comfort, whatever may be the outcome of the illness, if she will but remember that sweet and precious promise "they also which sleep in Jesus will God bring with him." Thus her child is added, not only to God himself, but in his perfect time again to her in the fullest and completest restoration.

And then, God deals with his people in multiplication. In Genesis 17:2 we have the promise "I will multiply thy seed," and in Genesis 22:17 "in multiplying I will multiply thy seed." We are willing that God should multiply. Let him multiply our friends, let him multiply our comforts, let him multiply our blessings, let him multiply our usefulness, and we walk before him rejoicing. And this is well. Let us accept multiplication when multiplication is God's will for us.

But are we willing for the division and separation which comes when loved ones leave us for mission fields, especially for those regions beyond which are found the remotest frontiers of the earth? If not, let us learn that God deals with his own in division. Not alone in permitting separation, but in many other ways. In 1 Cor. 12:11 we find, "dividing to every man severally as he will." In Galatians 2 we find that not only does God divide his gifts, but that he sometimes calls upon us to stand in defense of his own principles and his highest will, although it may mean seeming division from beloved and honored fellow workers in the Lord. What if Paul at Jerusalem had said "I will go with the majority?" What if he had been unwilling for the division which placed him with the Lord Jesus alone? What if he had been unwilling to say "I will hold to the Head," but had held to some lesser part of the church which is his body? What if the long array of martyrs had felt that schism in the church was

a thing not to be tolerated, had yielded to the major and bowed to the edicts of man? Let us rejoice that they were willing to suffer death, to suffer martyrdom, in order that God might be magnified. "Religion," said a famous French woman, as she went to the scaffold, "hundreds of crimes are perpetrated in thy name." Let us remember that one and God are a majority, let us remember that unity is essentially with the Lord Jesus, and while we never divide ourselves because of personal preference or opinion from our brethren, let us cling to him at whatever cost what division or separation it may from others.

Yes, God deals with his own in all the processes of arithmetic, and, as we have seen that with God subtraction is often addition, so we shall see that with him also division is often multiplication. Thus has it become that throughout all ages "the blood of the martyrs is the seed of the church." The division of the soul from the body; the division of the beloved member of the family from home; the division of one who holds to the Lord Jesus from the erring remnant of the church; all these things have always been and shall always be eternal multiplication.

There is a glad day coming when all subtraction shall be reversed; when all division shall be inverted; and when added to the Lord, we shall rejoice throughout eternity in his presence, in company with his multiplied and completed church, when we shall forget that God ever had deal with us in subtraction and division, and when we shall cry, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever."

The Voice of Blood

By Robert Strong

Delivered at the First Brethren Church, Long Beach, California

It is said that the ropes and cords of the British navy in the days of sailing ships were identified as his Majesty's property by a red strand woven in their center. Wherever a rope was cut, the red thread would be seen. The Word of God has a red line of another kind running through it: the red line of blood. From Genesis to Revelation the subject of blood finds a prominent place; it is one of the chief elements revealing the marvelous unity of the Holy Scriptures.

The Pattern

The first direct mention of blood is in the story of Cain and Abel, Genesis 4. Abel by faith offered an acceptable sacrifice to God. Cain's was rejected and he himself was rebuked by the Lord. In a fit of jealous rage Cain struck his brother down, killing him. And the Lord said to Cain, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground." The first human blood spilled in a wilful act of violence became a voice crying to God for justice and judgment.

From that day to this the voice of blood has appealed to God for retribution. Every drop of blood shed in crime and violence has cried out, as did Abel's, to be avenged. War has exacted a fearful toll of blood. Still on the great battlefields of France, the Somme, the Marne, Verdun. Silent and peaceful they may now seem, yet had we but ears to hear we should be deafened by the awful cry going up from them. It is the voice of the blood of thousands upon thousands of slain soldiers crying, "O God, avenge our blood upon the instigator of this horror, war!" And even the blood of the gentle martyrs, many of whom died forgiving their persecutors, appeals to God for justice upon the unrepentant. In Revelation

ions 6:9, 10 we hear them say, "How long, O Lord, and true, dost thou not judge and avenge our blood?" The universal cry of the shed blood of the human race is judgment. The voice of blood is a vengeful and morous one; its din is ever increasing. Perhaps the cry of God's answer to it is not now far distant.

The Plea of the Blood of Christ

There is one exception to the rule that the cry of shed blood is always an appeal for retribution. The plea of the blood of our Lord Jesus Christ is for mercy, not justice; for forgiveness, not vengeance. Hear the very words of the Savior as the blood spurted from his wounded and pierced hands and feet: "Father, forgive them." These divine words are a key to the meaning of Calvary. In contrast to the voice of Abel's blood, the shed blood of Christ appeals for mercy; and it secures it. By virtue of the shed blood of his Son, God can and does forgive sinners, whose sin caused Christ to die for them. "The blood of Jesus Christ cleanseth us from all sin" (1 John 1:7).

The Purpose of Its Shedding

It is sadly true that there are many who profess to see quite a different meaning in the death of Christ. Some think he died a martyr to a sublime ideal, a helpless victim of persecution. Others hold that Christ died as an example of the love of God and that his life, not his death, is of foremost value to the world. The Scriptures contain no such teaching. They set forth a very different purpose behind the shedding of Christ's blood.

From earliest times man, estranged from God by sin, approached him through the blood of sacrifice. Why was it that God respected Abel's offering and not Cain's? Abel's faith came to God through the shed blood of a lamb. Why did the angel of death spare the firstborn of Israel the night he slew the firstborn of Egypt? Israel was under God's protection, which was symbolized by the blood of a lamb sprinkled upon the doorposts. The whole of the Old Testament system of worship was based on the blood-ordained principle of blood atonement given in Leviticus 17:11: "the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh atonement for the soul." God's Word says that "without the shedding of blood is no remission" (Heb. 9:22). Every Old Testament sacrifice was an acknowledgment of the guilt and attendant penalty of sin and of the substitutionary and sacrificial aspect of atonement. The Passover and all succeeding sacrifices were as index fingers pointing ahead to the one perfect Sacrifice of Calvary. And how strikingly these sacrifices testify of Christ! The burnt offering, for example, speaks of our Savior suffering the fires of death for his own. The sin offering foreshadows One who should bear in his own body our sins. The peace offering typifies him who made our peace with God through his atoning death.

Hebrews 10:4 teaches us that such animal sacrifices could never "take away" sins. These sacrifices availed, however, to "cover" them (which is the meaning of the Hebrew word translated "atone") in anticipation of the sacrifice of Christ, the Lamb of God. That was why sacrifices had to be continually made; new sins required new sacrifices. But when the infinite, sinless Son of God died on the cross, his death made possible for all men final complete salvation from sin. Thus we learn from Hebrews 10:14: "For by one offering he hath perfected for ever them that are sanctified."

The Preciousness of the Blood of Christ

The blood is the life, the Scripture says. When the

Lord Jesus shed his blood, he gave his life (the life of the Second Person of the Godhead!) as a sacrifice for sin. This gives to the blood of Christ its inconceivable value; it is the price paid for our salvation. So it is we can say: "In him we have redemption through his blood" (Eph. 1:7); for we believe in "Christ Jesus whom God hath set forth to be a propitiation through faith in his blood for the remission of sins" (Rom. 3:25). True believers know through definite experience the soul-cleansing power of the Blood. It avails for them today as effectually as for the apostles of old.

The shed blood of Christ has made peace between us and God; has opened a new and living way of access to the Father; has washed us from our sins; has made it constantly possible to obtain cleansing from the sins of each day; has purchased our very bodies which are one day to be endowed with immortality. It is little wonder that Peter speaks of it as the "precious blood" of Christ (1 Pet. 1:19). We joyfully echo his words, for we know that every spiritual blessing that is ours was made available for us by the shed blood of our Lord Jesus Christ.

If we esteem the blood of Christ, much more does Heaven. There our risen Lord by virtue of his atoning work ministers effectually as our Advocate with the Father, ever making intercession for us. And as we see in Rev. 5:9, it is the fact that he shed his blood for the world that will make the Lamb worthy to open the "sealed book," the "title deed" to the Earth, and assume the honors pertaining to his terrestrial Kingdom. Christ "became obedient unto death, wherefore God hath highly exalted him."

It is eternally true that the Blood of Christ appeals to God for mercy upon all who by faith claim its sin-cleansing power. Let no man, however, dare to hold the Savior's blood in light esteem. It was a fearful price to pay for human redemption and God's righteous wrath will be visited upon the one who dares to disdain the precious blood of his Son. "He that despised Moses' law died without mercy. . . . Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing? It is a fearful thing to fall into the hands of the living God." There, in Hebrews 10:28-31, we have God's estimate of the blood of Christ. Only through the Blood is there salvation. Faith in Christ who gave his blood, his very life, for man's sin, alone can save. Whoever spurns God's mercy in Christ, upon him irrevocably will come God's wrathful judgment.

An English preacher riveted the attention of every person in his congregation one Sunday morning when, in concluding a sermon upon the subject of salvation from sin, he said, with telling emphasis and deliberation: "There is a question asked in the Word of God that the demons of Hell, if we could put it to them, could not answer. Neither is there a man upon earth who could reply to it. And if, somehow, we should be able to enter Heaven this morning and reverently ask Almighty God to answer it, he would say, 'It is unanswerable!' My friends, this is the question: 'How shall we escape if we neglect so great salvation?'" That same question needs to be challengingly asked today of every individual: FRIEND, HOW WILL YOU ESCAPE IF YOU NEGLECT SO GREAT SALVATION?

Long Beach, California.

Missionaries have brought the nations of the East in closer touch with the nations of the West. They carry only the good of the West to the East. It is commerce that carries the evil.—Anon.

SIGNIFICANT NEWS AND VIEWS

CRIME COSTS UNITED STATES FIVE BILLION DOLLARS A YEAR

Dr. William Healy, of the Judge Baker Foundation, of Boston, and the Yale Institute of Human Relations, in an address at Wesleyan University, December 5, speaking on "The Psychological and Social Origins of Crime," said that at any one time 100,000 persons in this country were in correctional institutions, and he placed the annual cost of crime to the nation at \$5,000,000,000.

"Crime is peculiarly a phenomenon of companionship and of youth," he said. "Delinquent trends appear between the ages of fourteen and sixteen and crime reaches a peak in the age group between twenty and twenty-four. The extent to which it is a phenomenon of companionship is shown by the fact that 90 per cent of juvenile delinquents commit their offenses in companies of two or more. Crime also is a phenomenon of youth. The great majority of offenders repeat their offenses. There is always a large similarity between their early crimes and their last."—The Evangelical-Messenger.

NEWSPAPER PUBLICITY

We were pleased to learn that Mr. Lindbergh had at last protested in good earnest against a certain kind of newspaper publicity he and his family had been receiving. When some reporters followed him on his honeymoon and for eight hours, in a noisy motorboat, circled about his boat at anchor in a New England harbor, it was vulgarity of a bestial stripe. And when another reported attempted to bribe a servant with \$2,000 to "betray family secrets," it is regrettable that he could not have been indicted and jailed.

The newspapers have greatly aided Mr. Lindbergh in his promotion of air travel, but there is a line to be drawn between that and personal curiosity. We are not surprised that some reporters should be found willing to do such work, but we are certainly surprised that editors would give space to their indecencies in their columns. It gives us another opportunity or occasion to say that our estimate of public men if gathered only from newspapers, ought commonly to be held in abeyance until we learn more.—Moody Monthly.

IS YOUR RELIGION CATCHING?

Religion is contagious. Perhaps that sounds as if religion is a disease. But this would be a sorry world indeed if disease were the only thing that could be caught. Good things are as contagious as bad things—even more so. You catch smiles, don't you? When a child smiles at you, the most natural thing in the world is to smile in return. One would have to be badly soured if he did not respond in kind to a smile. When you are all gloom and you meet a cheerful person, your gloom vanishes in spite of yourself, and you have actually caught the sunshine from the heart of your friend. You catch cheer because cheer is catching. And it is something to which you are susceptible. When you meet a religious person you begin, pretty soon, to be religious also—if you are not already religious. It is to be admitted that there are some kinds of religion one is not likely to catch. But the kind one does catch is the kind he will want to catch—the attractive kind that makes one want to be good, that warms the heart and drives away the blues. If you have that kind somebody is sure to catch it from you. If your religion isn't catching, there is something wrong with it. And it is well enough that the wrong kinds of religion are not catching.—Religious Telescope.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

What is the origin of the day of rest?

"God blessed the seventh day and hallowed it" (Gen. 2:2,3).

How did man lose his rest?

"Inasmuch as thou hast eaten of the tree ... in the

sweat of thy face shalt thou eat bread" (Gen. 3:17-18).
When was man again given the day of rest?

"On Mount Sinai thou didst ordain thy sabbath" (Deut. 5:13, 14).

What special day did the seventh day sabbath commemorate?

"Remember that thou wast a servant in the land of Egypt, and that Jehovah thy God brought thee out with a strong hand and outstretched arm; therefore Jehovah commanded thee to keep the sabbath day" (Deut. 5:15).

From what works must we rest in order to enter the kingdom of God?

"For he that hath entered into his rest hath ceased from his own works, as God did from his" (Heb. 4:10).

How then are we saved?

"Not by works of righteousness that we have done, but by his mercy he saved us, by the laver of regeneration and the renewing of the Holy Spirit" (Tit. 3:5).

Why must we abandon the righteousness of the law in order to have rest?

"Not by works lest any man should boast" (Eph. 2:9).

Why did not the Israelites enter into this rest?

"They did not enter because of disobedience" (Heb. 4:2-6).

When they lost their promised rest did they also lose the symbol of that rest, their sabbath?

"I will make to cease your joy, your feasts, your moons and your sabbaths and all your festivities" (Isa. 2:11).

Why was the sabbath called "perpetual" if it was to be abolished?

"Let no man judge you in respect to ... the sabbath which are a shadow of things to come, but the body of Christ" (Col. 2:16, 17).

What prophecy indicates that there will be a perpetual spiritual rest?

"From month to month and from sabbath to sabbath shall all flesh come to worship before me, saith the Lord" (Isa. 66:23).

In making the seventh day sabbath to cease did God change his word?

"If thou wilt not hear the voice of Jehovah, not among the nations shall thou rest" (Deut. 28:15).
"My sabbaths they greatly profaned" (Ezek. 20:13).

When their sabbath ceased did the promise of rest cease?

"There remaineth a rest for the people of God" (Heb. 4:1).

Who are the people of God?

"Begotten to a lively hope by the resurrection of Jesus Christ from among the dead, ye who in time past were no people, now are the people of God" (1 Pet. 1:3; 2:10).

Does "the people of God" include both Jews and Gentiles?
"By one Spirit are we all baptized into one body, whether Jews or Greeks" (1 Cor. 12:13).

How, then, do we enter into that rest?

"We who believe do enter into rest" (Heb. 4:3).

Do believers have the same day of rest as before?

"If Joshua had given them rest he would not then have spoken of ANOTHER DAY" (Heb. 4:8).

By whom was this other day announced?

"He (God) again determines a certain day, saith through David" (vs. 7).

Where does David speak of this "another day" of rest?

"This is the day that the Lord hath made. We will be glad and rejoice in it" (Psalm 118:24).

To what day does he refer?

The day when "the stone which the builders rejected

the same is become the head of the corner" (vs. 22).
 Who is the stone rejected by the builders?
 "Jesus Christ of Nazareth, whom God raised from the dead . . . is the stone set at naught by you builders, which become the head of the corner" (Acts 4:10, 11).
 Who was the stone placed as head of the corner?
 "Was declared to be the Son of God with power by his resurrection from the dead" (Rom. 1:4).
 Was the resurrection a sign to the Jews?
 "No sign shall be given to this generation (race) but the sign of the prophet Jonah, for as the prophet Jonah was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth" (Mt. 12:39).
 What relation has the resurrection to our salvation?
 "He hath regenerated us to a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3).
 How should we worship God in this new day of rest?
 "The true worshippers shall worship the Father in spirit and in truth" (Jn. 4:23).
 What is the way in which John kept the day?
 "I John was in the Spirit on the Lord's day" (Rev. 1:10).
 What is this communion of the Spirit the rest that was promised?
 "In strange tongues will he speak to this people to whom he said: this is the rest" (Isa. 28:1-12). "When the Spirit of Pentecost was fully come . . . they were all filled with the Holy Spirit and began to speak in other tongues" (Acts 1:1-4, 11).
 How is this rest in the Spirit manifested?
 "The law of the spirit of life in Christ Jesus hath made us free from the law of sin and of death" (Rom. 8:2).
 How does he liberate us from the law of sin?
 "Walk in the Spirit and ye shall not fulfill the law of the flesh" (Gal. 5:16).
 How does he free us from the law of death?
 "If ye are guided by the Spirit ye are not under the law" (Gal. 5:18).
 In this dispensation do we have work first or rest first?
 "Ye are saved by faith (first), created in Christ Jesus through good WORKS (second) (Eph. 2:8-10).
 What is the order of the law?
 "Moses describeth the righteousness which is of the law, saying that the man who DOES these things (first) shall LIVE by them" (second) (Rom. 10:5).
 What fatal error do they commit who keep the Jewish Sabbath?
 "Being ignorant of the righteousness of God, and going about to establish their own righteousness, they have not subjected themselves to the righteousness of God" (Rom. 10:3).
 Why is the error fatal?
 "Ye are empty of Christ ye who would justify yourselves by the law; ye have fallen from grace" (Gal. 5:4).
 How do believers fulfill the law?
 "All the law is fulfilled in one word, Thou shalt love thy neighbor as thyself" (Gal. 5:14).
 What should we do when Judaizers try to make us return to the law?
 "Debates concerning the law avoid for they are unprofitable" (Tit. 3:9).
 What does Paul call the law?
 "Be not entangled again in the YOKE OF BONDAGE" (Gal. 5:1).
 What is the yoke that gives us rest?
 "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls" (Matt. 11:29).

(To be continued)

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Mark 14:1, 2; Matt. 23:13. How different might have been the history of the Jews, and of the whole world, if it had not been for the jealous scheming of the priests and scribes! The common people were so eager to follow him that the priests feared an uproar if it should become known that they had taken him. The woe pronounced in Matthew 23:13 was spoken against all who place any obstacle whatever between men and their Savior. Dear Lord, may we never, by word or deed, do anything that will rob men of their Savior; may we rather go forth proclaiming that the Son of man is come to seek and to save that which is lost.

TUESDAY

Mark 14:3-9. There are many mentioned in the Scriptures who are remembered only because of the cruel indignities they heaped upon the Son of God. From John 12:1 it appears that the woman who anointed Jesus was Mary, the sister of Martha and Lazarus. How much better to be remembered because we have done the best we could with what we had than to be remembered for our blasphemous mistreatment of the Master! May he be able to say of each one of us in that day when we shall all stand before him, that we have done what we could!

WEDNESDAY

Mark 14:12-16. Jesus knows just where every disciple of his may be found, knows his circumstances, and just how willing he is to give of his self and substance for the cause of the Master. He told his disciples just where they would find such a man, gave them a sign by which they would recognize him, and when they had gone they found everything even as he had told them. The unknown disciple furnished the room and undoubtedly helped prepare the passover meal which Jesus never ate, and he too is remembered for this blessed service. It is reassuring, too, to remember that no matter what the errand, when we go at his command we shall find everything even as he said.

THURSDAY

Mark 14:17-21. What a season of uneasy heart-searching must have followed for the twelve, at Jesus' words! Probably none of them suspected Judas any more than they suspected themselves. To be sure, none of the eleven thought they would ever do such a thing, but Jesus had said it would be one of them. May we ever search our hearts, making sure that we shall in no wise betray our Lord and Master!

FRIDAY

Mark 14:22-25. What a precious symbol Jesus left for the Christian church in this ordinance! Whenever we take part in it we call to mind the sufferings of Jesus, his body that was broken in place of mine, his blood that was shed for me. With this precious symbol he has linked an equally precious promise: some day he will drink a new covenant with his people in the kingdom of God. How all who love him should look forward to that day!

SATURDAY

Mark 14:26-31. How we should love him as we realize how well he knew what lay just before him and yet went forth calmly that he might give his life a ransom for us all. He spoke of his death and of his rising again, and yet they sang a hymn and went out!

As we think of Peter's bitter experience, we are reminded how false is any hope placed in ourselves; let us trust only in him, and in his strength!

SUNDAY

Mark 14:32-42. We are not here concerned with the sleepy disciples, although they may well typify the church today. Let us rather think of Jesus' sorrow for the sin of the world—sorrow so great that he spoke of it as "unto death." Let us never forget that sin that could cause such sorrow and suffering to God's son is very real, a thing to be ever on guard against in our own lives, a thing to save others from. Let us, like the Master, pray!

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The Art of Teaching

By Dr. K. M. Monroe, Adult Division Supt.

This is a subject in which every Sunday school teacher should be interested. There is a science of teaching which can supply us the mechanics of success, although we must have, along with the mechanics, the message of God's Word and a personal experience of Christ. Teaching is an art that cannot be mastered in a day nor a year. It is a life long study. Some teachers are born and others are made. Very often the teacher made is greater than the teacher born.

I. The Greatest Need of the Sunday School

1. A teacher with a definite experience of Christ as his Savior and Lord is needed for every Adult Bible Class. This need, we are sure, is fulfilled in the schools of our brotherhood and, therefore, it is not the greatest need of the present day.

2. A teacher with a prayer life in which he upholds before the throne of Grace, not only his own problems but also those of his class. Our teachers, realizing their responsibility in standing before their class Sunday after Sunday, and also cognizant of their imperfections and inabilities petition, doubtless day by day, for guidance of the Holy Spirit in presenting the Word. Prayer is needful; we do not have too much of it.

3. Every adult teacher should carefully prepare his lesson before endeavoring to teach it to others. All teachers could well study the Bibles more and yet, for the most part, the teachers know sufficient of the Bible to teach others.

In discussing the greatest need of our Sunday schools we have mentioned, in a negative way, three very important prerequisites of an adult teacher.

Positively we believe the greatest need of our Sunday schools is teachers who teach. Obviously it is true that a person may be called a Sunday school teacher and not be able to teach a class. His name may be on the record book as teacher because he has accepted an invitation to teach, but this fact does not make him a teacher in the true sense of the word.

Amos R. Wells splendidly sets forth our point in the foreword to his commendable little book entitled, "Teachers that Teach." He says, "There are teachers that do not teach. To say that they are in the majority would be to get oneself into trouble; therefore I will not say it. But, to put it in another way, there are multitudes of pupils that are not learning; and where the pupils are not learning, teachers are not teaching. The only evidence that a teacher has taught is a pupil who has learned."

II. What is Teaching?

1. Teaching is not telling. One of the most common errors on the part of Sunday school teachers is the tendency to think that telling a thing is teaching. It may be a part of the teaching process. "If you talk to a person and he does not hear, if you use language he cannot understand, if you tell him but he does not learn—there has been no teaching."

2. Teaching is not hearing a recitation. A person can only recite something he has previously learned. Recitation on the part of the class members may enter into the process of teaching but it, in itself, is not teaching.

3. Teaching is not commenting on the lesson. Many teachers accept the Sunday morning hour by commenting on the lesson sentence by sentence and verse by verse. Again this is an important step in the procedure but alone it is not teaching.

Does a teacher really teach when students do not learn?

If we accept the definition, "teaching is giving an opportunity to learn," we may answer that a teacher may be said to be teaching even if no one in the class is learning. However, rejecting the definition as being inadequate, we are compelled to confess that we do not teach unless our scholars learn. We would rather agree with H. Clay Trumbull who writes, "Teaching is that part of the twofold learning-process by which knowledge which, is yet outside of the learner's mind is directed toward that mind; and learning is that part of the same twofold process by which the knowledge taught is made the learner's own." This leads us to note that both the teacher and the student must be active upon the lesson. Part of the teaching process is to induce this activity on the part of each member of the class.

III. Essentials of Teaching

1. Know who you are to teach. Adult psychology should be studied by those who teach adults just as adolescent psychology must be studied by grade school teachers who instruct our children. This alone is a life long study but one that abundantly repays any who are willing to pay the price of mastery.

2. Know what you are to teach. Not only the immediate lesson under discussion, but gain a comprehensive knowledge of the plan, history, and spiritual teaching of the whole Bible. This requires hours and hours of systematic Bible study, but no teacher of adults should be content until he gains these objectives.

3. Know how you are to teach. It is just as important for our Sunday school teachers to know how to teach the Word of God as it is for our grade school teachers to know how to teach reading, writing and arithmetic.

As a Sunday school teacher you may believe yourself to be handicapped. Do not be discouraged! Do not give up! Handicaps are normal. Accept yours without surprise and make up your mind you will succeed in the art of teaching in spite of them.

Books are indispensable in the process of the mastery of the art of teaching. On the Gospel of Luke, which we will be studying almost entirely until next July there are two books we wish were in the hands of every Adult Bible Teacher of the brotherhood. First, "The Gospel of Luke," by C.

R. Erdman, \$1.00. Second, "Studies on Four Gospels" by W. S. Moorehead, \$2.00.

Also we may add that Ramsay's "Luke the Physician," \$3.50, is most scholarly and gives late archaeological material bearing on the Gospel. It is well worth the price of careful study.

"Teachers that Teach" by Amos R. Wells, \$1.00, will make any teacher, who cares to study same, better. These may be purchased from our Brethren National Sunday School Association, Ashland College, Ashland, Ohio.

Ashland, Ohio.

A TEACHER'S ODE TO LOVE

Though I teach with the skill of the greatest of teachers,
And have not love,
I am become a thing for mere display,
A discordant note in my School of Religion.

Though I am an artist in story, music, drama,
And though I have the keenest understanding of modern theories
Regarding democratic processes;
Though I have all faith so as to overcome the most stubborn obstacles to progress
And have not love,
It profiteth me nothing.

Though I give all my time and my resources to teaching,
And though I consume my strength in my work,
Yet have not love,
It profiteth me nothing.

Love suffereth patiently and is kind;
Love knoweth neither envy nor jealousy;
Love is herself teachable;
Is not boastful of success.
Does not behave unbecomingly when methods are proposed,
Seeketh not to exploit the child for personal prestige;
Is not easily overwrought;
Doth not brood over slights,
Rejoiceth in that which is genuine and true.

Love patiently beareth discouragement.
She trusteth the best in children, hoping for the best,
And confidently waiteth for the best to come.

Love never faileth.
Whether there be liberal or conservative theologies, they shall be changed;
Whether there be variant ideals of education, they shall be reconceived.
For we know but little and we teach imperfectly.
When that which is better is discovered, that which is surpassed should be discontinued.

When I was but a child in my own religion I spoke as a child,
I felt as a child and I thought in childish patterns.
Now that I am striving for religion worth of my years,
I should put away the prejudices of childishness.

Even yet I see as through a darkened window.
Some day I shall see clearly.
Now I know but in fragments
Then I shall know fully, even as fully as I am known.

abideth faith, hope, and love, these three, and the greatest of these is love. Adapted by Sophia L. Fahs from the writings of St. Paul in the thirteenth chapter of First Corinthians.

Editor's Select Notes on the Sunday School Lesson

(Lesson for February 1)

Jesus, the Great Physician

Scripture Lesson—Luke 4:31 to 5:39.
 Printed Text—Luke 4:38-44; 5:12-16.
 Devotional Reading—Isa. 53:1-6.
 Golden Text—Surely he hath borne our sorrows, and carried our sorrows.—Isa. 53:4.

Introductory Note

A gap of at least three months occurs between our last on the temptation of Jesus, which John inserts the early Judean ministry, John 1:19 to 4:54. There is also a transformation from Christ's preparation to actual accomplishment of the ministry, introduced by the Synoptics by a pro- summary of Jesus' message. Mk. 1:14—16; Mt. 4:12—ch. 7; Lu 4:14—ch. 5. Luke, instead of giving a summary of Jesus' teaching, inserts a sample of it in the Nazareth discourse, 4:16-30. After this he follows up the historical course of the life of Christ.—

After being driven out of Nazareth where he had spent nearly 30 years of his life, Jesus came to Capernaum, a city of Galilee, 4:31, and from that time on it was the point of departure on his missionary journeys, and to which he often returned. Mt. 9:1.—Illustrator.

Comments on the Text

Capernaum, 4:31-44. The leading incidents here are the casting out of a demon, 3:35; and the healing of Peter's wife's mother, vs. 38, 39; both of which are recorded in Mk. 1:21-31; the latter also in Lu. 4:14-18. Christ made his home at Capernaum, as simply stated by Mt. 4:13, and Lu. 4:23 tells us why he did so. As to the case of demons, vs. 35, 41, notice: Demons know their ultimate fate. 2. They will not receive their testimony to Jesus, though it be true, v. 35. 3. There is a distinction between them and the people they inhabit and control. But why are they amazed? v. 36. To cast out demons was not new, Mt. 12:27; but the way and power which Jesus cast them out was altogether new. Jn. 3:2. Notice in v. 34, "He laid his hands on every one of them, and healed them," and also v. 43. "For the labor it represents!"—Christian Work- Commentary.

Verse 38.—He rose up from the synagogue, in Capernaum, where he had been teaching on the Sabbath day. There were centers of worship in every village containing ten men. They were used also for day schools, and, since the elders were heads of the community, centers of government. Jesus' listeners had been astonished by his teaching. They were even more astonished at the evidence of his power and authority in his casting out "the spirit of the clean demon" (verse 33). The house where he was a retreat and a home for his disciples in Galilee. Andrew lived there too. He was married, and afterwards took his wife on his travels (1 Cor. 9:5). Verse 39.—Matthew and Mark say that he held her hand. But Luke states that he

did the same in the case of the fever as with the demon (verse 35)—rebuked it. These comments do not contradict but supplement each other. The physician-narrator was also impressed by the suddenness with which her strength returned. Her immediate ministering to them, at the table, and so on, was proof that the fever had completely left her, and none of the customary weakness remained.

Verse 40.—The sun was setting, marking the close of the Sabbath. Strict Jews could now bring their sick on pallets and beds. So solicitous was the Master for their relief that he laboriously laid his hands on every one of them as a symbol of the transmission of healing virtue. But he had no need to touch them. Sometimes he used only a word, especially in the case of demoniacs, and sometimes effected cures at a distance.

Verse 41.—Demons also came out, as well as diseases. Luke carefully distinguishes between diseases of mind and body, and "lends no support to the view that possession is merely a physical disorder." Professor Plummer says: "Our sources of information clearly, consistently, and repeatedly represent Christ as healing demoniacs by commanding demons to depart out of the afflicted persons."

He forbade their further testimony to his Messiahship. The time for such proclamation was not ripe, nor did he desire such testimony from demons. Besides his object was to relieve misery, not glorify himself.

Verse 42.—It was day, but so early that Mark says it was yet dark. Jesus came out of the house and sought the silence and solitude of a desert place, perhaps some retreat in the neighboring hills. The multitudes stirred by his teaching and healing, eagerly pursued him. Luke is fond of dwelling on the crowd's keen zest for following after Jesus. Notice that they per-

sisted till they reached him, and then tried to prevent his going away.

Verse 43.—To the other cities also comes first in the text, emphasizing the Master's broader sense of moral obligation (I must). It was a rebuke to them, not for interrupting his preaching, but for trying to monopolize him. The subject of his preaching was the kingdom of God. This term is preferred by Mark and Luke, while Matthew is partial to the rabbinical "kingdom of heaven." The two are, however, interchangeable. Both were "good tidings."—Condensed and adapted from Church School Journal.

Verse 5:12. Full of leprosy. The physician was interested in the severity of the case—not a mild case but one of the most severe and advanced. Some who had contracted the disease might be cured by human means; a case like this was hopeless. He fell on his face. Mark says he knelt; Matthew that he worshipped. All three are expressions of the same act. Kneeling down he bowed his face to the ground, the common way of worshipping. If thou wilt thou canst. He has no doubt of Jesus' power to heal. His faith as to this was perfect. But he was not so sure that it was his purpose to concern himself with the outcast class of lepers.

Verse 13. He touched him. To aid his faith, to show his friendship in spite of his repulsive disease, and to teach him whence the healing came. This actual touching of a leper is a proof of the character of Jesus. The Jews were forbidden to do so, except the priests, who were the physicians. It made them unclean—the touch which would render a human being unclean would in his case heal and cleanse that which it touched. Notice that here again the cure was immediate and complete.

Verse 14. Tell no man. Jesus was not (Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. Dubail Ave., South Bend, Ind.</p>	<p>2301 13th St., N. E., Canton, Ohio</p>

Christian Endeavor Week

(Special No. 2)

Aside from emphasizing the goals of the International Society, Brethren Endeavorers are placing emphasis upon the Krypton mission field in Kentucky again this year with renewed zeal. The officers of our union are convinced that we have a needy field and a worthy goal. Therefore, we have designated Christian Endeavor Week as the time this year for our Endeavorers and friends to bring their tithe for this one week, to support our pledge to Krypton, Kentucky.

Announce it, plan it, pray about it, give to it. **E. M. RIDDLE, President.**

A Week's Tithe for Krypton

(Article No. 2)

Have you ever experienced the thrill in taking out a tenth of your income for the Lord? And, have you marvelled that the nine-tenths goes as far as the full amount and that you still have extra thank offerings to place in his service? Tithers from

among every Christian Endeavor society will testify to the joy of practicing the stewardship of God's money. None would be willing to go back to the old method of giving God the left-overs.

As stewards of God's wealth we have the privilege of choosing where the tithe shall be used. Sometimes we waste God's money by our poor judgment. Our Christian Endeavor comes to you with a proposition that should appeal to every member as a good place to put a portion of his tithe. Christian Endeavor week comes this year January 25 to February 2. Your national officers are asking that each member of Christian Endeavor set aside his tithe for this week, the money to be used in support of the Krypton missionary work.

Many will not read this announcement concerning Christian Endeavor week. You who read it, make sure that every single member in your society knows about this wonderful opportunity to have a definite part in God's work.

H. W. KOONTZ,
Stewardship Superintendent.

Masontown, Pennsylvania.

The General Secretary's Appeal

Canton, Ohio,
January 12, 1931.

Dear Endeavorers:

The NEW YEAR 1931 faces us! When we consider the successes and also the failures of the old year it makes us wonder just what this one holds for each and every one of us.

The enclosed letter from Miss Lyda Carter, one of the workers at Krypton (and certainly a most consecrated Endeavorer) will give us a vision of what happened at Krypton, Kentucky during the past months. BUT THE FUTURE DEPENDS ON YOU AND ME! Let us not be content to know that God somehow does accomplish things "without" our help, but let us remember that it is a real privilege and a great joy to be able to be instruments in his hands, channels of blessing which he can use to accomplish his will.

Will YOU see that these letters are read to your whole society at once, and that action is taken to meet the goal set at National Conference last fall, to have all Endeavorers observe C. E. week, (January 25th to February 2nd) as Tithing Week, and forward said tithes to your National Secretary-Treasurer for the Carrying On of this missionary work at Krypton?

The Home Mission Board is expecting not less than \$500.00 toward the support of this project this year. Last year we had a little over \$200.00 with only 15 societies cooperating. IF EVERY ONE OF THE 60 REPORTED CHRISTIAN ENDEAVOR SOCIETIES would help just a little, we could very easily meet this \$500.00 goal!

CAN WE DEPEND ON YOUR SOCIETY? "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, LOOKING FOR THAT BLESSED HOPE AND THE GLORIOUS APPEARING OF the Great God and our Savior Jesus Christ who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS." Titus 2:11-14.

Awaiting your prompt reply, at which time I would appreciate the name and address of the President of your C. E., I remain,

Sincerely yours,
GLADYS M. SPICE,
Secretary-Treasurer.

2301 Thirteenth St., N. E., Canton, Ohio.

Letter from Miss Carter

Krypton, Kentucky,
January 12, 1931.

Dear Christian Endeavorers:

I'm glad for another opportunity to talk to you because C. E. is one of the finest organizations in the world. Christian Endeavor is a place where young people get an insight and vision of the possibilities of service that lie buried within any consecrated young person. Praise God for C. E.!

I'm hoping that a few words about our work here may be of interest to you. First and foremost, God has wonderfully answered prayer. When Brother and Sister Kinzie left, it seemed as though things fell flat. Nothing remained,—in fact it was rumored in certain churches that "There is

nothing at Krypton now." But somehow faith remained. Mrs. Srack came up and stayed with me that summer the Kinzie's left. Satan put in every possible stroke to make the outlook dark and the load heavy. BUT FAITH REMAINED! Somehow God is good to give one assurance about things when from the human standpoint, there is no ray of hope.

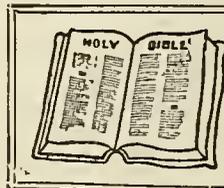
Mrs. Srack returned to Riverside,—school began here. I was alone. But day by day though apparently forsaken, all our needs were met. As I look back now I realize that today I cannot do as much work in a given time as I did then. It is because it is no longer necessary for me to do it. God gives strength in proportion to our need! I never have had a need that he has not supplied.

After Christmas vacation Mrs. Elizabeth Bates, a sister of one of our finest women here, consented to come and do our cooking for us for a small sum each week. There were four boarding students then, and this help was very welcome. So we struggled on to the end of the term, always praying for more help. At Easter time a fine Gospel Team from Ashland visited us. These young men became our staunch friends, and they have been responsible for some of the good things which have since come to us. Vacation came again. We spent it in making improvements on the place so far as our scant savings would allow. We also made a two hundred dollar payment on additional

property. Schools opened again last year. We had an additional teacher, Miss Be Banks. She was willing to come on for three months she taught the lower grades and I had the upper grades. My fellowship with her has proved to be one of the treasures of my life. During that time months our Brothers Paul Miller and Frank Ankrum, Secretary and Vice-President of the Home Board visited us.

Since then God has sent us shower blessings. He sent us Rev. and Mrs. F. Gehman from Uniontown, Pennsylvania. They are proving to be most efficient workers here. It is wonderful to see Brother Gehman go ahead as he does with all his work. It is fine to note the words of encouragement given and efforts to help us by the Home Board. Things now take a far different aspect from what they were a few months ago. I thank God for great faithfulness. I am also thankful to the dear friends all over the Brethren world who during our period of hardship, prayer for us, sent us clothing and Christmas gifts and money. The battle is not yet over still need the help and prayers of the Brethren people. You have undoubtedly read the needs as listed in a recent number of the Evangelist. But the prospect is brighter and our hearts are lighter, as we trust IN HIS NAME.

Yours in HIS service,
LYDA CARTER



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



METHODISTS AND BRETHREN CO-OPERATE

(The following article was written by a member of the Brethren church at Carleton, Nebraska. He is commenting on the new plan of Union Worship services in small town and community, which is an example of the transition of the usual custom from days gone by.—W. R. Deeter).

On October 1st, 1930, the Methodist and Brethren churches of Carleton, Nebraska undertook a new plan of joint worship services, whereby Rev. W. R. Deeter of the Brethren church assumed the pastorate of both churches. This movement was made possible by the decision of each church bearing the expenses (sharing the pastor's salary equally) in common. However, each denomination retains its identity in every other way. The plan has proved to be very beneficial to Carleton and surrounding community. A new interest has been quite obvious, and though the denominational doctrines of each institution have been kept intact, the firm foundation of the new project is the Fatherhood of God and the reign of Jesus Christ on earth. A cordial welcome is extended to all, and the goal towards which we are striving is a bigger and better world with a deeper spiritual understanding of the Bible.

Services are held on alternate Sundays in each church. A union choir has rendered very effective and inspiring service. It is no doubt very gratifying to the pastor to note the response, and to him belongs a great deal of credit for the wonderful progress that has been made since the inception of the united plan of worship. We rec-

ommend this policy to villages having churches with inadequate membership who are having some difficulty in balancing budgets. In union there is strength not only that, there is also a finer and closer spirit of cooperation and good fellowship which is so vitally important to religious institutions.

HARLAN W. FOULKE

FREMONT, OHIO

Our check-up at the end of the year closed that we have not reported the news at Fremont, Ohio since April of last year. While nothing spectacular has occurred during events of the swiftly passing months, they have not been without significance.

Our church determined not to discontinue Sunday evening services during the summer months, nor to admit our inability to continue alone by uniting in the local union services. While the attendance was small, it was the only church in this city of 1000 population which "carried on," which is the type of folk Fremont Brethren are.

One of the milestones in the year was our Annual Homecoming Anniversary service held November 30th. Brother S. C. Henderson, four years the successful pastor of our church, was the guest speaker. He preached the Thanksgiving week-end visiting message brought three strong messages on Sunday. The all day services with basket dinner and the basement were carried out without the presence of this writer who was confined to the house with "mumps." But the membership responded liberally to the appeal for pledges, bringing the total short-pledges up to \$336.50. Brother Henderson

ly commended the church for the
did manner in which it is reducing the
ing debt, and declared that after an
nce of three years, he finds the work in
condition with a bright future.

was our privilege to have with us over
week-end of December 21st, Dr. Chas.
oder. He was a genial guest at the par-
ge from Saturday until Tuesday, and
regret that his visits cannot come at
once every year, instead of once in
years. His scholarly exposition of the
l, giving "meat in due season," and
entation of the work on the mission
were illuminating and deeply inspira-
l.

quarterly and annual business meet-
of the church have seen the member-
plan for the year ahead and select its
rship personnel. Reports at the end of
ear showed all current bills paid, and
were worked out which it is expected
nsure against a deficit for several
s to come. The Home Missions offer-
his year is equal to the average for
church for the last ten years. The
h ordered the second annual revision
e membership list which was carried
the parsonage has been roofed with a
roof material, and rubber runners have
laid in the aisles of the church audi-
n.

latest addition to our work has been
ior Missionary Society which has been
ored by the Woman's Missionary So-
The Church school and Christian En-
r society are launching upon the new
with more intensive programs. We
ndeavoring to "go forth sowing pre-
seed" in the hope that this church
experience a bountiful harvest with
eadership of Brother R. P. Miller in
angelistic campaign next May. This
we are endeavoring to sustain our
of Evangelist subscriptions.

thren, pray for us!

W. S. CRICK.

MORRILL, KANSAS

Christmas holidays are now past and
e making a good start into the New
The Brethren here followed their
Christmas custom of remembering the
and family on Christmas Eve. Even
this is our fifth Christmas spent here
annual custom was followed with as
freedom and gratitude as the first.
ellowship and spirit of good will
the members of the church, includ-
e pastor, make the work a pleasure,
e service a privilege.

present depression in industry and
e have had a tendency to slow up
ctivities in some lines while in others
ave increased. In most respects the
is in good condition and its life fruit-
results. The usual good roads and
weather have added much to both
and Sunday school since our last re-
We have received four into the
two by letter and two by baptism.
unday evening services are being at-
by the largest crowds since we have
ere.

Bible school has made much progress
hods and means of bringing the
life in contact with the Word of God.
erintendent is constantly presenting
new method, or principle which keeps
ne under obligation. The result is a
wholesome spirit prevailing. This in-
on is one of the large factors in the
d work of the church. One of the
aging features of the school is the

Young Men's Class, taught by D. E. Wag-
ner. It is encouraging to see such a fine
group of young men file into their class
room each Sunday. While not all remain
for the church service a goodly number is
present most of the time.

The W. M. S. is also active, and contrib-
utes much to the life and activities of the
women of the church. They not only hold
their regular monthly devotional meetings
but sustain two work meetings a week
through a greater part of the year. Their
fidelity and loyalty to the church is always
manifesting itself. The Sisterhood, although
very much reduced in numbers because of
some getting married, others going to
school, and others taking up lines of em-
ployment in other vicinities continue their
regular meetings and also function in other
lines of service.

The church assumes its responsibilities in
the various religious activities of the com-
munity. The meeting of the week of pray-
er recently closed with a good average at-
tendance at each service. Plans are now be-
ing made for the service during passion
week. These are usually the most spiritual
and uplifting of all the religious services of
the year.

The Lord has blessed us in that we have
had but few removals this year, and no loss
in membership. Mrs. Thelma Lydic was
married to Harvey Rummel in the month of
August and now lives in Hiawatha, but both
are present in many of the services of the
church, although they have some distance
to come. Her immediate presence in the
community and church is missed, but her
touch with the church continues.

We ask an interest in the prayers of the
brotherhood, that the coming year may rep-
resent a continuance of the good work.

L. A. MYERS, Pastor.

CARLETON, NEBRASKA

It has been a long time since we have ap-
peared in the Evangelist columns, but I pre-
sume we are to blame and we are not going
to "make excuse."

However, we returned from the good
Bible Conference and our own Conference
last summer, much refreshed in every way.
We have taken off our coat and rolled up
our sleeves (so to speak) and have under-
taken some heavy tasks which not often
are presented to a minister. We have not
been "afraid" of them in the least—but we
did feel our inability and weakness a bit—
and we resolved that if it was "the call of
God, to a great work" I should not fear,
but trust in him, and he would see us
through.

We have observed all the special days
and offerings and in some respects have
made progress. The financial depression
which began in the east about a year ago,
did not reach us till along in the summer,
and the most severe time was in the fall
months. Finances have been a bit slow in
coming in but we feel we shall pull through
in some way, though it may be unseen just
HOW at this time.

Carleton has three churches, Brethren,
Methodist and Lutheran. This is largely a
German settlement and a larger percent of
them are Lutherans. However the Brethren
and Methodist churches are on just the op-
posite corners of the street from each other.
We can hear them sing, and they can hear
us sing. Literally we are located close to
one another. However, after some months
of prayer, planning, and readjustment, the
two made a common agreement to share
50-50 on the minister's salary, for one year,

and he to divide his time equally among the
two churches. (See article below).

Our church school averaged 90 during the
year 1930. New officers were recently
elected, and we hope to go on, growing bet-
ter and better.

The W. M. S. and S. M. M. are both
quite active, and doing good work. The two
Christian Endeavor societies are doing a
commendable work also. The Senior Chris-
tian Endeavor is not as large in member-
ship as it once was, but we are among the
few in the county who are still holding on.

Our community work has been more or
less heavy all fall, and we still have plans
lined up for weeks ahead. Our third An-
nual Father and Son program will be held
the 29th of this month. We are carrying on
our usual work with some twenty boys in
town and country.

Just now we are promoting "Go to Church
Day" for Sunday, January 25th. We are
praying for a record day.

The city has just completed a new water
system, and our W. M. S. is financing in-
stallation of city water in the church kitchen
and the parsonage. Our women DO things,
here in Carleton.

Next week we attend Nebraska's first
"Pastors' Conference." We think it will be
a GOOD one.

In his name and for his Kingdom.

W. R. DEETER.

FORTY-SIX YEARS A SUBSCRIBER

Editor Evangelist:

I notice a brother out in Ohio, I believe,
who can boast of being a subscriber to the
Evangelist for forty years. That is a good
record and I feel proud of it, but I think
I can do one better, as well as some others.
I have taken the Evangelist since 1884. or
forty-six years in all. E. L. Yoder and A.
L. Garber were the editors then. Brother
Garber and I had many difficult controver-
sies in the Evangelist at that time, I con-
tending for many Scriptures in their spir-
itual meaning and he taking a different
view, but he always accorded me the kind-
est consideration and manifested a most be-
loved Christian spirit. I was often sur-
prised at his willingness to publish my di-
verse articles when they were so foreign to
his views, especially when he owned the
Evangelist as his property.

I have a copy of the Evangelist of April
8, 1891, when it was published at Waterloo,
Iowa and Brother H. R. Holsinger was its
editor. In that issue is recorded the min-
utes of one of our first conferences of the
Maryland and Virginia churches. This con-
ference was held at Funkstown, Maryland,
in a union church, February 10, 1892. At
this conference there were twenty-one dele-
gates and all these are now dead with the
exception of T. J. Fahrney of Downsville,
Maryland; Sister Laura Hedrick, of Flor-
ida, D. C. Moomaw of Sebring, Florida;
Mr. and Mrs. G. Harry Haun of Woodstock,
Virginia, and the writer. At that early date
we had only one church building in the dis-
trict and we held our conferences in union
churches. The first conference of the Breth-
ren was held at Reliance, Virginia in an old
log union church where some of the think-
ing had fallen out and only about eight dele-
gates were present and we had no church
buildings of our own. The next conference
was held at New Market, Virginia, in the
Methodist church, the pastor of which is
still living here at Strasburg. He often
speaks to me of that meeting as he enter-
tained my father and mother in his home.

In those early days we Virginians wore
boots and in going to the conference we of-

ten got new boots and these were hard to pull off. At home we had boot jacks to aid in pulling off a boot, but at the conference the host did not furnish us with these contraptions and the best we could do was to use a brother roomer for that purpose. There was noise enough made sometimes in pulling off one of these new boots to have the host make a personal examination of the premises to see what was going on.

In closing I want to say that there is a member of the Church of the Brethren in Congress. I suppose he is the only Dunkard ever elected to Congress. His name is Jacob A. Garber and he represents our district, that is, the 7th here in Virginia.

GEO. A. COPP.

PLEASANT GROVE, IOWA

Pleasant Grove is not dead nor is her pastor. For about three years we have been silent but at work. For one year we took a rest, after leaving Mulvance, Kansas. Closing this year we baptized nine, 8 of these having been converted by Brother Mayes in the meeting he held at Pleasant Grove. The other one was a young man of the age of those converted by Brother Mayes.

On October 1, 1928 the Pleasant Grove church extended to us the call. Since then we have been preaching every two weeks when roads and weather permit. The work has been at a standstill, but there are those who can exist even when the sun does not shine. But the tide has changed and the oldest church in Iowa is showing signs of new life. The attendance is improving and there exists that state of interest that satisfies.

We need not boast to say that though Pleasant Grove is the little among the thousands, yet she has sent more workers for God into the field than many of our strong churches. She has three missionaries on foreign soil—Sister Estella Myers, Sister Grace Byron, and Sister Ethel Myers. And Brother Lester Myers has been doing mission work in Chicago for a number of years. I esteem it a pleasure to preach for these worthy Brethren, and to pastor them through what has been thought to be a pastorless period. During these silent days we met with a loss that is gain to one, when God called away Sister Myers, the mother of Ida and Estella, Ethel, Ernest, John and Lester. We lost her from our midst and we missed her because she was a faithful attendant at church. But we gained much from the splendid Christian family that she left. And like Jesus said, though she be dead, yet she liveth. If all the mothers of our land would have been like Sister Myers this world would not be filled with robbers and bootleggers. The Brethren church has too few such mothers. She set a good example. She gave to the world two missionaries, and if we could have seen the burden of her heart we could have seen the African mission field. She paved the way to salvation for thousands of those in Africa. She was a strong woman. When she took sick she called for her pastor. We hastened to her bedside, and prayer that God would remove her suffering and anoint her. From that hour God answered our prayer and Mother Myers passed on like Jacob and Abraham. She went to sleep. I have anointed many but never witnessed such a scene. So many think that anointing is a healing ordinance and when we anoint the patient should get well. But when God calls, anointing will not prolong life, but if they have committed sins their sins shall be forgiven them. The anointing is then a

cleansing ordinance also. If I were sick I would call for the Elders not alone to heal my body but to cleanse me and make me a fit subject for death.

For three years, Brethren, I have read your field news, and now you have heard from me.

I am still Brethren, a fundamentalist and love to see the Brethren Church crave for more churches. When Zion travails she shall bring forth children. Pray for me.

H. W. ANDERSON.

MODERATOR'S ADDRESS OF THE PENNSYLVANIA DISTRICT

By Willis E. Ronk

(Continued from last week)

Our plea, "The Bible, the Whole Bible and nothing but the Bible," serves the purpose admirably as a plea, but we must not be too literal in its interpretation. We have sometimes erred in its interpretation, in that we have passed hurriedly over, "THE WHOLE BIBLE" part, and emphasized the part which says, "NOTHING but the BIBLE." If we emphasize that part too strong, we cannot live up to it. Are we literally to have nothing but the Bible? Then we are inconsistent with the facts of life. Here is my personal Christian experience, does it mean nothing to me? Here is my reason,—shall I give no place to it? Verily, I must give them place, for they are a part of me. Here is Church Government, shall I give it no place? **BUT WE MUST HAVE GOVERNMENT.**

Let us note, however, if I overemphasize my experience to the exclusion of all else, I become a mystic. If my reason is not checked, I become a rationalist. Church Government given full sway leads to a self-centered hierarchy. This hierarchy was the fly in the ointment in 1881-82. The Bible alone will lead to a dead formal religion. **MEN DO NOT RUN RIOT WITH THEIR EXPERIENCES,** with their **REASON,** and with their **AUTHORITY,** and they must be held in check. My experience, reason, and authority must be tasted in the light of the Bible. Others may believe that the Church, or reason, or experience are supreme; but for us the **BIBLE IS ABOVE ALL ELSE.** Nothing must contradict it nor supercede it. Whatever does not agree with it is error, or else we do not correctly understand the Word. In this sense we can say nothing but the Bible. Something of this nature must have been in the minds of the Brethren in 1882 when they passed a certain section of the Declaration of Principles. Let us read, "We hold that in religion the Gospel of Christ and the Gospel alone, is a sufficient rule of faith and practice; and that he who **ADDS TO THE GOSPEL, TAKES FROM IT,** or in any way **BINDS** upon men anything different from the Gospel, is an infidel to the Author of Christianity and a usurper of Gospel right."

I hold that from time to time, it is necessary to define our position, or else the very inconsistency of our beliefs and practices in different congregations will be our undoing. But, **NEVER, NEVER,** must we permit our definition or statement of a Faith to supercede nor in any wise contradict the Bible. Our plea must still be, "The Bible, the Whole Bible and nothing but the Bible," and thus each succeeding generation will have the right which we cherish,—the right of interpretation. And yet, it must not be **forgotten,** that no generation stands as a unit in itself. **EACH SUCCEEDING GENERATION BUILDS UPON THE FOUNDATION OF THE ONE PRECEDING.** To re-

ject the wisdom of other generations, because it is not our own, is the height of folly. We are building upon the foundation laid by Alexander Mack and his co-workers may we also leave a doctrinal foundation for those that follow after, but granting unto them their right of interpretation.

I find myself in agreement with Professor McClain's statement as given in his Moderator's address at the late General Conference, to the effect that the Brethren of old days emphasized the truth which was being neglected, and that we should emphasize our day those things which are being neglected, in addition to the things which they emphasized. I feel not only that a frequent restating of our beliefs is not contrary to the spirit of the fathers and permissible but that statements are necessary, in order that there may be unity of thinking and feeling, at least so far as the great essentials are concerned. Of all the statements which one might present at the present time, I am of the opinion that none could be found as agreeable to as large a body of our people as "The Message of Brethren Ministry." I believe that it accurately defines the position of a large percentage of the Brethren. It hardly seems necessary to read the statement; but reasons which I have in mind I desire to do so. It reads:

"The message which Brethren minister accept as a Divine Entrustment to be added to a lost world, finds its sole source and authority in the Bible. The message is one of hope for a lost world and speaks with finality and authority. Fidelity to the Apostolic injunction to preach the Word commands our utmost endeavor of mind and heart. We, the Members of the National Ministerial Association of the Brethren Church, hold that the essential and constitutional elements of our Message shall continue to be the following declarations:

1. Our Motto: The Bible, the whole Bible, and nothing but the Bible.
2. The Authority and Integrity of the Holy Scripture. The Ministry of the Brethren Church, desires to bear testimony to the belief that God's supreme revelation has been made through Jesus Christ, complete and authentic record of which relation is the New Testament; and to the belief that the Holy Scripture of the Old and New Testaments, as originally given, are the infallible record of the perfect, and authoritative revelations of God's altogether sufficient in themselves as a rule of faith and practice.

3. We understand the Basic Content of our Doctrinal Preaching to be:

- (1) The Pre-existence, Deity, and Incarnation by Virgin Birth of Jesus Christ, Son of God;

- (2) The Fall of Man, in his consequent spiritual death and utter sinfulness and the necessity of his New Birth;

- (3) The Vicarious Atonement of Lord Jesus Christ through the shedding of his own blood;

- (4) The Resurrection of the Lord Jesus Christ in the body in which he suffered and his subsequent Glorification at the Right Hand of God;

- (5) The Justification by personal faith in the Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result: the resurrection of the dead, the judgment of the world, and the life everlasting of the righteous;

- (6) The personality and Deity of the Holy Spirit who indwells the Christian and is his comforter and guide;

The Personal and Visible Return of Lord Jesus Christ from Heaven as King of Kings and Lord of Lords; the glorious for which we are taught to watch, and pray;

The Christian should "be not contented to this world, but be transformed by renewing of the mind," should not engage in carnal warfare and should "swear not at all";

The Christian should observe, as his privilege, the ordinances of our Lord Jesus Christ, among which are, (a) baptism of believers by Triune Immersion; (b) Confirmation; (c) the Lord's Supper; (d) the communion of the Bread and Wine; (e) the washing of the saints' feet; and (f) the anointing of the sick with oil."

The accepting of this statement seems to us a conservative brotherhood. We are only are a conservative people, and it is not take this statement to make us so. The plea, "The Bible, the whole Bible and nothing but the Bible" is a conservative plea in itself, if taken seriously. If we do not want to be considered conservative in the eyes of doctrine, the only consistent way to do is to change our plea. You may not accept this particular statement. Finally I do, and I hold that it is the best of our resources,—so great in fact that all others sink into insignificance in comparison. But in this statement there are dangers, and in some respects I fear we are failing. The great danger is that we do not accept this statement or some other creed, and think of it as our resource for NOT that for which it stands. It is not a statement which is of fundamental importance, but the living reality for which it stands, it is God, Jesus Christ, his Son, the Holy Spirit, who indwells and comforts, and leads us into all truth; and we might continue throughout the statement. Creeds have a tendency of becoming incrustated with age, and the vitality of the living truth. We must watch!

Another danger lies in the fact, that we do not use the statement or some part as a cry, without looking to its meaning and seeking to make it clear to others. How many of us preachers are guilty of referring to the Deity of Christ, the Deity, the Deity, and it becomes monotonous to our hearers, and they are guilty of having never preached on the subject. The same is somewhat true with reference to the Virgin Mary to the Second Coming, to feet washing, and any other of these precious doctrines. There is a suspicion that the work would go along more smoothly, if we mentioned incidents less and preached about more. A tireless, senseless repetition only becomes monotonous, but may convince the hearer against the truth.

Another danger lies in the tendency of preachers to pick out of our belief those which appeal to them, and to preach constantly to the neglect of others of equal importance. This danger is especially important since not only do the ministers naturally more drawn to one truth than another, but churches have their preferences. We have heard the complaint by churches, that their preachers were not Brethren because they did not preach on Baptism and Feet Washing, but on other subjects as the Virgin Mary and etc. But there are other suggestions, which much prefer the In-coming and the Second Coming to Baptism and Feet Washing. There are still many who prefer the social implications of the Gospel. Now, one of the purposes of the statement of Belief was to promote

unity of belief and practice; but as matters now stand, we are still teaching the parts which have a special appeal for us. We ought to remember that in our plea or motto, the most important part IS NOT, "Nothing but the Bible," but rather "THE BIBLE, THE WHOLE BIBLE—," and we must shun not to declare the whole counsel of God. Our appetites should demand a well rounded Gospel and our messages should contain such a Gospel.

(To be continued)

Sunday School Notes

(Continued from page 11)

willing to advertise more than he could help. Priest . . . cleansing . . . Moses. There was a regular procedure when lepers were healed. Jesus did not wish him to break the law. Also this would be necessary if he were to mingle again with his family and friends. It was like the inspector removing the quarantine.

Verse 15. But the healed man could not keep still—perhaps even the sight of this outcast now in clean and good health was enough to bring the great multitudes to Jesus. They came to hear as well as to be healed. Always the cure of the body makes an opening for the cure of the soul.

Verse 16. He withdrew. There is no indication that he refused healing to those who came. But as soon as it was possible, perhaps as darkness fell, he slipped away to a place where he could be alone, and prayed. Always after, and before, days of strenuous work Jesus prayed, gaining strength and renewed power for his human frame from communication with God himself.

The rest of the chapter tells (1) of the paralytic let down through the tiled roof; (2) the call and the feast of Levi, Matthew; and (3) the teaching of Jesus that new ideas cannot be grafted upon worn-out customs.—Illustrated Quarterly.

THE TIE THAT BINDS

PARCELL-HOSSLER—On December 31 at the home of Brother and Sister Joseph Hossler at 6:30 P. M., at Nappanee, Indiana, the marriage of their daughter, Martha Rebecca Hossler to Ferrell Jerome Parcel took place.

The bride is well known throughout the brotherhood due to her connections with the Sisterhood of Mary and Marthas. She is an accomplished young lady and is loyal to her church and its cause.

The groom, a promising young business man, is also well known throughout these parts, and we are looking forward to his coming with his wife into the activities of church life. The best wishes of their many friends go with them as they journey together through life. BENJ. F. OWEN.

IN THE SHADOW

BYERS—Abraham Byers who has been known for many years as a sawyer and lumberman in Jackson Township, Pennsylvania, died Monday afternoon, September 22nd in the South unit of the Youngstown City Hospital, Youngstown, Ohio. Death was the result of pneumonia following an operation for gall stones. He was in his 85th year.

Abraham Byers was the oldest son of Old Elder William Byers, one of the pioneer Brethren ministers of the Conemaugh Valley, Pa., and was a member of the Brethren Church since a young man. At the time of the division, he with his father cast his lot with the Progressives. He was born near the present site of the Hinkstone Run Dam, or Rosedale, Johnstown, Penna., on Feb. 8th, 1845. When he was nine years of age his parents moved to Jackson Township along the William Penn highway near what is known as Munday's Corner, where they remained until death.

In May, 1863 he married Catherine Jane Burkhardt (who was drowned in the Johnstown flood of '89). To this union were born the following children: John P. Byers; Lewis F. Byers of Youngstown, Ohio; Mrs. Geo. Fox of Clearfield, Pa.; Mrs. William Pergrin of Rochester, N. Y.; Rev. E. F. Byers of Waterloo, Ia.; Chester A. Byers of Johnstown, Pa. In addition to the above named children he is survived by the following brothers and sisters—George Byers of Mineral Point, Pa.; William and Leah Byers and Mrs. Mattie B. Strayer of Ft. Lauderdale, Fla.; Rachel Devlin of Johnstown, Pa., and Mrs. Albert Gabe of Butler, Pa. There are also 17 grandchildren and four great grandchildren.

Mr. Byers was a veteran of the Civil War, a music teacher and an old time fiddler.

Funeral services were conducted Sept. 25th, in the Munday's Corner Brethren church, where the family had attended services when he was a boy. Sermon by the Rev. Geo. Jones of Johnstown, assisted by Rev. Chas. Ashman of the First church of Johnstown and Robert Ashman, pastor of the Munday's Corner church. Burial in the Byers' plot in the church cemetery.

E. F. BYERS, Waterloo, Iowa.

WATTERS—On Tuesday evening, November 4th, at 4:45, Mrs. Sam Waters of Hudson, Iowa, passed from this life at her home in Hudson. Death was due to embolism. She was one of an old time pioneer family of Pennsylvania, and a life long member of the Brethren Church.

Mrs. Waters, whose maiden name was Susan Strayer, was born in Somerset County, Pennsylvania, more than 74 years ago. She came to Iowa with her parents when she was but twelve years of age and remained here until death. In 1878 she and Samuel Waters were united in marriage, and she became the mother of seven children, of whom four, viz., Ralph, Arthur and Ray Waters and Mrs. Verna Wilson, preceded their mother in death. Mrs. Chas. E. Boldt of Waterloo, Iowa, Lee and Earl Waters of Hudson, with their father, survive. Three grandchildren (children of Mrs. Verna Wilson), Boubab, Blanche and Albert Wilson have made their home with their grandparents since childhood.

Mrs. Waters was a splendid type of Christian woman and the Waters' home was a typical old-fashioned Brethren home in which one could go at any time and feel perfectly at ease and at home, knowing that he was welcome.

Funeral services were conducted Friday afternoon following at 2:30, in the First Brethren church of Hudson, by the undersigned, assisted by the Rev. Whetstone of Waterloo. Burial in Hudson Cemetery.

sermon from Psalms 116:15.

MYERS—Anna V. Stoner-Myers, daughter of Emmanuel and Maria Stoner, was born in Carroll County, Maryland, April 10, 1856, and was called to her reward, December 4, 1930, aged 74 years, 7 months and 24 days.

She came with her parents from Maryland to South English in 1876. Here she married John Addison Myers on May 27, 1880. To this union were born seven children, Mrs. Ida Miller, Estella, Ethel, Ernest, John, Lester, and Vester, who died in infancy. Several other children found a home with her.

She and her husband organized the first Progressive Brethren church in Iowa. Her husband was pastor for 37 years. She was the last charter member of the Pleasant Grove church.

She gladly gave her children as volunteers to the mission field, Estella being missionary in French Equatorial Africa; Ethel being in France in preparation for the same field.

Here was a life of service and vision, and she has gone to her reward. Funeral services by the writer.

G. T. RONK.

CULP—Ralph Grant Culp departed this life at 8:30 o'clock, Saturday morning of December 19, 1930, at the tender age of two months. He was the son of Mr. and Mrs. W. B. Culp of Fort Scott, Kansas. Aside from his parents the infant is survived by eight brothers and sisters. They are Martha Belle, Dorothy Ellen, William, Edward, Woodrow, Virginia, Charles and Douglas. Funeral was conducted from the Brethren church at 2:30 P. M., Sunday, December 20, 1930. Burial was made in the Pleasant View Cemetery, conducted by the writer.

L. G. WOOD.

ERICKSON—Mrs. Sarah Erickson was born in Sweden, October 27th, 1843, and departed this life at her home in Fort Scott, Kansas, December 19th, 1930, at the age of 87 years, one month and 22 days. Mrs. Erickson was the widow of the late Andrew Erickson. She had lived in America 50 years, and in Fort Scott, 32 years. Mrs. Erickson was confirmed in the Swedish Lutheran church in early childhood and remained in that faith until death. The deceased is survived by the following children: Charles Erickson, of San Jose, Calif.; Mrs. J. W. Gwinn, Kansas City, Mo.; Mrs. W. E. Colton of Los Angeles, Calif.; Mrs. P. D. Tipton, Chicago, Ill. She also leaves nine grandchildren and eight great-grandchildren. A double funeral service was held, one at the undertaker's parlors of Fort Scott, Kan., and another at the home of Mrs. Gwinn at Kansas City, Mo. Interment was made in Forest Hill Cemetery at Kansas City, Mo., conducted by the writer.

L. G. WOOD.

BLACK—Doritha Elnora Loeffel, daughter of William and Catherine Loeffel, was born June 24, 1862, and was called to her eternal home, June 22, 1930, lacking but two days of being 68 years of age. On June 14, 1882, she was united in marriage to William Calvin Black. God bless this union with three children, a son and two daughters, all of whom are living.

She, with her husband who survives, united with the Corinth Brethren church of Twelve Mile, Indiana, more than forty years ago, where she remained a faithful member until her death. Funeral services were held in the Corinth church, conducted by the pastor, the writer, and assisted by Rev. Ditch of Mexico, Ind. Text: 2 Timothy 4:7, 8.

MARK B. SPACHT.

MOSS—Cara Mae Woodhouse, daughter of Philip and Naomi Ellen Woodhouse, was born in Jewell County, Kansas, August 6, 1881. Her parents the following year moved back to Indiana. At the early age of fifteen she united with the Corinth Brethren church, where she faithfully served her Savior until God called her home, December 5, 1930. On Sept. 1, 1906 she was united in marriage to Clyde A. Moss. To this union was born one daughter, Ethel Lavonia, who preceded her mother to the glory world.

She leaves to mourn her passing, her husband, mother, two sisters, a brother and three nieces and two nephews, besides many other relatives and friends.

Funeral services were from the Corinth church, conducted by her pastor, the writer. At the request of the deceased, the text used was John 14:2.

MARK B. SPACHT.

ORAM—Benjamin Franklin Oram, son of William II, and Mary Oram, was born Sept. 29, 1857, at Hagerstown, Wayne County, Indiana. He departed this life December 9, 1930, at his home near Logansport, Indiana. On Feb. 22, 1887, at Chattanooga, Tenn., he was united in marriage to Elizabeth Stroop. To this union was born one son, Pliny E., who

preceded his father to the great beyond just a year ago to the day.

He united with the Corinth Brethren church twenty-five years ago, which he faithfully served and supported until his Heavenly Father removed him from the activities of life. He leaves to mourn his departure, his wife, two grandsons and a granddaughter, a daughter-in-law, one brother and three sisters, many other relatives and friends. Funeral services were conducted by the writer in the Pipe Creek Church of the Brethren, assisted by the pastor of that church, Brother Thomas Shively. Text: Gen. 1:1, "In the beginning God."
MARK B. SPACHT.

WILKINSON—Brother Franklin P. Wilkinson was born in Franklin County, Indiana, on March 6th, 1853, and departed this life at his home in Eaton, Ohio, November 21st, 1930, at the age of 77 years. Brother Wilkinson came into the Gratis Brethren church during the pastorate of Brother Starn. He was a man of quiet, consistent life, honorable, fair minded, a good neighbor, and a good citizen. His immediate survivors are his wife, a son, and 2 brothers. The funeral services were conducted by his pastor, the undersigned, in the Eaton Church of the Brethren, with a large concourse of friends and neighbors present. Brother Wilkinson was the type of men who is always missed.
WM. H. BEACHLER.

HURLISS—Mrs. Rosella Hurliss was born in Pike County, Ohio, and died at the home of her daughter in Dayton, Ohio, on December 11th, at the age of 56 years. Sister Hurliss became a member of the Fairview Brethren church back in the pastorate of Dr. J. M. Tombaugh, but being a non-resident member for many years prevented her enjoying close contact with her church. The funeral service was in charge of the undersigned at the home of her daughter in Dayton.
WM. H. BEACHLER.

GOSS—Mr. John Goss, 81 years of age, departed to be with his Lord at Naval Hospital, Washington, D. C., December 24, 1930. He was born in Maryland, but at an early age came to Washington where the most of his life was spent. He was a member of the First Brethren church of this city. Surviving, besides his wife, Emma, to whom he had been married 58 years, are the following children: Mrs. Emma Steinhaker, Mrs. Florence Totten, John, Jr., and Arthur. Also there survive a sister, Mrs. Maggie Licarion, and a brother, Ellsworth. Funeral services were held by his pastor at his home and interment was made at Arlington Cemetery.
HOMER A. KENT.

BYERS—Brother Lewis Byers, son of the late Abraham Byers, a member for many years in the Second Brethren church of Johnstown, passed away in an automobile accident at Youngstown, Ohio, December 15th, 1930. Our brother had lived for more than twenty years in Youngstown and still retained his membership in the Johnstown church, hoping that in time to come he might be able to become active in his own denomination. While in the city of Youngstown he identified himself with the Reformed church and Sunday school, but not as an enrolled member. The funeral sermon was preached by the undersigned in that church, with the assistance of the Reformed church pastor. Brother Byers leaves to mourn his untimely departure three sons and a daughter, with his wife. His brothers are prominently active in our denominational work. Brother Forrest Byers, one of our pastors, and Chester, actively interested in our Johnstown work. One sister also survives. We sincerely sympathize with the grief stricken family in their sudden loss.
GEORGE A. JONES.

BOWDEN—Brother Charles Bowden, a member of the Second Brethren church of Johnstown, Pa. passed to his eternal reward on Tuesday, December 30, 1930. He is survived by his widow and one son, who mourn their loss, with a host of friends. Brother Bowden was 54 years old and died from heart leakage, of which he had been a sufferer many years. Funeral by the pastor, the undersigned, on Thursday, January 1st. Interment in Grandview Cemetery.
GEORGE A. JONES.

DRISCOL—William P. Driscoll was born April 10, 1851, and died at his home near Williamsport, Md., December 25, 1930, at the age of 79 years, 8 months and 15 days. The evening before his death Brother Driscoll retired in his usual health. On awaking the next morning he complained of a pain in his arm. Sister Driscoll came downstairs for some liniment with which to bathe his arm. On returning to his room she found him dead.

On May 16, 1883 he was united in marriage with Mary Virginia Hemphill who survives him. Brother Driscoll united with the Brethren church at St. James, Md., 34 years ago. Funeral services were conducted in the Downsview Church of Christ by his pastor, assisted by the Rev. Joshua Long, W. S. BAKER.

ANNOUNCEMENTS

WHO ASKED FOR CLOTHING BAGS?

The two clothing bags requested in the postal card communication of January 9th, will be immediately and gladly sent forward if the person requesting them will kindly send address to which to post them.

FRANK GEHMAN,
Krypton, Kentucky.

CONFERENCE REMINDER

To heads of all Auxiliaries of the Brethren Church who have a section of the Conference program. It is not too soon to get your organization under way so your program can be formulated and the completed program mailed to the Secretary. Don't put it off! Get busy immediately. The Execu-

tive Committee is working but you must do your part.

FREEMAN ANKRUM, Secretary,
National Executive Committee.

FOR SUPERANNUATED MINISTERS' FUND

All money for the Superannuated Ministers' Fund is to be sent to Rev. G. L. Maus, Secretary, Roann, Indiana.

Business Manager's Corner

CONFERENCE MINUTES

Occasional inquiries have been coming into the office concerning when the minutes of the last General Conference will be ready to mail.

We are glad to report that barring all delays occasioned by "strikes, lockouts, fires, floods or any other act of Providence" as usually written into contracts by firms that want a good alibi for failing to meet the time element in the contract, the Conference Minutes will be in the mails before this paper reaches our readers.

The only alibi we wish to offer for the lateness of the publication of the Minutes is the lateness in receiving the copy.

We would state further that we do not blame the Conference Secretary either, for he can not send to us what he has not got, and we know he had a great deal of difficulty in getting reports of different organizations of the church into his hands so he could send them on to us.

Another cause for delay is being compelled to wait until the reports from our district conferences which are held in the month of October are received before the publication can go to press.

When all these reports came in from our last conferences we were in the midst of making our Sunday school quarterlies and that work could not be laid aside for the minutes.

It seems to us these reports of the General Conference would be received with a great deal more interest, if they could be off the press and in the hands of the churches within thirty days after the close of the Conference. Of course this sort of arrangement would exclude the possibility of including the reports and organization of the district conferences whose annual meetings are held in October. It might be well for the General Conference to appoint a committee to investigate the matter and to see if some plan might be worked out that will prove more satisfactory.

Bigger and Better

This year's report is the "biggest" and we hope it is the "best" that has been published for many years. The booklet contains just one half more pages than the reports for the last two preceding Conferences contained, so our readers will be getting that much more for their money. And in these days of close figuring in all financial transactions that should count considerably.

As for the "better" part of the report, that will have to be left to the readers to decide; but our shop foreman, who is a Methodist instead of a Brethren says there are two addresses in the report that are well worth the price of the whole. Of course it would not be proper to state what two they are, because other speakers might feel slighted or our readers might just read those two, and we want them all to be read.

Who Gets These Minutes

We would like to send copies to every pastor in the church, for we feel that every congregation should have a goodly supply. BUT experience has taught us that a few pastors become so VERY FORGETFUL about sending in the money they receive from the sale of the Minutes that it never reaches our office. We keep a record of such, and it is our plan not to send a copy to a pastor who forgot to pay for the copies sent him the previous year. Of course we are not infallible, and we might inadvertently miss some one who should not be missed. Should this occur and should our attention be called to it we will gladly forward the omitted pastor as many copies as he can use with apologies that will reach all the way from our office to his parsonage no matter whether it is in New Jersey or California.

Please sell these reports at twenty-five cents each and if you think it is worth a nickel just keep that much out from the price of each copy and send us the balance. But when that is done it means just that much more of a deficit for the General Conference to make up, and we have to wait until next September for our pay.

Publication Day, etc.

We would like to write a column or more yet to boost the Publication Day offer but we haven't the space, without intruding upon the editor. So we will only say we hope it will be one of the best ever made for it is surely needed.

As for the etc. that means Evangelical subscriptions and an up-to-date report of Honor Roll. We could make a mighty report along this line but we will be compelled to postpone that for another week maybe next week, if the editor has room.

But the thing we want to emphasize is the necessity of selling Conference Minutes with the zeal of a Hoover or F. B. I. salesman. When we take our reports as seriously as these salesmen take their jobs success will crown our efforts.

R. R. TEETER, Business Manager

P. S. Another Widow's Mite—As we opened our mail this Monday morning the third letter gave us the most agreeable surprise we have received in a long time. It was a check from a good sister who belongs to that blessed class of widows who have real love for their Master, and the amount of the check was FIVE HUNDRED DOLLARS for the Publication Day offering. We can only say God bless you, dear sister, and may your kind increase.

THE VIRGIN BIRTH

By R. I. Humberd

Orders have been filled from the booklet from many states, Canada and England.

Dr. Howard Banks, Litt. D. says "This masterly study is the best I have ever seen on this vital subject."

Eighty of these booklets were purchased by the First church of Lake Beach, California, after the writer had given the message on Sunday morning.

Prices Postpaid
10c each. \$1.00 per dozen. \$7.00 per hundred

Order from R. I. Humberd,
Lake Odessa, Mich.

Vol. LIII
Number 5

Jan 31
February 7
1931

THE BRETHREN EVANGELIST



PRESIDENT POLING of the International Society of Christian Endeavor TO THE CHRISTIAN ENDEAVORERS of The Brethren Christian Endeavor Union



It is a pleasure to greet you through the columns of the "Brethren Evangelist."

Fifty years of Christian Endeavor history are behind us and fifty years and more of Christian Endeavor service lie ahead. We shall not be worthy of our past, of our great inheritance, unless we accept the new opportunities and go forward to win new and greater triumphs for Christ and the Church. From New Zealand comes the challenging slogan "Greater Things Than These." Let us make it our call to a great advance.

I commend to you the program not only of our International and World Societies but of your particular denominations and communions. May God bless you all and give you in all your Christian Endeavor activities "Good Success."

Very sincerely,

Signed: DANIEL A. POLING, President.

Signs of the Times

by
Alva J. McClain

GOOD Advice

Judging from the published list of speakers at the Ohio Pastors' Association, one might expect to hear almost anything ranging from the type of thinking represented by Dr. John Timothy Stone to that of Dr. Cadman. Perhaps the pastors wanted variety.

At any rate the conservative and spiritual viewpoint was not only sounded, but actually got into the newspapers. Dr. Daniel A. Poling told the pastors to "Go back to your prayer meetings and keep the church out of politics." Newspaper reports cannot always be depended on, but I hope this is what he really said.

MISS Comstock's Opinion

We once heard it said that when woman got the right to vote, the drink problem would be settled; the assumption being that taken as a whole women would vote for prohibition, and also that prohibition would end the matter.

Now as to woman's attitude we find that Miss Ada L. Comstock, the highly intelligent President of a famous College for women, and the sole representative of her sex on the late lamented Wickersham Commission, advocated a revision of the present prohibition laws.

But probably Miss Comstock does not represent the mind and heart of American womanhood. We hope not.

THE Wickersham Report

The long awaited report on the Prohibition problem has been made in a volume which will make a good sized book and President Hoover has sent it to Congress together with a letter of his own. And now, as we sometimes sing, the fight is on.

For, strange as it may seem, there is no general agreement as to what either the Commission or the President has said. Dr. Poling characterizes the Commission's report as "high and low, wet and dry; makes everybody happy, and nobody glad." But he regards the President's message as unqualifiedly in favor of prohibition. On the other hand, a very high and dry Republican Senator declares that the President has not committed himself irrevocably, but will follow the party in the matter.

The Cleveland Plain Dealer thinks the greatest need at Washington is some one who can write plain English.

The way of the expert Hoover Commission is hard. There is one lesson to be learned—If you have any political reputation, and value it, do not ever under any circumstances accept a place on an expert commission to investigate prohibition.

I had intended to devote all my space this week to an analysis of the Wickersham report, but having read the published excerpts, I am somewhat discouraged.

"Should a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk? Or with speeches wherewith he can do no good" (Job 15:2-3).

THE Price of Progress

The race makes progress in certain directions only to discover that at times progress is a hard master, requiring us to wear many a hair shirt.

For example, nobody but a few Roman Catholics would want to return to the days of the Imperial Empire, but Winston Churchill points out that, in these days of independent states, the journey from Paris to Stockholm, less than the diameter of many American states, requires the use of six different kinds of coins and stamps, and the passage of seven frontiers and the use of five different languages. Furthermore, in the days of Augustus, the peace of the entire Roman world was maintained by a force of only 800,000 armed men. While today, after fighting the bloodiest war in human history for the purpose of ending war, it takes twenty million soldiers to guard the jigsaw frontiers of twenty-six European states.

THE Modesty of Women

A change of style will often foist upon women fashions which offend their sense of modesty, and it takes time and effort to feel at ease in them. Dr. Melvin Grove Kyle, noted archaeologist, writes in the *Bibliotheca Sacra* of this phenomenon as he has observed it in Turkey.

"The abolition of the veil for women in Turkey has, at present, perhaps but temporarily, an interesting psychological effect; Turkish women are as yet very shy about being seen by every strange man who comes within their horizon. It is pathetic to see them; one feels like looking the other way."

And he adds, "The fact is that every respectable woman the world over has a line of defense, however arbitrarily drawn, beyond which barrier no man except her husband is ever permitted to pass without instant rebuke. With Turkish woman, formerly the veil was that outer line of defense. Now that it is taken away, the women are in a flutter; they feel that the line between modesty and immodesty is passed by every man who comes in sight of them. Their actions are as pathetic as the efforts of modest women in the days of the short skirt, now passed, we hope, as they frantically tugged at insufficient covering."

"The fact is that modesty is a shy maiden; it is a dangerous thing to shock her too much, lest she become brazen."

A WORD for Church Ushers

Too often the position of usher in our modern churches is regarded as one beneath the dignity of an important man, something like a floor-walker in a department store, requiring only a fine exterior and a suave manner. Doctor Marlin, writing one of his remarkable articles in the *Bibliotheca Sacra*, takes issue with this viewpoint.

"We suggest that no man ought to be an usher in a church who is not wholly in love with the Lord Jesus. A cold-hearted elder will not do as much harm in a church as a cold-hearted usher. Ushers should not be carelessly chosen as for a minor position of small moment. The position of an usher in a church is a position which ought to be highly magnified. It should be a position reserved for the highest type of character, for men noted for their courtesy, tact, kindness, gentility and a real love for humanity in all its grades and needs. Ushers

ought to be men beautiful with the holiness and compassion of God. Ushers ought to be chosen with as great care as that which is exercised in the choice of elders and deacons."

"The usher is in a sense the host of the church; it is with him that the stranger comes in closest contact; he is the representative of the congregation and has much to do with the impressions carried away by the casual worshipper. He should in a sense embody the joy and the love of God shining on all who enter the portals of God's House. If Jesus were an usher in a church and welcomed sinners and all kinds of broken-hearted people at the door, they would come back, if for nothing else than to see the usher again, to hear him speak, to see God's love shining in his face and eyes. Ushers in a church, above all others perhaps, should pray that the spirit of Jesus might be given to them as they meet at the door of every grade of life and every kind of human need."

Dr. Marlin is right. Every office of service in the church of God is a spiritual calling. There are no unimportant members in the Body of Christ.

THE Days of our Years

A French statistician calculates that the average man of 70 years has spent 23 years in bed, 19 years at work, 9 years in amusement, 2 years shaving, and one year in church. Evidently man is not over-worked. But the whisks take a terrific toll comparatively speaking. Most men will find that the 2 years spent shaving should be included under the head of work.

The ancient Hebrew did not have such troubles, being forbidden to "mar the corners" of his beard. But shaving was the custom in Egypt. When an Egyptian courtier, in the days of Abraham, wanted to ridicule a man, he would draw him with a beard! The priests shaved the entire body of a man before he was brought into the royal presence. And that, the way, is one of the many internal evidences that the book of Genesis was written by some one who knew Egyptian customs first hand, and is not a forgery by some late Jew who never saw early Egypt.

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Christian Endeavor's Golden Jubilee

Christian Endeavor is celebrating its Golden Jubilee. On the second of February it will be fifty years since the first Young People's Society of Christian Endeavor was organized in the Williston Congregational church in Portland, Maine, by the late Rev. Frank E. Clark, D.D. From that one society it has gone forward to a great and vital movement that it is, multiplying through the years until the societies now number many thousands, the members are counted in millions and are found in every country and race of the world. It is no longer merely a "Young People's" society, but has been graded to meet the needs of children and youth of every age and has made a place among its ranks for adults as well. It is, however, preeminently a youth movement, and the world has never seen its equal as such. After half a century of service, of growth and development, it is still a going concern, vigorous, vital, growing and aggressive. A movement that has lasted so long and yet shows no sign of weakening but is still pulsing with life and is enlarging its service and efficiency, must have something about it that is very fundamental, something that meets some very vital human needs, something indeed that is more than human. Such a movement deserves our attention and the church can well afford to take time to evaluate it.

In the first place it stands for personal acceptance of and allegiance to Jesus Christ. It is distinctly religious and aims to make religion first of all a very personal matter. In its slogan, "For Christ and the Church," the Lord Jesus is made the first object of devotion and loyalty. And the pledge begins, "Trusting in the Lord Jesus Christ,"—a very definite encouragement of the spirit of Christ-dependence. Some have thought Christian Endeavor was definitely religious in its aims, and for the worldly minded and indifferent it may truly be somewhat of a drawback. However, if it were any less religious and any less strongly pledged to allegiance to Christ it would lack that element which gives it its greatest strength and its most persistent grip on life.

Christian Endeavor is not primarily a club for sociability, though it gives due attention to the development of the social life. It is pre-eminently a literary society or a dramatics club though it is a great deal in the way of bringing young people in touch with and creating a love for the best of literature, and helps wonderfully in developing their powers of expression and literary interpretation. It can never have as its chief aim the encouragement of wholesome athletics, important as that may be in its proper place. The first concern of Christian Endeavor in the individual's relation to Jesus Christ; its highest aim is open confession of and devotion to him; it is very definitely and strenuously religious in its primary ideals and aspirations. That is at once the source of its strength and guarantee of the continuance of its popularity and power. The church needs just such an organization with just such a primary aim. And it is Christian Endeavor's answering to that need that has given it such a strong place in the affections of the church.

Following immediately upon personal allegiance to Christ is membership in the church which Christian Endeavor seeks to bring about. It reads, "For Christ and the Church." It takes both members of the slogan to give completion to its aim. Christian Endeavor is not indifferent to the importance of church membership, but is definitely committed to it. It does not encourage the independence view of religion, but everywhere seeks to lead the young person into a definite church relationship and responsibility. It is not to work separate and apart from the church, when it is invited to maintain its true character, but works in harmony with the church as a part of the church. It is no competitor of the church but a strong arm of the church. It does not detract from the glory of the church but focuses the light upon it as the very body of Christ. It calls for devotion to and service of the church on the part of every active member and concerning those who are not

active Christians and church members, it never rests satisfied until it has brought them into that relationship. An organization with such an attitude toward the church and so thoroughly dependent on the church could not help having the church's confidence and possessing those qualities that make for long life and power in things that are spiritual.

Christian Endeavor challenges young people to make daily use of the recognized means of spiritual growth and development in service. That is what the pledge means. It is a challenge to give the soul daily that spiritual nourishment and disciplining that make for Christian character and service. It is a means of encouraging the young Christian to grow in grace, to increase more and more. Nothing is more important than that he who has become a disciple of Christ should seek to become more and more like Christ, to become the possessor of an ever larger and more abundant life. That was Jesus' own declared purpose in coming—"that they might have life and that they might have it more abundantly." But to have that more abundant life, one must fulfil the conditions.

The Christian Endeavor pledge ties one up to a program that embodies some of the important elements that contribute to the enlargement and beauty and worth of the Christian life. It calls for daily prayer and Bible reading and the constant striving to do whatever Christ would have us do. It calls for the support of one's own church, the regular attendance of its services and for the endeavor to lead a Christian life, not for a day or for a week, but throughout the entire life. In relation to the society, the member promises to be true to all his duties, to attend its meetings and to take an active part in its programs. Faithfulness is persistently and repeatedly stressed, and that is essential to growth into the stature of Christ. He who pledges himself with honest purpose and sincere effort to carry out such a program cannot fail to grow into the possession of an ever larger and more exuberant spiritual life and to become such a servant of the church as will delight the heart of the Master.

Such aims and others that might be mentioned make Christian Endeavor a live, highly valuable, and steadily growing institution, one that the leadership of the church can well afford to foster. And it is being fostered and led forward into ever larger work. International Christian Endeavor records show that "today there are more members, in more societies, in more churches, in more denominations, in more nations than ever before in the history of the movement." Contrary to the impression of some, Christian Endeavor is not dying, but is growing. The more than four million members, in more than eighty thousand societies, in more than eighty-seven denominations are going forward in true missionary fashion and the enthusiasm of Christian Endeavor is spreading like a good contagion.

EDITORIAL REVIEW

A post card from Brother R. I. Humberd tells us that he baptized two at Lake Odessa, Michigan, last Sunday.

Brother S. M. Whetstone is helping Brother R. D. Barnard in an evangelistic campaign in Dayton, and the pastor in a personal note to the editor says, "We are having a mighty fine meeting," and "There have been four decisions so far."

Brother E. M. Riddle, our Christian Endeavor President, says he has been gratified to hear of a number of societies planning to observe Christian Endeavor week. Why not all observe it? We learn that the Muncie society is to have a C. E. banquet at which Brother Riddle is to speak.

Sister W. M. Lyon writes her reaction to a suggestion in a recent editorial regarding the merging of news-carrying publications. We

are glad to give place to such constructive comments in "Our Readers' Forum." Other readers are welcome to express their opinions on various matters in constructive ways.

Our Elkhart correspondent informs us that the people are going forward with the work there in a fine way and putting across difficult undertakings by united effort, under the leadership of their capable pastor, Brother W. I. Duker. "United effort" is the right way; those two words with the blessing of God will spell success anywhere. Dr. Bame begins a meeting there February 1.

THE LAST SUNDAY IN FEBRUARY IS BENEVOLENCE DAY when every church is requested by General Conference to lift an offering for the two-fold purpose of contributing to the Superannuated Ministers' Fund and aiding in the support of the Brethren Home at Flora, Indiana. Send your offering for the superannuated ministers to Rev. G. L. Maus, Secretary, Roann, Indiana, and your Brethren Home offerings to Cecil Hendrix, Treasurer, Flora, Indiana.

Brother B. F. Owen tells us of his evangelistic campaign just closed at the Gravelton church, near neighbors to Nappanee, Indiana. Nine were added to the church as a result of the meeting. The evangelist was assisted by his wife as leader of music, and the services of both were much appreciated by the Gravelton people. This rural church has made a splendid contribution to the kingdom in the way of supplying leadership and still seems to be determined to continue its valued service to the community. God has a mission for such rural church groups yet to perform.

The editor was privileged to preach for the Cooperative Brethren church at Columbus, Ohio, in the morning and to officiate at communion service in the evening of January 18th, at the invitation of the pastor, Brother D. R. Murray. Dr. Bame also, as well as some elders of the Church of the Brethren, was present and had part in the communion services. It was a blessed fellowship we had of Brethren and Church of the Brethren together, a foreshadowing, we hope, of the day when they all shall be one throughout the land, so far as Dunker groups are concerned.

President E. E. Jacobs, having attended the meeting of the Association of American Colleges recently held at Indianapolis, returns more strongly convinced than ever of the steady march of educational requirements and procedure for the conservation of culture. We gather from this that Brethren people must not imagine that the last word has been said in the matter of making the standing of our college secure for the days to come. We must go forward and answer still further needs, or the present needs more fully, and we must be far-seeing in building our educational program.

In the current issue of *The Biblical Review*, quarterly publication of the Biblical Seminary in New York, we find an article by Prof. Alva J. McClain, of the Ashland Seminary. Under the subject, "Current Tendencies Which Limit Faith and Life," Brother McClain takes cognizance of the "detrimental impatience of authority and failure to grasp the true meaning of liberty of soul," to use the editor's words, and gives "a thoughtful analysis of trends that are arising from this anarchistic spirit of the times." Prof. McClain is listed in that distinguished theological magazine as one of its contributors. In the fall issue of 1928 he contributed to that magazine a paper on "The Doctrine of the Kenosis in Philippians 2:5-18," that called forth very favorable comment from a distinguished theologian.

From Roann, Indiana, we have a report of progress in the Sunday school and church and an interesting combination program for the raising of money, conducting church business, worship and entertainment, held on New Year's Eve. A two weeks' evangelistic meeting was held during January with the pastor, Brother G. L. Maus, serving as preacher and Mr. Harry Richer as song leader. There were nineteen added to the church by confession and baptism and two by letter. The members and other Christians in the town cooperated in a fine way by prayer during the meetings and preceding the meetings, and in other ways the community gave cooperation. The average Sunday school attendance for the three Sundays

of the meetings was 207. Brother and Sister Maus are being highly appreciated in their spiritual leadership in Roann.

This week we are joining with our Christian Endeavor comrades in celebrating the Golden Anniversary of the founding of Christian Endeavor. We appreciate greatly the very cordial greeting from Dr. Daniel A. Poling, president of the International Society and of the World's Christian Endeavor Union. Also, the president of our own Brethren Christian Endeavor Union, Brother E. M. Riddle contributes toward the celebration, as do other Endeavorers. Brother Whitmer, departmental editor, is doing a service in providing the resume of Christian Endeavor history for his page. We suggest to Endeavorers that they do not fail to observe Christian Endeavor week and particularly to cooperate in tithing their income during their special week and give the proceeds to the support of their Krypton mission work.

Goshen, Indiana, has just enjoyed the return meeting of the exchange plan between Brethren Stuckman and Grisso, and the Goshen pastor and people rejoice in the splendid evangelistic leadership of Brother Grisso. Twenty-four made the good confession and all are by this time baptized into the church, we are assured. Nearby churches gave encouragement by attendance in large delegations. Brother Stuckman also mentions the Homecoming service when Prof. McClain was the special preacher of the day and when the church by sacrificial giving fully met its annual payments on its splendid new building. Brother Grisso, along with his report of the meeting, informs us that his work at Lanark, Illinois, moving forward with fine harmony and faithful cooperation and an increased financial support.

We have a newsy letter this week from Dr. Florence N. Gribble in French Equatorial Africa. Brother Hathaway was taken ill with the fever for the first time in fourteen months, and though recovering at the time of writing yet was not out of bed. Dr. Gribble was working for two weeks with a low fever. In general however, it may be said that the health of our African missionaries is better than it used to be, thanks to the greatly improved conditions. There is still room for much improvement, however, before health conditions will be reasonably satisfactory. It is stated that medical work during the month, for which report is made was very heavy, and it will be noticed that it is being carried on under difficult circumstances, particularly in case of operation when native boys must take the place of absent nurses in administering the anesthetic. But God's presence and the skill of the able surgeon has brought blessing even in the midst of handicaps.

Our correspondent from Rittman, Ohio, informs us of the splendid progress that is being realized by the church there under the spiritual leadership of Brother Everett Niswonger. The Sunday school attendance has been recorded in three figures for several weeks. Nine have been added to the church by baptism and three by letter since September 1st of last year, according to the report but since that was written, we have been informed that four more have been baptized, taking the church membership above the 100 mark. The editor recently had the pleasure of visiting this church on the occasion of their burning the mortgage on their church building. Dr. E. G. Mason, who was a big help to this church during the days of his superintendency of the Rittman public school and was a signer of the note, was present to participate in the ceremonies. The church shows every evidence of growth, not the least important of which is their love for and cooperation with their pastor, Brother Niswonger.

PRAYER REQUESTS FOR THIS WEEK—

Dr. Gribble asks that we pray for the missionaries that God will give them "strength and wisdom and guidance," especially "times of weakness." Also, "Pray for all the evangelists."

From Roann, Indiana, comes the request, "Remember this church in your petitions to the throne of grace."

The church at Telford, Tennessee says: "Please pray for us."

Brother Thomas Presnell, pastor at Aleppo, Pennsylvania, writes: "Pray for us."

Brother Everett Niswonger, pastor at Rittman, Ohio, asks prayer "that God may continue to bless us."

The Golden Anniversary

By E. M. Riddle, President Brethren Christian Endeavor Union

This being the Fiftieth Anniversary of Christian Endeavor, it is fitting that we present herein something of the history, scope and aim of this great world-wide YOUTH MOVEMENT. With this also could come a few suggestions relative to the purpose of Golden Jubilee Week. Perhaps it is needless to say that in writing a subject that covers fifty years, only a few high spots can be touched.

The first Young People's Society of Christian Endeavor was organized by the Rev. Francis E. Clark in the Williston Congregational Church, Portland, Maine, February 2nd, 1881. It may be interesting to many to know that the first leader of a Christian Endeavor society was Granville Staples. The first signer of the pledge was William H. Pennell. The first Youth Conference was held in the above named church, in June the year following the organization of the Young People. Six societies were represented. The first society organized outside of North America was in Hawaii. The same year was set up in India. The first society in China was organized in 1885 by Rev. George Hubbard, a missionary. The first state Christian Endeavor Union was formed in America by Endeavorers from Connecticut, this also in 1885. In the year 1888 Dr. Clark embarked for his first venture to Europe in the interests of this rapidly spreading work. He went to London at the invitation of the British Sunday School Union to tell the union about Christian Endeavor. Three years later his board of trustees asked that he make a trip around the world, offering the appeal of this organization to the world. The fifth International and the first World's convention was held in Washington, D. C., near the Monument in three large tents, in the year 1896. During 1900 Dr. and Mrs. Clark, accompanied by their youngest son, Sydney, made a second journey around the world, visiting Japan and China, returning across Siberia to the World's convention. During the Boxer outbreak in China twenty-seven members out of a society of forty-seven in a mission were massacred.

May 26th, 1927 the long, useful, humble life of Francis Clark, the apostle to youth, came to an end at his home in Newton, Massachusetts. This great organization, reaching now around the world, known in practically every country, and adapted to nearly all ages, from children to the alumni departments, stands as a monument to the ministry of this man of God.

Dr. D. A. Poling, having served many years in Christian Endeavor activities, accepted the mantle laid down by Dr. Clark. Just last year, doubtless one of the greatest history making events of all the fifty years was the eighth World's Christian Endeavor Convention held in Berlin, Germany, bringing young people and their leaders together from forty-two nations.

During these fifty years, there have been thousands of young men and young women who have definitely found themselves and dedicated their lives to the gospel ministry, or to the world of missionary service, or to the teaching profession, or many other fields of service, because of the opportunity and urge that accompanied the spirit and enthusiasm of Christian Endeavor.



Rev. E. M. Riddle

According to a recent communication from the International Secretary, some of the chief reasons for a Golden Jubilee Week are as follows:

To challenge young people to a personal discipleship with Jesus Christ and larger service in enthroning him as Master in all individual and social relations.

To lay the proper stress on the essential unity of Christians wherever found, by demonstrations of fellowship and co-operation in the accomplishment of Christ's work in the world.

To discover the best ways in which the Young People's Society may be adapted as an agency to meet the needs of youth.

To bring to the attention of the leaders in the local and general church the values pertaining to Christian Endeavor in its several grades of organization.

To stimulate appreciation of the history, romance and essentials of Christian Endeavor.

To emphasize the most important goals and objectives among Christian youth, and for their organizations, making full use of their pronouncements of recent young people's gatherings of national or world-wide scope.

Warsaw, Indiana.

Values of Christian Endeavor

By Myron L. Gossard

Christian Endeavor has values which no other organization possesses. As its motto—"For Christ and the Church"—denotes, it is mainly an organization for the development of the spiritual side of life, although it adds to mental culture and character building.

Spiritually, Christian Endeavor encourages an individual, who is indifferent toward the work of God, to a fuller consecration and a greater sense of responsibility through the study of the Word of God, through prayer, and a more human and closer contact with fellow-workers in the Kingdom.

If a person participates in the work of Christian Endeavor with the right attitude, he will be humble and not self-righteous. Christian Endeavor will put us to thinking in the right spirit, which will develop a willingness to do church work. An outstanding value of Christian Endeavor work is its development of our talents by putting them to use. Many Endeavorers have unusually fine and valuable talents which can be used in accomplishing the work of Christ and the church. These young people can be put into positions of leadership where their endowments can be kept growing and their spirits kept from lagging and caused to reach forward to larger things. Then those who may not be so richly endowed, but have only one talent and who would probably never receive any attention in the church, can be used and helped in Christian Endeavor, and given a chance to develop themselves, also.

Christian Endeavor is undoubtedly as important socially as in any other way. It develops a love for one's fellowman and a desire for the right kind of society. By mingling with others, we exchange ideas, and thus strengthen ourselves and others for the work of Christ.

We also are more liable to put Jesus' way of treating others into practice through Christian Endeavor.

Christian Endeavor tends to remove timidity in confessing and testifying for Christ. Most folks are strong in spirit, but weak in the flesh, and thus are afraid to talk. If we are afraid to talk, we are not so apt to testify for Christ before men. When we mingle with folks more of our own type every so often, as in Christian Endeavor, it renews our courage and we are more likely to express our feeling.

By engaging in the study of Christ and his work, as at Christian Endeavor meetings, we are renewed in mind and spirit, and strengthened to overcome evil. We are also better prepared to help others who need the aid of Christian society. By continual fellowship with Christ and his people, in Christian Endeavor work, we naturally become willing and anxious to follow and serve him.

The way to a solid foundation is by experience. If we start early in life in the service of the Lord, we shall have laid a solid foundation upon which to build our service in later years.

These and many more values there are of Christian Endeavor, some of which are not largely realized nor greatly appreciated, but they exist nevertheless. They are ever at work, helping to make Christian Endeavor a worthy organization, one that has large possibilities as an agency for aiding in the work of the kingdom.

Lanark, Illinois.

The Pledge and the Christian Endeavor

By G. A. Ritchie

"The pledge is our Magna Charta," so declares Amos R. Wells. It is the foundation of our freedom of expression in Christ. It is a dual instrument that acts as the chart and compass for our Christian life.

The pledge is our banner. We carry it aloft as the guiding challenge for the standards that will determine our characters. It calls forth our loyalty, and ever bids us to move forward.

The pledge is our program. It places before us a schedule of living that is highest and noblest. In a day of loose living and utter disregard for law and order, we certainly need plain guideposts that will point the way to the Celestial City.

Some people object to the pledge as creating new ties. Every Christian should do the things which the pledge emphasizes. When we remember what Christ did for us, we should be eager to give allegiance to such a pledge for the sole purpose of pleasing him.

Another protest against the pledge is that it binds or commits the individual. When the President takes the oath of office, he repeats the prescribed pledge in the presence of the multitudes. He kisses the Bible. It is a memorable event in his public life. The governor must swear to do his duty. The mayor also takes the oath peculiar to his office. The magistrate and policeman give their word of honor. What kind of a soldier would he be who refused to swear by his country? The Christian Endeavor pledge is the oath of loyalty that we give to Christ as our Commander.

Some people take the oath of office with mental reservations. They have no intentions of carrying out the promises made. So many people enter into the vows of marital life with no seriousness. If it doesn't take, they get a divorce and try it again. But we do not say that we should not inaugurate our public officials, or that we should abolish marriage laws and vows because some are unfaithful. So we should not destroy the great Chris-

tian Endeavor pledge because some do not remain loyal to it. Let us plunge into a closer consideration of the pledge and its vital relation to the Christian Endeavorer. **"Trusting in the Lord Jesus Christ for strength,"**

We start in humility. "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3). The Greek word means "begging," mendicant, asking alms." "Blessed are the beggars or mendicants in spirit, for theirs is the kingdom of heaven."

This is our declaration of dependence. We lean on God only begotten Son. It is by trusting. We should never stop trusting. So long as the Lord gives us breath, we must continue to confide in him and hold fast to his hand. It is only by constantly casting ourselves upon his mercy and love that we can expect to have a victorious life.

Do not forget in whom we trust. It is in him who made the heavens and earth and sea, and all that in them is. Our God is "El Shaddai," God Almighty, whose word sent the rolling worlds into space, and populated the earth with man, created in his own image, notwithstanding some modern writers' advocacy of the contrary.

"I promise him."

We are not slaves driven by the lash to irksome tasks. I ought, I can, therefore I will give my word of honor to my Lord. It is a promise that should be regarded sacred and eternal as the hills.

We make no bargain like Jacob. Our promise is unconditional. It is made to none other than the Lord Jesus Christ. In him we move, and have our being. He is the groom and we the bride. We share all things. We promise together to be faithful unto death. Whoever heard Christ not fulfilling his promises?

"That I will strive."

Striving should have a larger place in our lives. Billy Sunday says, the dead fish floats down the stream but it is the live one that strives against the onrushing currents and swims up.

The church is impotent because large numbers take their service too lightly. Burdens are shirked. Tasks and programs are ignored. The heat of the battle is shunned. If the soldiers insist on quitting the fight whenever they feel so inclined, the army will be defeated.

"To do whatever he would like to have me do."

"Whatever" is a word of eight letters, including every letter of the alphabet. There cannot be more than the "whole" or "all" of anything. This word embraces all that follows, and covers all that precedes.

"Whatever" is qualified by two words, which we must not forget. We do not promise to accomplish everything but that we will strive to do whatever. The other qualifying word is "He." It is whatever Christ would have us do. He is the most reasonable Master. If Christ wishes a thing, that settles the matter for us. This is the standard test. "Whatever Christ" would have. It is the acid test. Can we stand it? Do we live it?

"I will make it the rule of my life to pray and to read the Bible every day."

"No rule for me," says one. "I don't want to be tied down by any rules," declares another. Yet, these same persons manage to exist tied down to a habit that demands so much sleep every twenty-four hours. They never miss their daily meals, three big square ones each day. Whether we will or not, rules and habits shape our destiny. We cannot escape that fact.

"Prayer is the Christian's native air." We cannot live without prayer any more than we can live without oxygen. What husband or wife exists without talking to each other? What child refuses to listen to the mother's commanding words? Bible reading means God talking to us. J

lived upon the Word of God. It was his bread and meat. The child of Christ who tries to live without eating spiritual food will soon become emaciated. If the hunger strike continues long, he will die.

Just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life."

The church member or pseudo-Christian who balks at these words is usually trying to serve two masters. Jesus said that this cannot be done. Christ must be king in our hearts or nothing. The command of Jesus is, "Deny yourself, take up your cross, and follow me." The terms of a spiritual and successful life are "unconditional surrender" to the leadership of Jesus.

As an active member, I promise to be true to all my duties, to be present at and take some part, aside from preaching, in every Christian Endeavor prayer-meeting, unhindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from a monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call."

These words cover our duties to the organization. One who sums up the whole matter, "loyalty." If loyalty is lacking, if the members are moral cowards, deserters, deserters, or traitors, the ranks of Christian Endeavor are broken to pieces. The morale drops. The battle is lost.

There has been provided a rational ground for all cases of emergencies. It is a reason that conscientiously can be given to Christ, our Lord and Master. Not an excuse, but a reason! The conscience is a tender plant. It is easily frost-bitten. If the Endeavorer persists in exposing the conscience to the chilling blasts of fabricated excuses, his spiritual life is soon at ebb, and his power with God and for God sinks to zero.

The monthly consecration meeting is stock-taking time. It is the sailor's dead reckoning of latitude and longitude. The findings reveal where we are. The roll call means we must list the silent absentees among the "wounded and missing," with the fearful certainty that soon they will be among the "dead" or "captured by the enemy." The foe, the devil, is ever alert. He "bumps off" our members one by one. In Christ alone do we have hope of ultimate victory over our vigilant enemy.

Praise the Lord for the Christian Endeavor pledge! We know that it was inspired of God. It is possible that the need of organization may cease, but the pledge will remain. It will go down by the side of Milton's "Paradise Lost." It will stand with Bunyan's "Pilgrim's Progress" as a great mold of character.—The Watchword.

"The Thing Was Done Suddenly"

The Great Commission Prayer League is making a contribution to the Christian conscience of America by urging continual prayer for revival. Their quotations from Finney and Moody are inspiring and suggestive. Every church could do more if it prayed more. Revivalism would be more wholesome and constant.—Editor).

Heaven-sent revivals come quickly, when every hindrance is removed and God's people are expecting. GOD sends a revival between Sundays. One came to Antioch in Pisidia between Sabbath days (Acts 13:44). Days of preparation may be many or few, but of every great revival it can be said, "The thing was done suddenly."

We will recite two thrilling accounts of mighty revivals recorded by two outstanding evangelists, Finney and Moody, for inspiration and encouragement.

Finney, in his Revival lectures, tells the following

of a godly man in western Ohio was suffering with consumption. He was a poor man, and had been ill for years.

An unconverted merchant in that town, who had a kind heart, used to send some things for his comfort, or for his family. He felt grateful for the kindness, but could make no return as he wished. At length he determined that the best he could do would be to pray for the man's salvation. He began to pray, his soul kindled, and he got hold of God.

"No revival was taking place there, but by and by, to the astonishment of everybody, this merchant came right out on the Lord's side. The fire kindled all over the place. A powerful revival followed and multitudes were converted.

"This man lingered in this condition of weakness for years. After his death I visited the place, and his widow put into my hands his diary. Among other entries was this: 'I am acquainted with about thirty ministers and churches.' He then went on to set apart certain hours of the day and week to pray for each of these ministers and churches, and also certain seasons for praying for certain missionary stations. Then followed under different dates, such facts as these:

"Today I have been able to offer what I call the prayer of faith for the outpouring of the Spirit on church, and I trust in God that there will soon be a revival there.' Thus he had gone over a great number of churches, recording the fact that he had prayed for them in faith, that a revival might soon prevail among them. Not long after, a revival commenced and went over the region of the country, nearly, I believe, if not quite in the order in which the places had been mentioned in his diary.

"This man, too feeble in body to go out of his home, was yet more useful to the world and to the churches of God, than all the cold and formal professors of religion in the country."

Mr. Moody used to tell a similar experience. The story is somewhat as follows:

"The first time I was ever in a real revival, I was invited to a little town in Michigan. A minister who was a perfect stranger to me met me at the depot and took me to his house to dinner. After dinner he took me out to a meeting. There were about twenty-five women on their knees, weeping, and praying to God to bless their unconverted children and husbands. It seemed as if I were at the very gate of heaven.

"Then he took me off to the other end of the town to introduce me to an elder who was dying of consumption. When he knew he was to die, he realized that he had not been a faithful steward. He saw he must soon give account to God for his stewardship. There was not a young person in that congregation that was a member of the church. There was not one of the sons or daughters of the officers and elders, that was a member of the church.

"There had not been a revival there for many years. He was soon to stand before God, and he began to pray. He got himself revived first. That is the first thing to do, begin with ourselves. If we want fresh interest in our churches we must begin with ourselves. Let us pray God to revive our own hearts first. Well, he got quickened. Then he sent for his brother elders, and for the male population of the church and talked to them. They had all become so discouraged that they said it was no use. Then he called for the women of the church and pleaded with them to meet and pray God to revive the work, and they had been doing that for two weeks when I got there.

"That night I preached apparently against the air. There were no signs of power or spiritual life. But at midnight, a boy came down stairs to his father, and said, 'Father, I want you to pray for me.' The father said he could not pray. He didn't sleep any that night. The

next morning he came to the prayer meeting, and said he wanted us to pray for him. Think of it, a father, who was a professing Christian, but could not pray for his own son who was weeping over his sins! Inside of twenty-four hours there was not a young person over twelve years of age, whose parents were connected with that church, that did not give good evidence of being converted. God came suddenly to his temple, and there was a mighty work, the grandest I have ever seen. The work was revived when the church began to pray to God to revive the church."

"My soul, wait thou only upon God; for my expectation is from him. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us" (Psalm 62:5, 8).

"For God is my King of old, working salvation in the midst of the earth" (Psalm 74:12).

GREAT COMMISSION PRAYER LEAGUE,
808 N. La Salle Street, Chicago.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

THE LAW AND THE GOSPEL

Is it true that the ten commandments are the eternal moral law while the rest of the law is ceremonial and dispensational?

No. It is not true because:

1. The Bible nowhere says so.
2. The ten commandments are a summary of the entire law. Therefore if the summary is moral the whole is moral.

3. The greater part of the book of the law consists of purely moral precepts. The two commandments which Jesus calls the greatest of all are not of the ten, but of the book of the law (Matt. 22:38-40 with Deut. 6:5 and Lev. 19:18).

4. On the other hand, two of the ten are ceremonial. The second treats of idolatry, a matter of rites. The fourth treats of the sabbath, which was observed by rites such as sacrifices (Num. 28:10), meetings (Lev. 23:3), offering of unleavened bread (Lev. 24:8) and rest from labor. Therefore the seventh day sabbath was, like the other sabbaths, ceremonial.

The sabbath was a sign of the covenant of the law (Ex. 31:17), as circumcision was of the covenant with Abraham (Gen. 17:12). Both were ritual, but the sabbath was legally broken to observe circumcision (Jn. 7:22, 23). Circumcision was replaced by the circumcision of the heart represented in baptism (Col. 2:11, 12); and the sabbath was replaced by faith in Christ, represented by the keeping of the Lord's day (Heb. 4:3; Rev. 1:10).

The ten commandments are called "the covenant" (Ex. 34:27, 28), and the entire old covenant was replaced by the new covenant (Heb. 8:6-13). Therefore the fourth commandment was abrogated with the rest (2 Cor. 3:6-9). The sign of the covenant would be useless after the covenant itself was abolished.

Is it true that the ten commandments persist because they were written by the finger of God but the rest do not persist because they were written by Moses?

No. It is not true because:

1. If the ten were written on tables of stone the others were also (Josh 8:32).

2. If Moses wrote the rest he also wrote the ten (Ex. 34:27, 28).

3. We shall not see any contradiction in these statements if we allow the Bible to interpret itself. Jesus said that God is a Spirit (Jn. 4:24), and "a spirit hath no flesh and bones" (Lk. 24:39). Why then do we read that he wrote with his finger? For the same reason that Jesus said, "If I BY THE FINGER OF GOD cast out demons" (Lk. 11:20) although he did it by the Spirit (Matt. 12:28). He said also "My flesh is meat indeed but he spoke of his words (John 6:55, 63). In the same way "God spoke" (Ex. 20:1), but it was by the mouth of Moses (Deut. 5:4, 5). He took the Israelites "by the hand" (Heb. 8:9) but it was "by the hand of Moses" (1 Cor. 10:6; Heb. 9:15). He wrote on the tables of stone, but "by the hand of Moses" (Ex. 34:27, 28).

Therefore the "hand of Moses" was equally the hand of God when God by his hand gave the commandments (Judges 3:4), the statutes (Lev. 26:46), the ordinances (1 Kings 2:3), the sabbath (Neh. 9:14) and all the law (2 Chron. 33:8). They are therefore of equal authority. **Is it true that the ten commandments are perpetual because they were kept inside of the ark while the others were not because they were kept in the side of the ark?** No. It is not true, because:

1. The Bible nowhere says so. One part of the law was as sacred as another. Uzziah died for touching the cover (2 Sam. 6:6-8).

2. What was written and kept within the ark was not the ten commandments complete, but their condensation in TEN "WORDS" (Ex. 34:27, 28).

3. The ten commandments complete were written in the book with the rest of the law and the whole was called "the book of the covenant" (Ex. 24:4-7).

5. The ark with all it contained was lost, but the law continued to exist in the copies, and was equally binding.

Is it true that the ten commandments were observed by Jesus and the apostles and the rest were not?

No. It is not true. On the contrary,

1. Jesus being called to first fulfill the law, fulfilled only the ten commandments, but all the rest. He was circumcised (Lk. 2:21) attended the synagogues, sent for the priests, attended the passover, kept the Jewish sabbath and all the other requirements, until he had finished his work and established the new dispensation. By his example in these things before the resurrection he was binding on us then we also must do, not a part, but all them.

2. The apostles likewise, preached on the sabbath, only because they improved the opportunity to preach to the Jews who assembled on that day. The women by the river also were Jewish women and not the church (Acts 16:13-16).

3. When the question of the relation of believers to the law came up the apostles opposed the Judaizers (Acts 15:7-12), and though, for the sake of gaining the Jews who were loth to give up all their customs at once, concessions were made (1 Cor. 9:19, 20), and other concessions were made (Acts 15:24), such things were only temporary. The new wine of the Gospel was put in the new bottles of the Gospel rites and symbols, and not in those of the law (Mk. 2:22).

Is it true that the ten commandments are cited as binding while the others are not?

No. It is not true.

1. The commandments are all alike cited as abolished in the letter and preserved in the spirit (2 Cor. 3:6; 1 Cor. 7:6; Matt. 5:21-48).

2. The other commandments as well as the ten are cited as perpetual in the spirit of them. For example

commandment, "Thou shalt not muzzle the ox that treadeth out the corn" (Deut. 25:4) is not one of the ten, but applied in spirit to prove that a pastor should be supported for his labor in the Gospel (1 Cor. 9:9, 10). Like all the things written in the Old Testament are written for our admonition (1 Cor. 10:11, 14:34) and can be applied in spirit as Jesus in his teaching interpreted them. In Matt. 5:17 Jesus says that he "came to fulfill" he does not limit his fulfillment to the ten commandments. He speaks of all the law and all the prophets. He fulfilled all (Lk. 24:26, 27).

THE SIMPLICITY THAT IS IN CHRIST

Somehow the appealing simplicity of the Gospel has been mislaid and with it has gone much of the original simplicity. We have complicated Christ's teaching and muddled it off intellectually, doubtless with a pardonable desire to express it neatly and to commend it to the intellectuals, but I wonder if much has not been lost in the process. After all, the glory of the unedited Gospel was that while all men might understand it, the clever could never exhaust its meaning. In one sense the Gospel is simplicity itself; Jesus Christ thought that no one could understand it half as well as a child.

Organized Christianity has become a terrific affair of warring fortresses, vested interests and intellectual commitments: a simple man has to work hard to find the Christ at its heart. Truly, as someone has said, "They have taken away my Lord, and I know not where they have laid him" is the outstanding cry of many thoughtful people today. Strange as it may sound, I am hopeful of organic Christianity, mainly because I believe there are multitudes today within its borders who desire to leave their churches temporarily that they may find in the open air outside not so much a creed as a Christ. It is these people who can recapture the soul of the Gospel and bring back to the churches the lost radiance of the Christian faith.—From *The Impatience of a Person*, by H. R. L. Sheppard, M. A., C. H., Lately Vicar of St. Martin-in-the-Fields.

CALLED UNTO HIS GLORY AND EXCELLENCE

There is glory for the time to come. A great many people seem to forget that the best is before us. Horace Bonar once said that everything before the true believer is "glorious." This thought took hold on my soul, and I began to look the matter up, and see what I could find in Scripture that was glorious hereafter. I found that the kingdom we are going to inherit is glorious; our crown is to be a "crown of glory;" the city we are going to inhabit is the city of the glorified; the songs we are to sing are the songs of the glorified; we are to wear garments of "glory and beauty;" our society will be the society of the glorified; our rest is to be "glorious;" the country to which we are going is to be full of "the glory of God and of the Lamb."

Thank God, we are to gain by death! We are to have something that death cannot touch. When this earthly body is raised, all the present imperfection will be gone. Job will leave his lameness. Paul will have no thorn in the flesh. We shall enter a life that deserves the name of life, happy, glorious, everlasting—the body once more added to the soul, no longer mortal, subject to pain and disease and death, but glorified, incorruptible, "fashioned unto his glorious body," everything that hinders the eternal life left behind. We are exiles now, but then those who are faithful shall stand before the throne of God, clothed with Christ, kings and priests, citizens of that heavenly country.—D. L. Moody.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Mark 14:10, 11, 43-45. It has been pointed out many times that the price for which Judas betrayed the Lord did not represent the price of Jesus, but the price of Judas. For what trifles men betray themselves today! The betrayal with a kiss has become symbolic of those who profess to follow him and yet deny him with their lives. Today it is not only those who hail him with words which rob him of all deity and power, who betray him; those who claim to be his staunchest followers, hailing him in the most orthodox words and phrases but quarreling and quibbling with all who differ with them in trifling matters, displaying a spirit that is anything but Christ-like, betray him just as sadly. God keep us from such faults!

TUESDAY

Mark 14:46-52. If we could visualize these scenes more fully it seems we could not help but love him more. When we try to realize that it was Jesus who created all things, that by him and for him all things exist, that he was sinless in every respect, and that all power was his, yet he allowed these vile, impassioned, deliberately unjust men to seize him and "hold" him, how our hearts should burn within us at the thought of what he must have suffered! Dear Lord, may we realize more of what our redemption cost!

WEDNESDAY

Mark 14:53-59. "Neither so did their witness agree together!" There is nothing more ridiculous than an ill-considered attempt to bring false witness against another, yet in this case the very ridiculousness of it all mattered little. The man Jesus was forsaken: Peter followed afar off, and from other accounts we know that John also followed him, but all others forsook him and fled. There were now no hosannas; it was "Crucify him!" Recently we have heard that the present-day Sanhedrin has issued a call for a retrial of the case of Jesus, with the idea of even now accepting him as the Messiah if a mistrial is proved. It would seem that only one thing could result from such a retrial. As we think of all his suffering, let us remember that it was for his chosen people also that he suffered; let us pray for them.

THURSDAY

Mark 14:60-65. There are some who state that Jesus never claimed to be the son of God; that such a claim was made only by his ignorant and superstitious followers. It is hard to see what such teachers would do with verses like these, and the fact remains that the Jews put him to death because he made himself God's son. And it was God's son upon whom they spit, whom they buffeted and ridiculed as a false prophet. No wonder the inspired words speaks of our "so great salvation!"

FRIDAY

Mark 14:66-72. Peter, in his efforts to escape persecution, began to curse and swear, and by so doing proved his case. No man who was with Jesus every day would use such language as that! No followers of his will ever curse and swear—nor for that matter speak harshly or unkindly, in criticism or gossip. If we do yield to any of these things, we shall have as much cause to regret it with bitter tears as did Peter. May God keep us ever!

SATURDAY

Mark 15:1-5. The silence of Jesus is a terrible thing. For one thing, it bespeaks a heart too full of sorrow for utterance; it also recognizes the uselessness of further words, and bespeaks the fact that even as they did not wish to accept him, he gave them over to a reprobate mind, to do things which were unthinkable. How blessed our privilege when he speaks to us!

SUNDAY

Mark 15:6-14. The mob spirit and depraved humanity! They desired Barabbas, a known murderer, and rejected the King of Love. May we not be influenced by the "mob" today, but may we ever be true to him who loved us and gave himself for us. In all the churches throughout all the world today may the crucified Christ be offered as the world's Savior!

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For Citizenship or Temperance Superintendents

Use It in Your Sunday School

(Issued by the State Department of Education for Use in Public Schools.)

1. Song—"America the Beautiful."
2. Invocation.
3. Scripture Reading: (For three pupils.)

Leader: Who hath woe? Whohath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?

Two pupils: They that tarry long at the wine; they that go to seek mixed wine.

Leader: Look not upon the wine when it is red, when it giveth color in the cup, when it moveth itself aright.

Two pupils: At last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women and thine heart shall utter perverse things.

Leader: Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

Two pupils: Be not among winebibbers; among riotous eaters of flesh.

Leader: Woe unto him that buildeth a town with blood, and establisheth a city by iniquity.

Two pupils: Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!

4. This is the Law:

(To be written on the blackboard or thrown upon the screen to be read in concert).

1. After one year from the ratification of this article the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

2. The Congress and the several states shall have concurrent power to enforce this article by appropriate legislation.

And this: Sec. 7688-1, General Code of Ohio: The Friday nearest the sixteenth day of January of each year shall be set apart as a day on which those in charge of the public schools of the state shall spend at least two hours' time to carrying out a temperance day program as prepared by the superintendent of public instruction; information relative to the history of the temperance movement and of the physiological value of temperance shall be given to the pupils. Such a day shall be known as temperance day.

5. Song—Selected by Teacher
6. Recitation—"It's the Brain that Counts"—

The noted surgeon, Dr. Charles Mayo, in addressing a large convention of boys recently, said in part:

"You can get along with a wooden leg, but you can't get along with a wooden head. The physical value of man is not so much. Man as analyzed in our laboratories is worth about ninety-eight cents. Seven bars of soap, lime enough to cover the heads of a thousand matches, is not so much, you see.

"It is the brain that counts, but in order that your brain may be kept clear you must keep your body fit and well. That cannot be done if one drinks liquor.

"Through alcoholic stimulation a man loses his coordination. That is why liquor is no advantage to the brain. You hear people tell how they had their wits quickened for the first half-hour by liquor but they don't tell you how later their body could not act in co-ordination with their brain.

"We in the United States of America have tried to give you a field of action free from the barricades which used to be set up by the legalized liquor traffic. Keep yourselves free from all entangling habits. Remember, it's the brain that counts."

7. To be recited in concert—

"The good citizen is loyal to his country when he obeys its laws; to himself when he develops toward the highest ideals physically, mentally and morally; to society when he cooperates in all good endeavors."

8. Recitation—"The Wisdom of Modern Everyday Life About Drink"

(This material may be presented by pupils in any way preferred. Affords opportunity for tableaux with sentences read by one person.)

1. I am a railroad engineer. In the cab of a locomotive we engineers need all the brains we have. We cannot afford to have them muddled by alcohol.

2. I drive an automobile. The effect of alcohol is to increase recklessness, to dull brain alertness; to reduce keenness of senses, ability to judge distance correctly and to manage the steering gear precisely. The margin between safe driving and unsafe driving is too narrow to permit drinking. With 25,000,000 motor cars on our roads and streets, the use and sale of liquor are unsafe and out of date.

3. I am an aviator. The liquor habit and traffic might have been possible in the day of the stage coach. They are out of date in the day of the flying machine.

4. I am an employer. The liquor habit and traffic might have been possible in the day of the ox-cart and the water mill. They are out of date in the day of the electric dynamo.

5. I work on the docks. We unload ships bringing iron ore for steel mills. With shovels and wheelbarrows we used to unload 300 tons of ore a day. Now, with great electric machines we unload 3,000 tons an hour. A man using shovel and wheelbarrow possibly might have muddled along under the influence of drink. Today, the big electric machines need skillful men with clear brains. In my work, too, the liquor habit and traffic are out of date.

6. I am a miner. The liquor habit and traffic are now out of date when we use electric mining machines.

7. The modern machine has freed men from much heavy, unpleasant toil. But man must master and guide the machine by a clear brain, or it will master him.

Unison: "Human life, costly machines,

and efficient production are too valuable to be placed at the mercy of minds befuddled by alcoholic liquors."—Charles Reitel.

9. Recitation—"Lincoln's Appeal for Law."

"Let every American, every lover of liberty, every well-wisher to his posterity swear by the blood of the revolution never to violate in the least particular the law of the country, and never to tolerate the violation by others.

"As the patriots of seventy-six died to support the Declaration of Independence, to the support of the Constitution and law let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty.

"Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation."

10. Temperance Roll Call of Famous Persons—

Have a leader call these names in turn and a pupil to recite each as called.

Leader calls: Theodore Roosevelt.

Pupil responds: "There isn't a thought in a hogshead of beer. There isn't an id in a whole brewery. Nothing of merit has ever been written under the inspiration of lager beer."

Leader: Shakespeare.

Pupil: "O that men should put an enemy in their mouths to steal away their brains!"

Leader: Irving Fisher, leading economist.

Pupil: "Tobacco is injurious to the human body. It stunts the growth of the young."

Leader: Alongo Stagg, Chicago University Football Coach.

Pupil: "In my judgment there is question about the bad effects of tobacco boys."

Leader: Frances Willard.

Pupil: "The human body is the chariot of the soul. Let us make the soul a Galahad whose daily life shall say, 'My strength is the strength of ten, because my heart is pure.'!"

Leader: Lakes Steamship Company letter to employees.

Pupil: "We do not say that you must not drink, but we do say, if you must drink that you be part of some other organization."

Leader: Walter Johnson, baseball star.

Pupil: "Cigarettes are bad, and my advice is to let them alone."

Leader: Ty Cobb.

Pupil: No man who expects to succeed in baseball should ever think of taking strong drink. Drink and baseball do not mix."

Leader: Colonel Charles A. Lindbergh.

Pupil: "I do not drink."

Leader: Connie Mack.

Pupil: "Old Man Booze has put more dirt out of the game than all the umpires together."

Leader: George Young, the 17-year Canadian winner of the Wrigley \$25,000 ocean marathon.

Pupil: "I never drink liquor. I do not smoke and I do not keep late hours."

Reader: Thomas A. Edison.
 Pupil: "The smoking of cigarettes is one of the worst, most offensive and harmful habits acquired by man. Those two drugs—cigarettes and alcohol—go well together and they accomplish wonders in reducing man to a vicious animal."

Reader: Dr. Thos. Guthrie.
 Pupil: I have four reasons for being an airplane: my head is clearer, my health is better, my heart is lighter, and my purse is heavier."

Recitation—"Where There's Drink, There's Danger"

Write it on the airplane's wing.
 Let each "zoom" this warning bring;
 Write it on the pilot's brain;
 Learn from Lindbergh, ye who train;
 Where there's drink, there's danger.

Write it on the ships that fly;
 Write it, pilots, sailing high.
 Earn your lads, for soon you'll try
 Your hands at writing in the sky—
 When there's drink, there's danger.

Write it on the motor car
 Speeding, racing everywhere,
 Meet its needs in morgue and jail—
 Many perish if we fail—
 Where there's drink, there's danger.

Editor's Select Notes on the Sunday School Lesson

(Lesson for February 8)

Jesus the World's Teacher

Scripture Lesson—Luke 6.
 Printed Lesson—Luke 6:27-42.
 Devotional Lesson—Prov. 3:13-18.
 Olden Text—As ye would that men should do to you, do ye also to them likewise—Luke 6:31.

Introductory Note

The parallel Scripture of our lesson today is Luke 6:27-42. "But," says Van Kirk, in his source book of the Life of Christ, "St. Paul's Sermon is not a parallel, but a doublet of St. Matthew's." "According to tradition the 'Mount of Beatitudes' lies a little west of the coast of Galilee and is a square-topped hill about 60 feet in height, with two peaks called the Horns of Hattin, from the village of Hattin at its base." It is the highest point seen in this direction from the shores of the sea of Galilee. The "plain," Luke 6:17, on which it stands is easily accessible from the lake, and from that plain to the summit is but a few minutes' walk. The "horn" at the top of one "horn" is evidently suitable for the collection of a multitude, and corresponds, precisely to the "level place" of Luke to which he would lead you "down" as from one of its higher peaks to address the people.—Stanley.

The Long View of Life

The beginning of this significant discourse on Jesus is omitted from our printed lesson but must not be omitted from our conception, for it gives a vital approach to the standard of life which Jesus taught. It is found in verses 20-26 of the lesson chapter. Read the paragraph carefully from the Bible. It sounds like the beatitudes taught by Matthew, doesn't it? Yet there are only four beatitudes here, followed by two woes which correspond to the respective beatitudes. And there is a distinctive basis which does not appear in Matthew.

It is the poor and hungry upon whom Jesus pronounces blessing, and the rich and well fed upon whom he pronounces woe. It is the sorrowful and persecuted who are in line for blessing; the mirthful and popular who are headed for trouble.

Jesus took the long view of life, the view which subordinates present convenience to future ends. The follower of Jesus does not live for present satisfactions. Comfort and pleasure are not controlling purposes in his action. He lives for principle, and goes where principle leads him. It matters not that he is poor and hungry, grief stricken and persecuted now. These are not the vital things in his concern. They are mere incidents in his experience. . . . Of course he is sensitive to pain and ridicule like his fellows. But his attachment to Christ and Christ's principles of living gives him the power to live down these discomforts because his life is anchored to a nobler purpose and he has faith to take the long view and wait until this purpose bears fruit. Can your life stand the test of this principle?—Adapted from Brethren Teacher's Monthly.

A Lesson on True Friendship

Jesus brings us a lesson on friendship that is hard to receive. It is easy to love our friends, but to be friends to our enemies is a rare virtue. It is no ordinary road to friendship, but it is the nobler and better way, one that requires both human effort and divine grace. Jesus taught the lesson of friendship both negatively and positively. Not merely were his followers to do no harm to any one, but they were to "love their enemies." And it was to be genuine, a friendship founded upon virtue in the heart of the one who would be a friend.

E. Leigh Mudge presents this interesting

point: "Friendship is not a bargaining spirit, but what splendid returns it brings! Give, and the world gives in return. Smile, and your neighbor smiles. Some one has said that the only way to have friends is to be one. True friendship is loyal and dependable. An interesting example is found in a letter written by Nathaniel Hawthorne to his publishers. In 1863, Hawthorne dedicated his book, "Our Old Home," to Franklin Pierce, then generally discredited in the North. His publishers advised him not to ruin the chances of his book by including this dedication. He replied:

"I find that it would be a piece of politeness for me to withdraw either the dedication or the dedicatory letter. My long and intimate relations with Pierce render the dedication altogether proper, especially as regards this book, which would have had no existence without his kindness; and if he is so exceedingly unpopular that his name is enough to sink the volume, there is so much more the need that an old friend should stand by him."

Resist Not Evil

"Non Resistance" is no new doctrine among Brethren people, but it has ever been a hard principle to put into practice. For be assured that it applies not merely to war, but to quarrels and difficulties between individuals. All too often it has been a theory but not a reality in our church life. It has been an element of the faith to which we give intellectual assent, but not a characterization of the manner of our conduct. But Jesus gave it to be a very practical principle of life. It represents the spirit in which Christians are to meet evil men and the evil deed they do him. He is to

(Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. Dubail Ave., South Bend, Ind.</p>	

Fifty Years of Christian Endeavor

High Points in the Society's Progress

(Note: During a number of successive issues we will publish a few of the high lights of Christian Endeavor during the fifty years of its history. Many important events, of course, have been omitted in order to give the reader a bird's-eye view, and credit is here given the Christian Endeavor World. We suggest that Endeavorers clip this brief history and paste it in a scrap book for future reference.)

1881

The first Young People's society of Christian Endeavor was organized by Rev. Francis E. Clark, in the Williston Congregational church, Portland, Maine, February 2.

The first signer of the Christian Endeavor pledge and constitution was William H. Pennell.

The first president of a local society (Williston Y. P. S. C. E.) and the leader of the first prayer meeting was Granville Staples.

1882

The first conference of the Young People's Society of Christian Endeavor was held in Williston church, Portland, Maine, June 2, with six societies represented.

1883

The first Junior Christian Endeavor society was organized in the First Congregational church, Berkeley, California, on March 29.

The first Canadian society was organized in the German Street Baptist church, St. John, New Brunswick.

1884

The first society outside North America, in Hawaii, was organized in the Fort Street church, Honolulu, by its pastor, Rev. J. A. Cruzan, with Miss Anna J. Breese as its first president.

The first society in India was organized in Jaffna, Ceylon, by the Misses Leitch.

1885

The call to incorporate the Young People's Society of Christian Endeavor under the laws of the State of Maine was signed June 12. At a meeting of the signers held July 8 it was voted to call the organization the United Society of Christian Endeavor. The first officers and trustees, elected July 9, were W. J. VanPatten, president; James W. Stevenson, secretary; George M. Ward, treasurer.

The first society in China was organized

in Foochow, March 20, by Rev. George H. Hubbard, a missionary of the American Board. Its name translated into English was "Drum-around-and-Rouse-Them-up Society."

The first State Christian Endeavor union in America was formed by the Endeavorers of Connecticut, November 18.

The first United Society headquarters were established at 8 Beacon Street, Boston; removed in 1886 to 50 Bromfield Street; in 1892 to 646 Washington Street; in 1899 to 600 Tremont Temple; in 1914 to 31 Mt. Vernon Street, corner of Hancock; and in July, 1918, to the World's Christian Endeavor Building, 41 Mt. Vernon Street, corner of Joy.

1886

The first Christian Endeavor city union was organized by the Endeavorers of New Haven, Connecticut, on January 11. On January 13 the constitution and by-laws of the "United Society of Christian Endeavor of Lowell" (Massachusetts) were adopted, and officers were elected.

The first number of The Golden Rule under Christian Endeavor control was issued October 7. The name was changed to "The Christian Endeavor World" November 4, 1897.

1887

The United Society of Christian Endeavor was incorporated under the laws of the Commonwealth of Massachusetts May 25.

The Christian Endeavor monogram (suggested and outlined by Rev. Howard B. Grose and perfected by F. H. C. Woolley of Medford, Mass.) was adopted by the trustees of the United Society November 8; patented March 13, 1888; a trade-mark secured on it June 19, 1892.

Suggestions for C. E. in the New Year

By Esther Holdeman

As we are at the beginning of a new year in Christian Endeavor and are not far in the new calendar year, our minds turn to expectations of greater success and to wondering what we can do to make this year better than the previous years.

Christian Endeavor can expect greater gains in this year if we as Endeavorers will all give it our help. Let us think over a few problems and their possible solutions, which will make for a bigger and better year in Christian Endeavor.

As Christian Endeavor means endeavoring for Christ, why not start out as individuals by endeavoring to win others to Christ.

As we travel along life's pathway, we must have some knowledge of the roads we are to take. God gave us the Bible. Let us take it for our guide.

Christian Endeavor is a training school for young people, preparing them to become leaders. To make it more effective along this line, plan to have more young people take charge as leaders of the meetings, and not the same persons too often. Give all a chance at the various kinds of work and at speaking in the meetings.

Do not follow the same routine of holding your meetings. Break the monotony. Varied programs hold the interest of the members. Introduce new topics occasionally and have special numbers on your programs.

Do not become selfish in your society. Ask outsiders to come in and give their opinion

on questions brought up by the topic or current news of the day.

We might well compare our society to an industrial concern in many ways to make it a better society. This is an age in which

SUGGESTIONS FOR C. E. WEEK

Sunday, January 25th, Denominational Day.

Monday, January 26th, Society Day.

Tuesday, January 27th, Long-Timer's Day.

Wednesday, January 28th, Devotional Day.

Thursday, January 29th, Devotional Day.

Friday, January 30th, Fellowship Day.

Saturday, January 31st, Junior Day.

Sunday, February 1st, Christian Endeavor Day.

Monday, February 2nd, Golden Jubilee Day.

Note: Every society will do well to carry out at least a part of the activities of this week. E. M. RIDDLE, President.

certain time to start work and a certain time to stop. Why not have a schedule for everything is run on a schedule. Factories run on schedule. Business men run their concerns on time schedules. They have a

your society? Have it start at a given time. The only way to get your people there on time is to start on time. They soon adjust themselves to being there before the meeting starts.

This does not mean that you necessarily have to close your meeting in exactly 15 minutes or forty minutes. Different programs require different durations of time. But do not allow your meeting to interfere with the other services of the church.

Every business must have some one in charge to see that everything is run smoothly. Are your officers seeing that your society is operating to the fullest its ability?

Advertising is also a big factor. Do people know there is a Christian Endeavor in your church? Let them know that there is a society and that it is working.

Cooperation is necessary in any undertaking. Are your members cooperating with the officers? Is your society cooperating with the church in its activities?

These are only a few of the many problems and suggestions for their solution. Trust that each society will endeavor to make this year the best year for Christian Endeavor.

Elkhart, Indiana.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Derne, Indiana

A Newsletter from Africa

Yaloke, November 30, 1930.

Dear Evangelist Readers:

The Lord has been good to us during the month that is past in spite of considerable fever. Dr. Gribble has had two weeks of low fever during the month, during which time, however, her temperature being normal in the forenoons, it was necessary for her to attend to the hospital work. Mr. Hathaway came down with his first fever during this term on November 18th, fourteen months after his arrival at Yaloke Station. At this writing he is still in bed, but better. We anticipate that he will be able to be up in a day or two. We are thankful that Mrs. Hathaway and Miss Patterson have been kept from fever and other serious illness. We are also thankful for the degree of health enjoyed by the native population, although the medical work during the month has been very heavy. The epidemic of rabies is almost overpast, in fact in speaking with the Administrator a few days ago we told him it was altogether past, but today a case presented itself at the hospital. During the last month we have had the heaviest medical work of the season. Two patients in the hospital have caused serious concern, one a patient gored by a buffalo, who did not come into the hospital until two weeks after his accident, and upon whom an operation was required before recovery could be complete. The doctor had to wait two weeks, however, to be strong enough to perform this operation. In spite of this month's delay the patient has been making rapid recovery from the day of the operation, for which we give praise to God. These are still difficult days in the medical work. We speak here of one point only—lack of sufficient

nurses, especially as one of the nurses is continually on furlough. In this operation case for instance, Elie had to do pre-and after sterilizing and assist with operation, while Etienne, a still young boy, gave the anesthetic. It is good to have a doctor for the boys, but the doctor who carries all the responsibility, breathes a sigh of relief when all is successfully over. Another case which causes us serious concern is one of the numerous cases in Africa of an epileptic. We usually discover and epilepsy, not through the original symptoms of the disease, but through secondary symptoms, that of burns produced by falling from the fire. Here the epileptic in Africa remains unconscious while face, hands, (less frequently the legs) are seriously burned. One such case has required a long hospitalization. The one now in the hospital recover without operation, but with permanent disfigurement. Many who come to us are saved, and thus their misfortune turned to their eternal blessing. We urge you to pray for the salvation of the people through the hospital; for an increased number of nurses, and for the supply of medicine. In every department of the hospital the missionaries are so busy and so overworked that we need your prayers for their strength and wisdom and guidance, especially in times of weakness.

On Sunday, November 2nd, the love meeting was held in the afternoon. The spirit of fellowship prevailed was a most blessed one, and all who participated. The attendance somewhat less than usual for various reasons, one of which was the absence of a large number of Christian school boys on vacation.

November 5th Mr. Hathaway took Voloungou to Iremon, to conduct two his' evangelistic meetings. He will re- Bounelli who was stationed there pre- ly and who won thirty-six converts in weeks. Voloungou will give daily gelistic teaching, shepherd the flock in village, and endeavor to win the heath- llagers to Christ. For all such efforts request prayer of the people here. May ask you to do the same? When you ve this, Voloungou may no longer be emon, but someone else will be there, e will be serving God in another place. for all the evangelists.

Sunday, November 9th, a motorcycle and at Yaloke Station (rather an un- event) carrying a messenger with an message, an important letter to be ad to the Governor at Bangui. That noon Mr. Hathaway conducted the mes- senger as far as Gazeli, hoping to overtake automobile which had been delayed at point. Failing in this, the messenger required to return to Yaloke, where he the night, leaving the next morning rather unreliable motorcycle. At the time Mr. Hathaway started on his trip ngui with the letter, reaching that at about two P. M. The trip being a trip was extremely fatiguing.

November 11th about 5 P. M. Mr. on arrived from Bellevue with Dr. e's car and Mangou, the chauffeur he had been training for her. We all nicely seated at the table (Mrs. way being a guest also) when who arrive earlier than expected from i, but Mr. Hathaway himself. He deed very weary, but yet the fellow- f the evening was enjoyed together. r three days were spent by Mr. Hath- and Mr. Sheldon repairing one of the on Saturday morning, November 15th, eldon left with the car which had repaired, for Bellevue. We have not ceived news as to his arrival.

the 14th of November our Adminis- Moasiur Lystrad, arrived at Yaloke On Sunday he was a guest at the it, attending morning service and tak- ch and dianer at the Hathaway home. Sunday school attendance on this ng (November 16th) was the largest history of Yaloke Station, being 698. rvice lasted two and one half hours al.

Sunday evening, Mr. Romeuf, an old of the Mission, arrived at Yaloke with car trouble. On Monday morn- Hathaway assisted him in the slight ions necessary and rendered him aid. Then after seeing to the neces- sary on the Station he left at 10 A. h the Administrator for Baban, the strator's means of conveyance hav- yet arrived. Mr. Hathaway returned the evening, with the fever from he is still suffering.

events occurred during the early of November. Leopards visited the and took our sheep on the morning ember 10th, shortly after Mr. Hath- left for Bangui. During the week s however, three calves had been our herds, so with the little flock uted and the herds increased we can y "the Lord gave and the Lord hath way, blessed be the name of the

On November 10th also, as though not been a sufficiently full day, a mail arrived. We certainly were to receive it, but found very little ncerning that which we so much de-

sired to know, the August Conference hap- penings. Another mail is now due at any time, and we hope for fuller news.

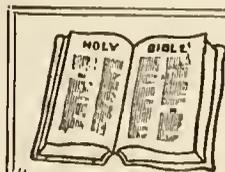
On November 18th three of our boys who had been out on a month's preaching trip, returned to Yaloke. They had had serious trials en route, one of them being sick unto death, another having been punished for in- correct demeanor before the Administrator of another Poste. The third suffered only with the others, showing himself strong and true throughout, preaching everywhere they went, as indeed did all three when free to do so. The one who was sick, (though faulty and imperfect as we all are) gives a wonderful testimony concerning God's power to heal. Stricken with a peculiar and serious disease which usually requires surgical interference, he tells the following story: "I lay down upon my mat in the lit- tle hut which had been built by an evange- list at Bozoum, and committed myself to God. Jean cared for me in giving me food, but there was no one to give me medicine. Madame Foster visited Bozoum and she told Mademoiselle Myers about my need. Mad-emoiselle Myers sent me a bottle of medi- cine, but alas it was spilled on the way, and so you see," he added simply, "God alone healed me, not even using medicine. God is wonderful! I know him better than I did when I left." This boy has been named after our beloved brother, Allen Bennett.

May it be that his life, frail, like the mis- sionary's whose name he has chosen, may yet be spared to carry out the work of evangelization, so much upon both of their hearts. Healed though he was by the hand of God direct, in a marvelous manner, he has not thereby become a "crank" in refus- ing to take medicine, or to visit the hospi- tal dispensary that his recovery might be complete and his strength fully restored. In their simple faith the natives teach us many lessons. They do not dictate to God wheth- er he shall work with or without means, but accept either method or both, with like sim- plicity.

On the day following the return of these three boys, three younger boys left Yaloke Station for a month's vacation. It is too soon to write their history. We trust that they too will be used in preaching the Word enroute to and at their destination.

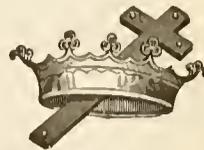
We will now close this epistle of the month's happenings, praising God that he has been close to us all, and desiring to walk even more closely to him in the month that is to come, whether as missionaries or as native Christians. May this be your ex- perience too, dear readers, that you shall turn from this page, humble though it be, to serve your Master with a better, clearer vision and with a simpler, purer walk.

Faithfully yours,
FLORENCE N. GRIBBLE.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



NEWS OF THE COLLEGE

I have just returned from attending the meeting of the Association of American Colleges held at Indianapolis. There are nearly five hundred college members of this association; hence it brought together men from all parts of the country.

It is not a standardizing association, and yet there are some requirements for admis- sion and every year some institutions apply which are not admitted.

It has several projects under way all the time, just now it is the matter of improv- ing college teaching. If I can judge the movement aright, I should say that it, with all other educational associations, has no notion of backtracking, as I noted in these columns before. They are planning for the future, and a very long one at that.

Some of the speakers thought that the Arts colleges of America were the seat and repository of genuine culture and would continue as such. All the papers dealt, of course, with educational and intellectual problems. Nothing was said about the so- called general unrest nor the financial de- pression but there was a constant drive to better the educational forces in America. It would seem from this and other such gath- erings that the goals of education lie ahead and when we reach one we constantly put up another farther ahead.

WHICH MEANS THAT ASHLAND MUST HAVE A PROGRAM FAR INTO THE FUTURE, and that this program must accord with the best in education.

The first semester ends this week. The second begins February 2d.

I am expecting a native Porto Rican here for Spanish this coming semester, Miss Es-

ther Diaz. She sails the 28th according to a recent cable.

The Glee Clubs are well organized and trained and I hope that the churches which are being approached for dates will find it possible to take them.

EDWIN E. JACOBS.

ROANN, INDIANA

The Roann church observed its fall com- munion on November 10th and the meeting was well attended. The attendance at Sun- day school has kept up well and the chil- dren's division especially has been growing. The need for more chairs in the basement has been talked about for some time, final- ly it was decided at a cabinet meeting that this should not be delayed any longer. The different adult classes wanted to help in paying for the chairs, so it was decided that the classes cooperate and serve a chick- en supper in one of the empty business rooms down town and the proceeds go to- wards paying for the chairs.

The time was set for New Year's Eve, between the hours of 5 and 7 and it was planned that the regular quarterly business meeting, followed by a watch meeting, be held at the church after the supper hour. The supper was well patronized. At 8:30 the business meeting was called to order by Rev. G. L. Maus and the reading of the minutes and various reports were given. Following this an entertainment was fur- nished by the different classes of the Sun- day school including readings, playlets, pan- tomimes, etc. This was followed by a devo- tional exercise which lasted until the bells tolled the passing out of the old year and the coming in of the New.

It had been previously announced that the

revival meeting would be held in January beginning the eleventh, but the date was changed to the fourth.

This was the fourth successive evangelistic campaign Rev. G. L. Maus has held in the Roann church. He and his wife have won the respect and confidence of the people in the town and community as well as in the church and this meeting was looked forward to with great interest. They did not need to feel that they were entering into this campaign alone as there was a loyal band of church workers praying for this meeting weeks before it began and during the two weeks at 12 o'clock noon the church bell sounded its silvery notes through the air reminding all the Christian folk of town and community of the time that had been set for united prayer. Rev. Maus had the cooperation of the other churches and the school as well. The High School students coming in a body twice during the meeting accompanied by the teachers.

The attendance was splendid from the beginning until the close. The average attendance of the Sunday school for the three Sundays was 207. Rev. G. L. Maus is deeply spiritual and delivered his inspiring messages from the word of God, clear and forceful, so they could be understood by both old and young. The people enjoy listening to him because they know he preaches the Gospel, the only thing that can satisfy the heart hunger of the world, and does not try to entertain with the "isms" and false doctrines of Modern Times.

The church was fortunate in securing the services of Rev. Harry Richer and wife of Peru to direct the song service. They are certainly consecrated workers and their influence added much to the success of the meeting. On the second Sunday, January 11, Mr. Nelson House of Royal Center was present and assisted Rev. Richer in the song devotions. They sang three selections, that were greatly appreciated by the audience which packed the house, "The City Unseen," "I am Happy in Him," and "Where We Never Grow Old." Rev. Richer then sang in keeping with the subject of the sermon, "The Holy City," which was very impressive.

The pastor delivered a soul stirring message, which sank deep into the hearts of the people. The Holy Spirit manifested itself in a mighty way during this campaign and we give the Heavenly Father praise and honor for the blessings received. There were 19 that heard and answered the Saviour's call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). There were two who came by letter, making 21 accessions in all.

Another Spiritual feast in store for the church is the coming of Dr. Yoder on January 30. It is through the planning of Mrs. G. L. Maus that the W. M. S. will be privileged to hear Dr. Yoder at this time. Remember this church in your petitions to the Throne of God.

MRS. CLYDE KAGER,
Corresponding Secretary.

RITTMAN, OHIO

Sunday morning, January 11, 1931, was a day of rejoicing at the First Brethren church at Rittman, Ohio, when the mortgage on the church building was burned. We had the pleasure of having as a special speaker for this occasion Brother George S. Baer of Ashland, who gave us a splendid address.

This service was one to which we all

look forward to. For well we know we can not remain at one point for long; we must either advance or fall back. This is true in regard to our interests as a church body as well as individuals, so this was indeed a time of praise and thanksgiving to our Heavenly Father for he has so abundantly blessed us.

The present business depression has not effected us a great deal, as work at Rittman has been good in comparison to other places. Practically all our members have had steady work, thus enabling us to meet our obligations.

It has been seven years since the church at Rittman was dedicated. The debt at that time was approximately \$3,000. The writer cannot make a report as to the membership at that time, but at the present we have 100 names on our record, with three awaiting baptism. These three, two young men, and one young lady having expressed a desire to unite with us the past week. Of this number 39 have been taken into fellowship within the past 3 years. Since September 1, 1930, nine persons have identified themselves with this church by baptism and 3 by letter, besides, of course, the three previously mentioned.

Thus we can see that we have advanced not only materially, but, better still, we have advanced spiritually, which is after all, our chief work—to bring men and women to Jesus Christ.

Another thing for which we are thankful is that the members, for the most part, are active and faithful. We have only a few persons on our record who cannot be found at practically every church service. Our prayer meeting attendance ranges from 25 to 40. Our Sunday school attendance has increased considerably within the past year, and we have started the new year off with a bang, the attendance having climbed well over the 100 mark every Sunday thus far. Much of this success we contribute to our leader, Rev. Everete Niswonger and his wife. We feel that God has blessed us tremendously in sending them into our midst. Rev. Niswonger never fails to preach the Word, and make it clear to his listeners, and we are eager for the knowledge which God continues to give us through the lips of this splendid young man. Words fail to express our regard for him, but it is our sincere desire that he may continue with us.

We are planning to hold our revival services in a few months with Rev. Barnard of Dayton as evangelist. We are looking forward to this with interest, and have resolved within our hearts to work and pray to make this revival the greatest in the history of our church. We have a large field in which to labor, so we ask an interest in your prayers, that we as Christians may live lives above reproach, that we may go forward and bring men and women into the saving grace of Jesus Christ, that our little church may be a beacon to lost sinners in our community, and that there, they may find peace unto their souls, through the great Redeemer of all. We pray God's blessings upon the Brethren throughout our country. May we all unite, to work harder and more faithfully in the year ahead of us than we have in the past.

MRS. LLOYD HOOVER,
Corresponding Secretary.

GRAVELTON, INDIANA

There is a spot in Northern Indiana that maintains a fine Brethren constituency whose loyalty to the Brethren church and the teaching of God's Word is commendable.

For years this faithful group has kept active and active W. M. S. and Sunday school. They seem like one big family, each interested in the other and striving to bind the tie which solidifies in Christian unity.

This group has given to the Church of active minister and a lady of distinct who is the wife of a Y. M. C. A. officer. Let us name this group of persons: Rev. F. Stuckman, Goshen, Indiana; Rev. C. Stewart, Bryan, Ohio; Rev. Roy Braubach, of Southern Indiana; Rev. E. Keck, New Enterprise, Pa. The lady is May Nish of Massillon, Ohio. These people are well known and they all came from this faithful group of loyal, lovable Brethren.

This church which is but four and a half miles from Nappanee, Indiana, has Sunday school attendance each Sunday from 65 to 80. In fact, for the last years Sunday school is all they have had the way of service. The hardship of the group is the same as in so many places, the financing of a preacher. Despite that discouraging feature these people on and because of their loyalty I feel should receive some recognition through the Evangelist.

This noble group of loyal Brethren called the writer to hold them a meeting during the first two weeks of January. I, with my wife leading the music and with the support of some of the Brethren of Nappanee plus the splendid support of the Gravelton church and community, won victory for the Master, and this loyal band had the pleasure of seeing nine individuals added to the church.

This congregation appreciated the music of Mrs. Owen—and she is a splendid musician—and had charge of the music—because she presented her with a gift of \$30.00. The amount they gave the evangelist was surprising and that satisfies me.

Thus we are all happy amid the worst of the depression. There is no slackness with us. He works, we work, and the natural takes place. He says through Christ, "I will first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Once again, he used us and blessed Gravelton, Indiana. We thank him for the opportunity.

BENJ. F. OWEN

Nappanee, Indiana.

THE PASTOR'S REPORT OF RITTMAN

Sunday, January 11, the Rittman church held a special service of thanksgiving due to the paying off of the church mortgage.

Professor Mason of Ashland, who is a member of the Rittman church, burned the mortgage in the church, after a pointed talk. Professor Mason, along with Christian Hilty, and Dr. Baer were the signers of the mortgage.

Dr. Baer brought us a message of thanksgiving and encouragement. His message was just what we needed, and if carried out will mean good success in the future.

In the last several weeks we have received seven accessions to the church. We invite your prayers that God may continue to bless us.

EVERETT NISWONGER, P.

GOSHEN, INDIANA

Our work began with the usual autumn season, following our home service. Brother McClain was on that day and rendered valuable service. Our people liked very much his preaching. We are looking forward to his future

That day and its sacrifices made it possible for us to meet our annual payments without indebtedness. Our people did a great deal of work in this, and met the issue bravely. It goes without saying that this was a supreme effort for us at this time, and that greatly our giving to other causes. Unfortunately that we must be so self-reliant, but it seems next to impossible to do adequately for such a congregation, without going heavily in debt, and without entering some kind of a financial depression.

Following our meeting with Brother Grist Lanark, we passed through the usual Christmas activities, all a credit to those who took an active part, and a great inspiration to the church in general. Immediately following the beginning of the new year we began a two weeks' revival under the leadership of Brother Grisso, carrying out a program whereby we exchanged such services, but at the usual expense of getting in an outside helper. To say that our meeting was a success was putting it mildly. We had the largest crowds we have had since we moved into the new building three years ago. Folks came the first night, and hundreds continued to come, many never missing a service. I do not remember of ever entering into a revival, where the revival spirit came so fully. Folks are thinking about the revival, great numbers of them are doing it, and personally believe that every church can have a good meeting, who will work to that end. I have never seen people more humorous or the Gospel. To say that Brother Grisso preached with plainness and power is an exaggeration. His part was most ably and fully done. His ministry among us was very satisfying.

A special delegation came from Naperville with their men's chorus, also from Elkhart. Elkhart came with a hundred members on one evening. The Church of the Brethren in Goshen was on hand one evening with a very large group to swell the audience. We returned the next evening during their meeting. Twenty-five came forward during the two weeks. Many folks will add much strength to our church. Twenty have already been baptized and taken into the church, and ere the week the rest will have been baptized. We had a revival in the church that speaks for the thoroughness of the work done. Brother Grisso has special talents as an evangelist, and I am sure his church will be glad to spare him often in such work.

H. F. STUCKMAN, Pastor.

REVIVAL AT GOSHEN, INDIANA

On New Year's Day, January fourth, found the Brethren at Goshen, Indiana, to begin an evangelistic meeting with Brother H. F. Stuckman and his ologod church. This was a great opportunity of viewing the new church and conducting an evangelistic meeting in the city of Goshen, although the revival part of our ministry has been in Indiana. It was a privilege every one of which I enjoyed, to work with the church, and with a pastor who is so warmly loved and respected by his people.

The meetings advanced without a single setback to mar or detract. No one found fault with the weather, for it was great for the winter season. No one criticized the pastor for what he preached or did not preach, nor for the length of his sermons, nor the manner of presenting them. Such a front always means victory. And the

absence of it will set any preacher to beating the air over empty pews. In all our preaching we attempted to set forth clearly the doctrines of the church, especially the "first principles" of our faith. The folks were hungry for the Word and great crowds came from night to night and a deep genuine interest was maintained from the first to the last service. There were twenty-four who responded to the invitation to accept Christ or to identify themselves with his church.

The pastor and evangelist were aided by a goodly number of praying men and women and those who know how to win souls for Christ. All such is imperative in successful evangelism. Then again, we were encouraged by the presence of the Brethren from nearby churches. Brother W. I. Duker and one hundred fifty came one evening from Elkhart. The Nappanee Men's chorus added to the service one night. Brother Leatherman and Brother Edgar Duker with a group from South Bend aided us with their presence. The Church of the Brethren pastor at Goshen with a hundred of his people furnished us with as many listeners on a Monday evening. Dr. G. W. Rench was present on several occasions to see if some one of his "spiritual sons" was still "in the faith."

We were asked to give our new chart lecture, "God's Redemption Plan" at the college chapel. This we did, and the message and the messenger were kindly received by both faculty and students.

We shall not soon forget the days of fellowship and labor with the Goshen church and their pastor, with whom to associate is indeed a joy and a pleasure. To say the least, Goshen is a great church. Here is to be found some of the Lord's choicest men and women. May God bless them and keep them true to him and his Word in these days.

Lanark, Illinois

Just a word from home. We are happy to announce that the Lord's work is prospering and moving forward in Lanark. Our reports show a splendid gain over the preceding year. The church is finding its own in the matter of giving. Our finances are in a splendid condition. Peace and harmony prevail, there is "not a ripple upon the water," and we launch into the work of the new year with faith and hope to make it a great year of victory for Christ and his Church.

During my recent absence the pulpit was supplied by Rev. Chas. Delp, a local Church of the Brethren minister and Dr. C. F. Yoder. The church is highly appreciative of the messages brought by these brethren.

C. C. GRISSO.

ELKHART, INDIANA

Just a line. Our people are going forward with the work at Elkhart in the same spirit of loyalty that has ever characterized their work.

They are ever putting the things that may seem difficult, across in a most wonderful way, because of united effort, and blessings follow.

Dr. Bame will be with us again, February 1 in an intensive revival service.

We experienced a great revival a year ago with him. By prayers and united efforts even greater results may be experienced this year.

MRS. EDNA NICHOLAS.

PENNSYLVANIA DISTRICT

By Willis E. Ronk

(Continued from last week)

I have no notion of dictating to the Brethren Church what she shall believe, or to the ministers what they shall preach; but IF WE TAKE OUR PLEA SERIOUSLY, I see no reason why Brethren preachers in the course of a year's sermons, should not preach on such great themes as, "The Being or Personality of God," "The Person of Jesus Christ, his Incarnation or Deity or Virgin Birth," "His Finished Work," "The Atonement," "The Holy Spirit" and the "Second Coming," and others.

I trust that I have been sufficiently clear cut in the foregoing statements, that I will not be misunderstood in the next statement. We have claimed and do claim to be a Whole Gospel people; and frequently we have preached Baptism and Feetwashing as the Whole Gospel. We may not have believed that this was the Whole Gospel, but our preaching has many times left that impression on outsiders. Consequently they have rightly charged us with inconsistency. There is just as much danger that we shall emphasize some other belief or beliefs, as the Incarnation, or the Deity, or the Virgin Birth, or the Second Coming to the neglect of other doctrines, and that again we shall appear inconsistent. I am not pleading for any one of our doctrines today, but that we shall believe and teach them all,—that we shall consistently claim to be a whole Gospel people.

But where shall one leave off with a discussion of Doctrines and begin with the Practice of the Church? Belief and Practice are so closely related that it is difficult to draw accurately a line of demarcation. I realize that under the head of Doctrine, I have been discussing some practices; but under the head of Practices, I have something different in mind.

I have a very good ministerial friend in another denomination, who is a fundamentalist. When it came time for him to appear before the Ministerial Examining Board of his church, he was puzzled. The Board was made up of Modernists. When the day arrived and he was questioned concerning his Theology, he replied, "In Doctrine I am a Fundamentalist and in living I am a Modernist." As I know him, he told the truth; and that truth precisely illustrates what I want to say. There is many a so called Fundamentalist today, in belief, who is a Modernist in practice. I think it is equally true that there are those who claim to be Modernist in belief who are CONSERVATIVE in Practice.

I am always interested in noticing the various shades of religious belief among those I meet; but I have a far greater interest in noticing these shades of belief in connection with every day living. As a matter of fact deep seated belief does affect life; as one can easily see, when he meets those who are liberal in Theology and equally conservative in living. One is much gratified to find a liberal in Theology, who is conservative in every day living; but it is a real disappointment to find a Fundamentalist in Theology and his life making a lie of his profession. That there are many of this type, I presume no one would undertake to dispute. While this is a general condition affecting all denominations, it would hardly be necessary for us to go away from home to find examples. Anyone who is at all familiar with conditions in the Brethren

Church knows well, that in many of our congregations there are members, who profess to be whole Bible people, and in spite of this profession are guilty of some of the grosser forms of immorality. And to our shame be it said, that we have had ministers who have been equally guilty. And what shall we say of divorce? We have many churches in which there are many divorced couples, and a preacher hardly dares to speak any word of warning or condemnation. The voice of laity and ministry alike should be heard in opposition to the increase of divorce.

There is another historic tenant of our faith—non-swearing. What is happening to it? There is a tremendous increase of swearing not only in the world but among Brethren people. I know Brethren, both men and women who are guilty of swearing, not once but who habitually do so, and thus bring discredit upon their profession. Closely allied to swearing, and just as serious a matter is the telling of obscene stories. I am sorry that there are even ministers of the church who are guilty, and who ought to be warned. This practice can be condemned on more than one ground, if necessary, but suffice it to say, "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

There is one more thing which I would prefer to pass over, but which ought to be said, and that is in reference to honesty. Honesty of Church and honesty of preacher. In the first place, a Church which pits preacher against preacher in attempting to hire as cheaply as possible, is resorting to a questionable practice which frequently results in much grief, and when a church hires a man for a salary on which she knows he cannot live, is only inviting said pastor to leave without paying his debts. I have known of churches which failed to pay their pastor's salary, and then complained because he did not pay his debts. Some churches have been so dishonest as to permit their pastors to leave without paying his salary, and never paying the salary. I do not believe that any church which resorts to such methods will ever be blessed of the Lord in her work. Do you? It is equally true that no minister has a right to hire to a church for a salary, when he knows he cannot live on it. But if he does, he is not relieved of the obligation to pay all bills. A man who does not pay his bills is dishonest, whether of the ministry or laity. There are Brethren ministers who are guilty in this respect. I hope that there are none in this Conference. I trust that I will be pardoned for mentioning these specific things, which should have no place among us, by way of illustration of the statement that, by our lives we are sometimes making a lie of our profession. We must be whole Gospel in both BELIEF and PRACTICE.

In the mind of the speaker, the greatest need of the Church of today, is the need of Spiritual Culture, or the development of the Spiritual Life. There is always the need of a sound Theology, and we have such a Theology. But to make Theology vital, we must have the dynamic of Spiritual lives. We need consistency of Doctrine and of living; but the vital force making for consistency is Spirituality. But what is Spirituality? It is first of all based upon a true vision of God. We are living in a day, when emphasis is being placed upon "Natural Law," upon a world of "fixed causes

moving of necessity." In the process God has been gradually taken from the center of things and from his throne. A vision of God means in seeing him with power "high and lifted up." It means seeing his righteousness and Holiness. The vision likewise implies that man sees himself as most unworthy in God's sight. Spirituality means the implanting of the true life within, through the New Birth. With too many people, the Christian life stops here. But there is the constant need of a new vision, first of God and then of self. This vision comes through the reading of God's Word, and its illumination by the Holy Spirit; through meditation and prayer; and by the giving of the life to be used as God wills. He who follows this rule will grow as the lily of the field, and as unobtrusively spread his fragrance.

Where there is a Spiritual Vision man will bear witness to that vision. I am firmly convinced that if we will make our chief task for the coming year, the deepening of our spiritual life, and that of the whole Church, many of our problems will find their solution. One of our greatest external problems, and of all churches for that matter,—is the great unrest which is eating away the heart of the Church, of both laity and ministry. This state portrays a lack of faith and confidence in God. We need a new vision of God and a new baptism of the Holy Spirit. We can have both if we so desire.

A new vision of God and a new trust in him will remake the life of our Church. It will lead to greater fervor in witnessing. This will result in a new revival in our churches and a new missionary zeal. It will make for clean living and a clear testimony,—a testimony of a WHOLE GOSPEL PEOPLE to the WHOLE GOSPEL,—to its power to save and to keep saved.

In concluding this message, I would desire that any words which might seem harsh, might have their harshness removed, by the assurance that they have been spoken only out of a heart of love, and from a sincere desire to help.

In keeping with this message, I recommend,—

1. That in Doctrine, we remember that we are a WHOLE GOSPEL people, and that we emphasize, without fear or favor, the WHOLE GOSPEL.

2. That we emphasize as never before, the importance of Spiritual Culture,—and hence clean living.

3. That Evangelism and Missionary enterprises be promoted in the churches, not through external methods; but by the out workings of the Holy Spirit in our lives.

4. That as true Gospel people, we emphasize the Stewardship of life and of money.

In the Fear of God, and under the Leadership of the Holy Spirit, may we carry on the work of this Conference, and plan for the future of the churches.

Meyersdale, Pennsylvania.

Sunday School Notes

(Continued from page 11)

maintain a spirit of love and peace and not one of hate and conflict. He is to overcome evil with God, as Paul admonishes the Romans (Rom. 12:21). In your effort to practice this principle, just remember: (1) To fight evil with evil to make two wrongs instead of one, thus increasing evil, both in

the other person and in one's own self. meet evil with evil is to inflame the hate and excite the passions of the man doing the first wrong and the spirit of vengeance brings out the evil side of the man who wronged.

(2) Like encourages like; fire kindles fire. The tendency of good is to awaken good and the person who does good to one who has done him evil is likely not merely put him to shame, but to stir up in him a heart a desire to rise to a higher plane of living. Many a time the sincere Christian will find that his suffering evil instead retaliating will touch the heart of the one.

(3) If the evil one is not overcome by good, yet the good is increased and strengthened by the effort, and therefore the portion of good to the evil is increased. Love becomes stronger and more abundant every time it exercises itself toward evil. It conquers; it conquers in the soul of one who shows love instead of hate. A victory is worth all it costs.

Three of the world's famed physicists Nobel prize winners, are to meet at the California Institute of Technology in Pasadena for a scientific interview—Dr. Albert Einstein from Germany, Dr. Albert Michelson on leave of absence from the University of Chicago, and Dr. Robert Millikan, head of the California Institute of Technology. Dr. Michelson will perform experiments with a vacuum tube a mile long to reckon speed at which light travels. Dr. Einstein is interested in exact measurement of light's speed because of its bearing on theories of the curvature and limitation of space.

OUR READERS' FORUM

ON MERGING OUR PUBLICATIONS

Dear Brother Baer:

To be sure I wasn't asked to express opinion, but feel sure you will pardon my liberty. Your paragraph about the Messenger interested me greatly, for I had obtained the very idea that has been discussed of much wherever I have been and our publications have been discussed. The only one now is, only the ones interested even in the Missionary news—the ones that need it most, and the inspiration it can never get to read any of it. We think should be one church paper and that contain all home and foreign missionary—making the Brethren Evangelist and better and of course charge more for it. That way all would get the Missionary news who are not at all interested in that line. Hope the idea can be carried out. It is fine.

Sincerely,
MRS. W. M. LYNCH

ANNOUNCEMENTS

FOR BRETHERN HOME SUPPORT

Send all money for the Brethren Home Support to Cecil Hendrix, Treasurer, Flora, Indiana.

FOR SUPERANNUATED MINISTERS' FUND

All money for the Superannuated Ministers' Fund is to be sent to Rev. G. L. Secretary, Roann, Indiana.

Mrs. Herman Varner, Oct.-30-31
Conemaugh, Pa.
RFD 1.

Vol. LIII
Number 6

February 7
1931

THE BRETHREN EVANGELIST

DAVIES CORNER DRUG STORE
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SOUTH FORK, PA.

BENEVOLENCE DAY OFFERING

To be taken on Sunday, February 22

EVERY CHURCH AND EVERY MEMBER

are urged to make a generous offering

The Superannuated Ministers' Fund
And The Brethren's Home

THE DIVINE CHALLENGE

But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel.—I Timothy 5:8.

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Guller

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Signs of the Times

by
Alva J. McClain

INTELLECTUALISM is not Enough.

The modern triumphs of the human mind have been so amazing that many are feeling that nothing is impossible, that we need no other God than this. Intellectualism has become the ruling spirit of the times. Man feels that in the released activity of the intellect he has at last become the "Master of his fate and the Captain of his soul."

I have no desire to depreciate the value of intellectualism, but the verdict of history shows that intellectualism alone is cold and barren, utterly unable to sustain the human spirit. In proof, I submit the following testimonies from famous men who tried it.

KANT'S Testimony

"I would never live my life over again at any price."

VOLTAIRE'S Testimony

"Strike out a few sages, and the crowd of human beings is nothing but a horrible assemblage of unfortunate criminals, and the globe contains nothing but corpses. I tremble to have to complain once more of the Being of beings, in casting an attentive eye over this terrible picture. I wish I had never been born."

GOETHE'S Testimony

"I have ever been esteemed one of fortune's chiefest favorites; nor will I complain or find fault with the course my life has taken. Yet truly there has been nothing but toil and care; and I may say that in all my seventy-five years I have never had a month of genuine comfort. It has been the perpetual rolling of a stone which I have always had to raise anew." ... "Men will become more clever and more acute, but not better, happier, and stronger in action, or at least only at epochs. I foresee the time when God will have no more joy in them, but will break up everything for a renewed creation."

PROFESSOR CLIFFORD'S Testimony

"It cannot be doubted that the theistic belief is a comfort to those who hold it, and that the loss of it is a very painful loss. It cannot be doubted, at least by many of us in this generation, who either profess it now, or have received it in our childhood, and have parted from it since with such searching trouble as only cradle-faiths can cause. We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead."

RENAN'S Testimony

"To sum up: if, through the constant labor of the nineteenth century, the knowledge of facts has considerably increased, the destiny of mankind has, on the other hand, become more obscure than ever. The serious thing is that we fail to perceive a means of providing humanity in the future with a catechism that will be acceptable henceforth, except on the condition of re-

turning to a state of credulity. Hence it is possible that the ruin of idealistic beliefs may be fated to follow hard upon the ruin of supernatural beliefs, and that the real abasement of the morality of humanity will date from the day it has seen the reality of things. ... Candidly speaking, I fail to see how, without the ancient dreams, the foundations of a happy and noble life are to be relaid."

ROMANE'S Testimony

"Forasmuch," this writer says, "as I am far from being able to agree with those who affirm that the twilight doctrine of 'the new faith' is a desirable substitute for the waning splendour of 'the old,' I am not ashamed to confess that, with this virtual negation of God, the universe to me has lost its soul of loveliness; and although from henceforth the precept 'to work while it is day' will doubtless but gain an intensified force from the terribly intensified meaning of the words, 'The night cometh when no man can work,' yet, when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as I now find it, as such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible. For, whether it be due to my intelligence not being sufficiently advanced to meet the requirements of the age, or whether it be due to the memory of those sacred associations which, to me at least, were the sweetest that life has given, I cannot but feel that for me, and for others who think as I do, there is a dreadful truth in those words of Hamilton,—philosophy having become a meditation, not merely of death, but of annihilation, the precept know thyself has become transformed into the terrible oracle to Oedipus, 'Mayest thou never know the truth of what thou art.'"

THEODORE JOUFFROY'S Testimony

"Never shall I forget the December evening when the veil which hid my unbelief from mine own eyes was torn away. ... The hours of the night glided away, and I perceived it not; I anxiously followed my thought, which descended step by step to the bottom of my consciousness, and dissipating, one after another, all the illusions which till then had hid them from my view, rendered its subterfuges more and more visible to me. In vain I clung to my last beliefs, as a shipwrecked sailor to the fragments of his ship; in vain, terrified by the unknown waste in which I was about to float, I threw myself back once more upon my childhood, my family, my country, all that was dear and sacred to me; the inflexible current of my thought was the stronger; parents, family, memories, beliefs—it forced me to leave all. This examination became more obstinate and more severe as it approached the end; nor did it stop till the end was reached. I knew then that at the bottom of myself there was nothing left standing, that all I had believed about myself, about God, and about my destiny in this life and in that to come, I now believed no more. This moment was frightful; and when, towards morning, I threw myself exhausted upon my bed, it seemed to me as if I could feel my former life, so cheerful and complete, die away, and before me there opened up another life, dark and dispeopled, where henceforth I was to live alone, alone with my fatal thought which had just ex-

iled me thither, and which I was tempted to curse."

PROFESSOR HUXLEY'S Testimony

"I know," he says, "no study which is unutterable saddening as that of the evolution of humanity, as it is set forth in the annals of history. Out of the darkness prehistoric ages man emerges with the marks of his lowly origin strong upon him. He is a brute, only more intelligent than the other brutes; a blind prey to impulses which as often as not lead him to destruction; a victim to endless illusions, which make his mental existence a terror and burden, and fill his physical life with barren toil and battle. He attains a certain degree of physical comfort, and develops more or less workable theory of life, in such favorable situations as the plains of Mesopotamia or of Egypt, and then, for thousands and thousands of years, struggles with varying fortunes, attended by infinite wickness, bloodshed, and misery, to maintain himself at this point against the greed and ambition of his fellowmen. He makes a point of killing and otherwise persecuting all those who first try to get him to move on; and when he has moved on a step for which he is justly punished, he selfishly confers post-mortem deification on his victims. He exactly repeats the process with all who want to move a step yet further. And the best men of the best epoch are simply those who make the fewest blunders, and commit the fewest sins."

THE Final Word is Christ's

All these great thinkers whose testimonies have been quoted found no permanent resting place in Intellectualism. The end of mere intellectualism is pessimism, cynical world-weariness, and hopelessness.

The Word of Christ still stands: "Without Me ye can do nothing." "Come unto me, and ye that labor and are heavy laden, and I will give you rest."

A plant with flowers but no leaves, that lives by tapping the roots of other plants has been rediscovered in the desert near the California-Mexico boundary. The thick, fleshy root of this plant is good for human food. The original discoverers, eighty years ago, found the Papago Indians using it for food.

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Some Emphases of the Ohio Pastors' Convention

The Ohio Pastors' Convention has for twelve years held the spot of interest in interdenominational ministerial cooperation for mutual helpfulness. Ministers representing practically all the Protestant churches of Ohio have been meeting for a four-day convention once a year, when the many and varied problems that confront themselves to the work of the pastor are discussed in open assembly and when some of the outstanding religious leaders of the country bring messages of instruction and inspiration. It is no accident that this unique institution, for the idea has met with such favor that it has spread into other states, where similar conventions have been arranged. But the Ohio Pastors' Convention is still the biggest and most outstanding event of its kind—biggest in attendance and in the number of outstanding speakers it imports, and is studied as a pattern for other such gatherings.

In principle it is nothing more than a local pastors' meeting—as almost every Brethren minister participates in—on a large scale, attendance being wholly an individual affair, each attending minister being charged an enrollment fee of three dollars, with the expense of the convention is defrayed. Among so large a body of ministers there are a number of different interests that are dominant, and so the convention has each year a number of different commissions or committees meeting simultaneously for part of each day, and in which different kinds of church problems are discussed.

This year the convention theme being "The Technique of an Efficient Minister," there were nine different commissions or discussion groups, studying the different phases of the pastor's task. On which the writer was able to gather data were the following:

The Minister as a Preacher. There was general agreement among the ministers in this group that preaching was the primary duty of the preacher, and while different notes as to the message sounded, the vast majority were agreed that the greatest challenge was still to challenge the world with the simple Gospel of Jesus Christ. Many suggestions were offered for making preaching more effective, but most fundamental of all seemed to be a deeper and ever growing spiritual experience on the part of the minister.

The Minister as a Pastor. Dr. John Timothy Stone insisted that the pastor ought to be continually busy among his people, not preaching nor making fashionable calls, but seeking to win men to Christ and to set them to work for Christ. He said every pastor should find the time to meet men where they are to be found if he will do his work and be prompt, brief and in earnest. "The laziest pastor and the laziest minister," he declared, "is he who is so busy with what he wants to do that he has no time to do what he ought to do."

The Minister as an Administrator. The pastor was looked upon as the inspiring and guiding factor in determining the local church program, but it must be formed, as it must be carried out, in cooperation with the best lay leadership of his congregation. Dr. Poling stated that the church was the greatest, the biggest business in all the world and that it was administered more wisely and efficiently than any other, and with less failures than any other business.

The Minister as an Educator. Teaching is part of the minister's task and every minister must not only get himself prepared, but keep himself informed and prepared for the task of a religious educator. The educational program of the church, it was pointed out, must have in mind leading the individual to a decision for the Christian life and contributing to Christian character. The minister should not merely seek to educate the young for church membership but should educate them in church attendance by some means, some form of the Junior church being recommended, also for Choirs, Junior sermons, and other special features.

(5) **The Minister as a Student of Present Day Problems.** The minister should seek to keep abreast of present day problems, but should not set himself up as an authority on all. However, wherever sin and injustice and socially deteriorating agencies and influences prevail, his voice should not be silent nor his attitude uncertain. He should meet the enemies of Christianity in a Christian way and constructively, but with positive, unquestioned opposition. The problems that rise out of human greed must be met courageously by the gospel message, declared Dr. Ralph Cushman. "Millions in every land are demanding that property and wealth be dedicated to service and humanity." The solution to the problem, he said was to preach stewardship. "If we could only preach stewardship for one generation, the wealth of the next generation would be Christianized." And, that it is important that such a note be sounded by the ministry can be judged from the fact that sixty per cent of the wealth of the world is in the hands of one per cent of the population. Stewardship must be applied to every life he said, but particularly if rulers and capitalists cannot be made to recognize their stewardship and that wealth ought to be dedicated to the good of all, there is no hope for the world. "Either radical socialism or Christian stewardship must prevail."

In many ways there was stressed the importance of taking the Gospel message seriously and endeavoring to bring it into practice both by precept and example. Dr. Cushman quoted the remarkable Butler statement that, "There are plenty of people who would be equally horrified at seeing the Christian religion doubted or at seeing it practiced." We profess to believe it; let us also practice it.

Tell Them What the Saloon Was

The young people under twenty do not know what the old legalized saloon was, and so cannot understand why it is that the church has been so bitterly opposed to it and why the Prohibition forces are appealing so strongly to them to take their stand against it. We must tell them as faithfully as we can what the saloon really was.

We must tell them that the saloon was one of the greatest social evils that ever afflicted mankind. We must tell them that it was the breeder of all sorts of vice, crime and corruption. We must tell them that the saloon produced (and for a price the government gave permission to produce) poverty, profligacy, misery, disease and death. Let us be really frank and tell them that by our public policy we helped to transform men made in the image of God into children of the devil, and young people rich in possibilities and full of hope into felons, harlots, paupers, madmen and murderers.

And tell them that for a hundred years every conceivable effort was made to regulate it, to control it and to eliminate some of its most conspicuous evils, but that this long and varied experience with it had proven to the American people that the saloon was an outlaw by nature, that it would not obey the law and could not be controlled, and that it could not be separated from its evils. Finally after remarkable patience and long suffering the public became convinced that the only way to deal with the saloon was to destroy it. That is why we have Prohibition and why we must keep it.

EDITORIAL REVIEW

A church just wrote asking for an extension of time for gathering in a sheaf of new subscriptions at the \$1.35 rate. We promptly granted the request. We will accommodate others yet, if they will write us.

A list of twenty-eight new subscriptions was just received from the Second church of Long Beach, California. Thank you, good

Brethren. We now have a very fine roll of papers going to the city of Long Beach, and we appreciate the loyalty of these two churches.

The announcement just reached the Editor's desk of the arrival in the home of Rev. and Mrs. J. L. Gingrich, Johnstown, Pennsylvania, of a baby girl, named Doris Elaine. She put in her appearance on January 30th, 1931. The father and mother, of course, are happy and we congratulate them on this blessing of God bestowed upon their home.

In a letter from Brother W. I. Duker, pastor at Elkhart, Indiana, we learn that the splendid choir of the Elkhart church broadcasted a program on Sunday evening, January 25th, from 6 to 6:30 over W O W O, Fort Wayne. An excellent program was rendered and the choir was invited to broadcast again at a convenient future date, when announcement will be made in advance so that Brethren radio fans can tune in. Dr. Bame is now in a meeting at Elkhart.

Dr. G. C. Carpenter writes some interesting observations from his "cozy cottage, 'The Maryland'" in the neighborhood of Miami, Florida. Instead of traveling westward during December, as planned, he and his good wife yielded to the lure of Florida and they are there yet. But wherever he is, Brother Carpenter has eyes to see more than "things" and we are glad he is sharing with us some of his helpful and timely comments.

We have been in receipt some weeks past of the year books of Waynesboro, and the First church of Long Beach, California. At the latter place Dr. Bauman is the pastor and of the Waynesboro church Brother W. C. Benshoff is the pastor. These publications and others that have come to our desk indicate that our churches are not allowing the depression to hinder appreciably the great work of the kingdom, and in a spiritual way the work is being more intensified, if anything.

The church at Telford, Tennessee, is moving forward with rejoicing under the pastoral care of Brother M. D. Early. Christian Endeavor is prospering and is graded to meet the needs of the different age groups. Four persons have been added to the church during the past year. A parsonage was built with commendable courage, but being caught by the drought and subjected to financial hardships, they felt themselves justified in using their Home Mission offering and their White Gift offering to apply on their local debts.

We are in receipt of a weekly calendar published by the Harrah, Washington, church, of which Brother Fred V. Kinzie is the capable pastor. The church paper was recently put on the budget of this growing mission church, and in the calendar in hand we notice this item: "Remember, if *The Brethren Evangelist* does not come to your home, something is wrong; please advise the pastor. And again, IF you receive it regularly and seldom or never read it, something more serious is wrong; please consult the Lord."

The Canton Christian Endeavorers are very much alive, and another characteristic is that they are directing their energies toward the accomplishment of certain definite goals. And they are arriving. We are glad to note that one of those goals is reporting at least quarterly to the Evangelist. Let others follow their example, and we are pleased to be able to say that some others are doing that very thing, as you shall see. Every society that's alive ought to make an occasional report. Please don't report the dead ones, until they are resurrected.

The church at Lost Creek, Kentucky, has experienced a remarkable growth in attendance and interest "during the past three months," according to the report of our correspondent. The attendance has jumped from an average of ninety to an average of two hundred each Sunday, and he says the spirit matches the attendance. They are hauling the people to the services in motor vehicles. The Men's and Women's Bible classes are in an interesting attendance contest. We congratulate Brother G. E. Drushal and his splendid helpers on this new manifestation of interest. May it continue, and increase yet more.

In a personal communication from Brother A. D. Cashman, pastor of the Second church of Los Angeles, California, we learn that he and his people are greatly encouraged over the condition of the work there. The attendance, he informs us, is increasing in all the departments of the work. They have set a goal of 200 in attendance at the Sunday evening services. At present it is 186, so they do not have far to go.

Brother Thomas Presnell, pastor at Aleppo, Pennsylvania, favors us with a newsletter. He was recently assisted in a revival by Brother Grant McDonald of Smithville, Ohio. Three were added to the church by baptism as a result, and the church was greatly benefited spiritually by Brother McDonald's consecration of time and of message. A new church has been organized at Cameron, West Virginia and is being ministered to by Brother Presnell. They are planning to have a beautiful new church building soon, built of blue stone taken from a nearby quarry, secured at an unusually low price. May God prosper them in their effort.

Sometime ago there were requests made through *The Evangelist* for the names of members of the Brethren church living in Chicago, Illinois. Mrs. R. F. Singer of Oak Hill, West Virginia writes that she knows of a family of Brethren friends of hers, living at 5337 South Union Avenue, Chicago. Those interested might find it worth while to look up this number, the name was not given. It is a splendid thing for isolated Brethren to get together for fellowship and for encouragement in the faith whenever possible. That helps to make up in a small way for the lack of a place for worship with those of like faith.

Brother George E. Cone, pastor at Milledgeville, Illinois writes that all the special days in the Brethren calendar have been observed and offerings lifted. That means a lot, not only to the general interests of the church, but to the members of the congregation. We believe it is building into the various local church groups a vision of the wider needs of the church and a spirit of general concern and loyalty that will have a good influence on the future of the denomination. He solved his summer church attendance problem by holding on while all the other local churches were closed on Sunday evening. He is now experimenting with union Sunday evening services through the winter months, so says.

The Last Sunday in February is Benevolence Day when it is requested that every church lift an offering for the Superannuated Ministers' Fund and another offering for the Brethren Home. Brother Fred C. Vanator, president of the Benevolence Board, informs that the treasurer has not enough money to make the next payments to the aged ministers and their dependents, to whom the denomination has made a pledge for support. The treasurer, Brother Frank Roscoe, makes that point in this paper. These needy servants of God must not be allowed to suffer during these difficult times. Doubtless the Brethren Home at Flora, Indiana, is just anxious for a generous offering to help in the support of this splendid institution. Turn to the back page for addresses to whom to send these offerings.

Brother R. D. Barnard, pastor of the First Brethren church Dayton, Ohio, informs us that his work is going forward nicely. He speaks highly of the Miami Valley Bible Institute held in church last November, at which Dr. C. F. Yoder and Prof. M. Stuckey were the Bible lecturers. The church school during the past year made an average attendance of 525 and their largest attendance was 1078. The banner attendance occurred on Loyalty Sunday, when a special program was put on under the leadership of the young people. That is the place to begin to build the spirit of loyalty into your congregation—in the lives of your young people. And loyalty—intelligent church loyalty—is a very much needed quality in our church life today. We shall be glad to receive the promised report of the meeting under the evangelistic leadership of Brother S. M. Whetstone.

From Harrah, Washington, we have a splendid report of progress. Under the energetic leadership of Brother and Sister Fred V. Kinzie, the church has gone forward from a membership of 54 at the beginning of 1930 to 114 at its close. The church was much strengthened in numbers and in spirituality by the successful evangelistic campaign by Brother R. I. Humberd, concerning the results of which we have previously made mention. Brother Kinzie has adopted the splendid policy of instructing his converts in church fundamentals. Whether it is done before baptism or immediately following, as some prefer, we believe it ought to become the universal practice of our church to instruct new converts in the doctrines and practices of the church. This is one of the first things to be done in churches where most of the Sunday school children remain in the church. An interesting New Year's eve service is reported, and by regular program prayer is being made an important factor in this church's life.

Devotions in the Home for Children

By Prof. C. L. Anspach, Ph.D.

One Sunday morning a mother was having some difficulty in getting her children ready for Sunday school. The children were rather slow in getting dressed, and, as the distracted mother was concerned, everything seemed to be going wrong. Finally they were all ready to start. The father, who was sitting with his feet up reading the Sunday paper thought he would assist the mother by impressing the children with good advice. Turning to his little son he said, "Bob, when I was your age I was always the first ready for Sunday school. I got up without being told; dressed; helped mother, and I beat all the others in the family to church. Often I was the first one there." Little Bob who had observed his father each Sunday morning remaining at home to read the paper instead of going to Sunday school made no reply to his father, but as he was going out of the door he was heard to remark, "I don't suppose it will do me any good either when I get to be a man." In this little story we have a great fundamental truth. "I don't suppose it will do me any good either when I get to be a man." Christianity must be lived; it is more than form and ritual. I am not surprised that many of our children go to Sunday school and church and then later in life leave both institutions. The trouble is not so much with the church and Sunday school as it is with the home. This brings me to my first essential for devotions in the home: **DEVOTIONAL ATTITUDE TOWARD THE OTHER MEMBERS OF THE HOME.** If the individual has the right attitude toward God he certainly will have the right attitude toward those who surround him. It is necessary, however, to call our attention to the fact that real Christianity will and must show in everyday living. Is it any wonder that children turn from the church when they see their parents go through the form of worship in church and then come home and treat each other in a terrible manner? After such a performance is it any wonder that they say, "I don't suppose it will do us any good when we go to church." **IF YOU WOULD HAVE YOUR CHILDREN ACCEPT CHRISTIANITY, LIVE IT IN YOUR HOME AND IN YOUR DAILY LIFE.**

We hear a great deal about the Golden Rule and the Second Mile Philosophy of Jesus being impossible of attainment. Why say it is impractical and impossible to attain? The very ones who condemn are the least willing to try. When we live right, then and then only, can we have the right basis for family devotions.

After the family is united on the correct manner of living then we are ready for the second step in our devotional program, **WORSHIP OF GOD.** All forms of Christian activity should be devotional and should include singing, Bible reading, memorization of Bible verses and prayer. Many people think that devotions apply only to prayer; this is a false idea, prayer is only a part of the devotional program.

When often in conducting the devotional period think only of the interests of the adult and pay very little attention to the interests of the children. I once heard a man remark that he thought devotions a waste of time. Inquiry revealed the fact that he had received the wrong impressions of the exercise through certain unfortunate childhood experiences. His father gathered the family together each day after the noonday meal. He always read a chapter from the Bible and generally the reading was taken from some section of the Bible far beyond the understanding of the children. He failed to see any practical benefit from such an exercise and naturally dropped

the service as soon as he was old enough to escape parental authority. That father was a good father but he overlooked several things in trying to teach his children. First, the home devotions should be for the children. The home is an institution of instruction and the family devotion is for the purpose of teaching children to worship God and to instill in them the necessity for devotions. Second, he thought that all parts of the Bible were of equal value for devotional purposes. He was right as far as the adult is concerned, but all wrong from the standpoint of child life. St. Paul recognized that fact and talks about the giving of milk and then solids according to the spiritual development of the persons.

In the third place, he thought that the Bible had to be read by chapters, one at each sitting. Instead of a chapter, one verse may be better if it is properly explained to the child. If ministers must spend hours on one verse in preparing a sermon we need not feel that we must read a chapter at each devotional period.

Now in considering a complete devotional period we must view the several parts making it up. Music is one of the few activities that will cement the home together. All the members enjoy singing even though they may not be the best of singers. The activity is emotional in nature and an arousal of the emotions tends to increase good feeling, especially if the emotion can be directed into definite directions. We do little singing in the home. The old fashioned song fests were well worth while. I believe we would benefit from several song services a year in church where all the congregation engages in singing the old favorites. In our singing I know of no kind of music better than the hymns of the Church. They are fine because they express the highest ideals of men and women. They are attempts to find God, to worship him and to adore him. They often reveal him in all his majesty.

The sacred hymns also assist in storing the mind of the child with choice bits of poetry and rhythm. Children enjoy poetry and rhythm; if you doubt that fact notice your child's interest in rhythm . . . the swing of child songs . . . and the eagerness with which he learns the Mother Goose Rhymes. If the child has this interest why not take advantage of it and store the mind with good materials through the song? Often children will learn memory verses in this manner when they find it difficult in other ways. Songs like, "I Washed My Hands this Morning;" "Sunbeam;" "God is Love;" "Brighten the Corner;" are good for young children and, "Holy, Holy, Holy;" "Silent Night;" "O Little Town of Bethlehem;" "My Faith Looks Up to Thee" are excellent for the older children.

As previously stated, in selecting the Scripture reading the child should be considered. Bible reading is important for it furnishes a background for the teaching of Christian ideals and morals. It isn't necessary to turn to sources other than the Bible for materials with which we can instruct our children. I am in favor of using all kinds of materials in the Sunday school but I am not in favor of making the Sunday school a duplicate of the day school. Hand work and cut out work are good as methods of instruction in Sunday school but there is no reason for neglecting religious instruction because of them. I am not sure if my point is clear or not: I mean, **USE THE METHODS OF THE DAY SCHOOL BUT STICK TO THE BIBLE FOR CONTENT.** There is plenty of material in the Bible for teaching love, kindness, honor, honesty, etc. So in the home devotions the child can come to know love, kindness, sympathy, honesty, God, by a

study of the characters of the Bible and the placing of the ideals in operation in the home.

In connection with the Bible reading it is well to teach Bible verses. Children can memorize them easily and there are choice parts of the Bible that they could learn. I do not believe in the idea that we should not ask our children to memorize. We can make the meaning of certain verses clear and the child will gladly memorize. Such verses as the Lord's Prayer, The 23rd Psalm; Isaiah 9: 6-7; Matt. 7:7-11; John 3 are not beyond the comprehension of the child. We do not hesitate to ask our children to memorize poetry in day school, why hesitate in Sunday school and the home.

Lastly, we must teach our children to pray. I know that it is difficult and many of us feel like saying, "Lord, teach us to pray." But we can assist our children in a number of ways. Some one has made the point that we ought to make our children feel that they are praying to God and not to us:—the child should say his prayers to God and not to the parent.

Start the child in his prayer life with a simple prayer. This will give the child a pattern and in time he will come to add to it. In my experience I have found that our children started with the little form,

Jesus is kind to us each day
Jesus smiles down on us each night
Now we thank him for our food
And for the stars that shine so bright.

Or

All around the world so fair
Children clasp their hands in prayer,
Thanking God for their daily food
Asking him to make them good.

Or

Now I lay me down to sleep
I pray the Lord my soul to keep
In peace and safety till I wake
And this I ask for Jesus' sake.

and then later they added thoughts of their own. I never will forget the first expression of this kind. While in the University I was faced with language examinations in German and French. Our little girl had heard my discussion of the difficulties of the French examination and it evidently had made an impression. One day after repeating one of the above verses she finished with this sentence, "Dear Jesus, please help Daddy with his French." The meaning of prayer was dawning and her relation to God was established.

Children are never too young to start praying. It can be started with early infancy in the use of a simple sentence. If we remember that devotions in the home are first for the child, we will see singing, Bible reading, and prayer in the right relationship. DO NOT NEGLECT TO INSTRUCT YOUR CHILD.

Ypsilanti, Michigan.

The Superannuated Need

By Frank Roscoe, Treasurer, Superannuated Ministers' Board

Once again we are approaching the time of year when the material needs of those who have been disqualified by age, must be considered.

At the present time we have twelve aged ministers or their dependents on our list and the yearly disbursement amounts to approximately \$2,700.00, or \$675.00 per quarter. We have on hand exactly \$133.74 with which to meet our March 1st obligation to these needy people.

It is very imperative that an early response be made if we are to avoid disappointment and suffering.

True, we have for some time past, experienced what we

call depression, and no doubt some of us will feel that we cannot measure up to our desire to give to this work for the cause, but we must not fail those who labored for the church years ago and who are not depending upon us.

Brother J. L. Kimmel served for a period of eight years as treasurer of this board and in a large measure was responsible for its present solid basis. It is no opportunity as a reorganized board along with you to build a structure upon this foundation.

New Paris, Indiana.

The Ohio Pastors' Convention

By Charles A. Bame, D.D.

Each year for a number of years there has gathered in Columbus, the Capital of our state, what is called the Pastors' Convention. To most of them it has been a privilege to be a delegate. I say "privilege" advisedly for I deem it so.

In the first place, it is a good, mid-winter vacation from onerous duties. I believe that many a preacher would do much better work if he had the opportunity just to get away from his usual every-day circle of duties and to be around with most any kind of different company on a course, provided it was not really bad, nor too disagreeable. The faithful pastor has a sort of humdrum, run-around of duties that are a large component of his task. The pastors' fellowship and company and the different programs and different meals and what not, will help him get away from himself and to keep him from distraction. It is fine for a vacation.

The second good that comes from such a convention is that of fellowship with kindred spirits who have had similar problems and duties. However much preachers differ, they all have problems and they are much the same, no matter what the creed or lack of creed. It is no easy task to have people to live up to their professional creed, no matter how much or how little there is of it, nor how much or how little their methods agree. In the course, preachers do not all agree in beliefs nor in methods, but almost any preacher can profit from the experience of others, even though they differ.

Anyway, I hope the time may never come when we have such small preachers that they are afraid to hear the opinions of others who even radically disagree. I think the Lord was ever harsh, it was to the bigots of his day that he thought they had a patent-right on religion and that he spoke only to them and through them. He is the same yesterday, today and forever. I do not always eat all that my wife prepares for me at the meal, nor should I consider myself worthy of a minister's ordination if I ate all that is dished up for me in many a sermon, to which I listen when once I have gone to a church service. Wheat and tares are seldom unmixed in any message given to any of us. In other words, we seldom hear a sermon that is any one if it has anything of unique thought in it, every sentence of which we can say, "amen." Christianity is not like that, anyway. It never was; it never will be. Pardon me for this tangent, but I want to say immediately, that this is not meant as an apology for the message I heard. I do not want to say that half of the message of Joseph Fort Newton on the "Sacrament of Preaching" was the finest thing I ever heard on the subject; the last half was more like tares to me. But the subjects and discussions on the whole were very stirring and helpful.

More than that, I enjoyed immensely the new acquaintances I made and the renewal of old ones, among whom I was meeting for the first time for nearly thirty years.

county examiner whose name is on several of my old
cher's certificates of that ancient period, who became
reacher in the M. E. church about the time I became
brethren preacher and also, the meeting of some new
urch of the Brethren preachers for the first time and
intimate fellowship and conference with them on mul-
l problems and perplexities relating to future closer
on in the prosecution of the Master's work as inter-
ted by both of us.

Third, this convention gives preachers a chance to hear
country's religious leaders. To have the chance we
this year to hear the young man, youngest ever to
lected to the Methodist Bishopric, big enough to re-
n when he thought there was a larger field for him in
ch to serve as a pastor, take us around the world;
hop Blake of Indiana; Dan Poling, and many others is
hing to be "sneezed at." I do not have too much sym-
y for anyone who will sneer or scoff at a program
h such world-leaders as these and others whose names
ot recall. Great minds resolving the great prob-
s of the world into their elements from first-hand
wledge; great leaders whose daily contacts amount to
e than some of ours in months or years, can enlighten
ven though our methods of solving them do not agree;
ides first-hand knowledge of their thought and ideas
etter than it ever is on paper which sometimes is dif-
fently interpreted than the intention of the speaker or
hor. There are more ways than one in which "type
s not stretch or yield."

Fourth, this convention makes possible the Peace Dec-
ation Contest. It has been my privilege several times,
represent Ashland College as a judge in this contest.
s year, twelve hundred (1200) young people of high
ool age learned a choice declamation on the subject of
ce. By repeated contests, they are eliminated until
six come to the final meeting at this Convention.
nk of the good those 1200 young people have done for
ents, neighbors, friends who listened to them first in
churches, then in their towns, then in their districts,
finally in the Pastor's Convention. I tell you that I
uk a church that has had a record like ours, should
d its pastors to one of these conventions so that they
ht be "fired" and become the first promoters of this
y, worthy program for the promotion of peace. Rather
hiliating that in all the contests I have judged, there
never been one Brethren to win in the state contest.
o Brethren, what's the matter with our peace profes-
? Come on, let's go after that for a Brethren!

The final good thing in this convention has become to
s the fraternal fellowship between the pastors of the
ded conferences of Brethren peoples. Really, who
d tell at this convention, "which from t'other?" We
meals together twice and discussed our agreements
e than our differences—for really, there is no more
erence between the pastors of the conferences than
e is between the pastors in each one. In other words,
are not more separated by our conferences than we
in them. I hope, by another year, there may be many
e of both peoples in our State Pastor's Convention
t we shall be able to secure the values and inspiration
ded for our tasks.

ABSENT HERE: AT HOME THERE

bsent from the body, at home with the Lord. Just
ange of residence from the tabernacle which suggests
lgrimage, to the house which suggests settlement;
n the body, which is after all but the probationary
olhouse of the spirit, to union with the Lord, which
realization of all that for which we are now in pro-
of training.—G. Campbell Morgan.

1931 Will Determine Victory of 1932

By Charles R. Jones, Chairman American Business Men's
Prohibition Foundation

The "wets" can win in 1932, elect a President opposed
to the Eighteenth Amendment and a Congress pledged to
modification, if not repeal, only if the "dry" voters of the
United States stay away from the polls or fail to make
their dominant influence felt in favor of the Amendment
between now and the next Federal election, declared
Charles R. Jones, Chairman of the American Business
Men's Prohibition Foundation in an interview, this week,
at the Foundation Headquarters.

A "wet" victory in 1932 would be a tragedy of the high-
est degree for all the elements of law and order, civic
progress and moral and industrial advancement through
all America, and yet there is sufficient possibility that
this might happen, to rouse the sleeping ardor and dy-
namic thought of every intelligent man and woman who
realizes the importance of preserving in our Constitution
the great protective Amendment.

The one necessary thing for those who are loyal to the
Eighteenth Amendment is to clearly face the danger,
which can be no longer hidden from the entire country.
Anti-prohibition propaganda, political influence spreading
out from our dripping "wet" centers, backed by ample
money supplied from the surpluses of millionaires who
expect either to make more money through the traffic if
legalized or to shift the large part of their tax burdens
upon the traffic's victims if Prohibition should be repealed
—these are the serious factors in a situation which chal-
lenges the whole future of the Great Reform.

Liquor's greatest drive in history began November 5,
the day after the 1930 election! What happened on No-
vember 4 was a startling spur to the forces of nullifica-
tion, lawlessness, and Prohibition repeal, to inaugurate
their most defiant campaign that began in earnest the
next day, with one object—the election of a "wet" Pres-
ident and an anti-Prohibition Congress in 1932!

So far, liquor's advancing "come back" has been more
spectacular than real. Under cover of industrial depres-
sion and unrest, world-wide in extent, the "wets" put
across a vigorous campaign backed by hundreds of thou-
sands of dollars contributed from the millionaire coffers
of the Association Against the Prohibition Amendment.
The next two years will be the acid test of destiny for
National Prohibition. It will be an everlasting disgrace
for the patriots of America who enacted the Eighteenth
Amendment to weakly submit to such vicious and des-
perate onslaught. The Prohibition defeats of November,
1930, have been caused by an unchecked flood of liquor
lies and misrepresentation in the daily press, that went
largely unchallenged.

Prohibition can be saved. But nothing less than ear-
nest effort, united action and eternal vigilance will do it.
We must and can re-educate the millions through this
same daily press through which the "wets" have had their
way without limit, up to now. Full-page advertisements,
telling the truth about Prohibition, quietly, clearly and
convincingly, will do it. . . By means of this plan it is
hoped that fifty million daily press readers, most of them
now mis-informed or lacking the truth, will receive a lib-
eral education in the benefits and vital importance of
Prohibition to the whole future of America.

We cannot shilly-shally in an hour like this. A sleep-
ing "dry" is no match for an alert and fighting "wet."
The one sure demand of the instant is to go forward with
the strongest, most effective educational program that can
be carried out among the rank and file of American ear-

bath, "In it thou shalt not do ANY work" (Ex. 20:10), at Jesus interpreting the spirit says that it is lawful to do works of mercy (Mk. 3:4, 5), of worship (Matt. 12:5) and of necessity (Mk. 2:23-28).

2. Sometimes to keep the letter it would be necessary to violate the spirit. For example, the woman taken in adultery, according to the letter of the law should have been stoned (Deut. 22:22), but Jesus, following the spirit, said, "Neither do I condemn thee. Go and sin no more" (Jn. 8:4, 5).

3. Sometimes the spirit requires more than the letter. For example, the fruit of the Spirit is "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22), yet not one of these important Christian virtues are mentioned in the ten commandments.

4. Sometimes the letter requires more than the spirit. For example, the letter required the full tithe and the offerings and all the sacrifices (Mal. 3:8-10), but the spirit says that if there first be a willing mind it is accepted according as a man hath and not according as he hath not (2 Cor. 8:12).

5. In all cases the spirit is superior to the letter and requires not only a spiritual interpretation of the law, but also a new way to fulfill it. Under the old covenant the people said "All that Jehovah hath said WE will do" (Ex. 17:8), but the new says "It is GOD that worketh in you to will and to do his good pleasure" (Phil. 2:13). The seventh day sabbath was the sign of the old covenant under which man failed, but the Lord's day is the sign of the new covenant which gives victory.

In conclusion we may note that the spirit of the seventh day sabbath is fully preserved in the Lord's day. It is so in a real and true sense is a seventh day rest, for it is a day of rest after six days' toil, and not one in ten as adopted by the atheists of the French revolution or one in six as that of the Soviets. It is a day of joyful worship. It recreates body, soul and spirit. It is rest in God who was manifested in Christ Jesus in whose name we honor the day.

Although the name Sunday is no more a sign of sun worship than Saturday is a sign of the worship of Satan, yet it would be better for Christians to use the name LORD'S DAY exclusively. They can bring it into universal use if they will. In these days of apostasy when Romanism is invading all science and philosophy and religion, true Christians should testify to their loyalty to the Lord Jesus Christ in every possible way.

The Lord's day has the support of prophecy, the example of Jesus and the apostles, the testimony of history and the blessing of God upon it. Let it never be destroyed and the substitution of the old covenant sabbath, or the sabbath's day of Romanism, or the Godless rest days of Communism, or the worldliness of superficial Christians. Let it be in truth as in name, "the Lord's day" and let it be spent in his service. "This is the day that the Lord hath made," and he made it for man. He made it for our good. Blessed be his day of rest, and blessed be his glorious name forever.

(The End)

Let me but do my work from day to day,
In field or forest, at desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work, by blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."
—Henry Van Dyke.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Mark 15:15-20. How it should humble us to realize what our redemption cost in suffering and shame to our Savior! But we turn from such meditation to remark that in this passage the difference is very clear between the so-called "gods" of the ancients and the blessed Son of God. Many are the legends of gods who were not at first recognized by men, and were subjected to indignities; in early every case the offenders were punished with some dreadful penalty. But it was not so with our Savior! That he might redeem us all from destruction he bore the cross and endured the shame as a "Lamb slain from the foundation of the world."

TUESDAY

Mark 15:21-25. How the names of those who served our Lord have been preserved for us! And shall we think that they who serve him today will be forgotten by a loving God? The wine and myrrh they offered Jesus was thought by some to be in the nature of an anaesthetic, to soothe the pain of the sufferer. We believe this is unlikely; no one seemed to have a desire to spare him any suffering at this time. But in any event, we know that he was crucified there for us, and that he bore our sins in his own body, on the tree. "How could I help but love him, when he loved me so?"

WEDNESDAY

Mark 15:26-32. The superstitious Pilate was more than half convinced that the man Jesus was supernatural, and refused to yield to the Jews' objection and change his accusation to: "He said I am King of the Jews." The taunting chief priests forgot that Jesus could not be the Christ, the King of Israel, and save himself. The promised Christ was not to save himself, but to save others. As we read of his willingness to suffer in service for others, hear his words: "As thou hast sent me into the world, even so have I also sent them into the world."

THURSDAY

Mark 15:33-38. This period of three hours' darkness at mid-day has been thought of as symbolizing many things: a manifestation of God's displeasure with men for their awful deed, the unwillingness of God to behold the sufferings of his Son, etc. A point very often missed here is that even as Jesus cried out in his agony, God had for the time forsaken him. We must remember that all the sin of the world centered there in Jesus, and that darkness has no fellowship with light, or God with sin. He was accused for our sakes, and only after the great sin offering had been consummated could that fellowship be resumed which had been unbroken between him and the Father from the foundation of the world.

FRIDAY

Mark 15:39-47. The testimony of the Centurion, an unprejudiced eye-witness, speaks eloquently of the deity of our Lord. Also, the part of women in ministering to the Lord, both then and now, can scarcely be over-estimated. At this time they were still close to Jesus, although the men had all forsaken him and fled. It is inspiring, however, to read of Joseph's boldness and devotion.

SATURDAY

Mark 16:1-8. Coming to minister to the body of him they had loved and followed, how their sorrow was turned to joy by the resurrection of the Lord! It is the resurrection that turns the sorrows of all lives to joy and makes life worth living today, for if our hopes lay in this life alone, we would indeed be of all men most miserable!

SUNDAY

Mark 16:9-11. Our Scripture lesson for today is short; Luke 7:36-50 may also be read. Mary Magdalene had been greatly blessed by her contact with the Savior, and as a result her obedience was instant and complete. May we realize more fully how much we have received from our blessed Savior, that we, too, may render complete and loving obedience to his commands, whether our message is believed or not.

W. I. OUKER,

President
Goshen, Indiana

E. L. MILLER

Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.

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"And Still It Grows"

By Rev. Clifford G. Twombly, D.D.

(Editor's Note: This is a partial report of the able address delivered at the Annual Banquet of the International Reform Federation on December 12 by Dr. Twombly. It is a graphic description of modern movies as a moral menace with a challenge to Christian ministers and the church to do something about it. Dr. Twombly is rector of St. James' Episcopal Church, Lancaster, Pa.)

Something serious is the matter with the movies. At an Inter-Church Conference of Young People held recently in Pennsylvania, over three-quarters of the delegates present at a moving picture forum expressed their opinion that more than 50 per cent of the pictures today were distinctly harmful in their influence. Nine surveys by various representative groups of people in Lancaster, Pa., during the last thirteen years, have yielded the result that from 30 per cent to 40 per cent (and the last one over 50 per cent) of the pictures are corrupting to morals. But surely most people will agree that if only one in three of the pictures is bad, there is something serious the matter with the films. Some people may lightly think that if there is only one bad picture in every three that are shown, it does not matter so much or do much harm! Yet if any of you had an entertainment in your house for the children and young people of your neighborhood, and two numbers in that entertainment were good, but the third number was salacious and immoral, introducing for example some more than half-naked girl who performed a muscle-dance intended to arouse the passions of those who looked on, or represented the ways of some prostitute mistress as attractive and desirable, would not that number on the programme practically vitiate the whole show, and would not that number be the feature that would be especially impressed upon the minds of those young people and be remembered by them?

That is what is happening everywhere today in the movies! You cannot go to the moving picture theatres today with any assurance that you or your children will not see something suggestive or salacious or obscene before the show is over, either in the feature picture or in the accompanying comedies, or in the "trailers" as they are called (which are parts of films exhibited in advance to advertise what is coming), whose predominating appeal is almost invariably to the sensual. Yet this is the one commercialized amusement to which practically all the children of the country are allowed to go without "let or hindrance" or discrimination. For how many parents take the trouble to see beforehand what their children are going to see? Do not their boys and girls go customarily with their friends to any show that happens to come along in any particular week? Parents of America seem to be strangely oblivious to this danger, or else to be standing helpless before it. It would seem as if Christian parents

would welcome and support any reasonable means and effort to remedy such a situation.

The frequent outbursts of coarse, raucous, and sensual laughter which so often occur in the moving picture theatres when the crowd is there at night, and which sometimes affect the whole atmosphere of the place and make it repellent and offensive, ought also to cause parents to realize how serious a thing is the matter with the movies today,—for of course such outbursts would not occur if there were not dirty, off-color, sensual scenes and conversations and situations which cause such ejaculations.

Does the fact that in two months' time within the past year 150 American films which have been shown everywhere in America, have been debarded in toto from Canada and Australia (cp. Baltimore Catholic Review, January 10, 1930) mean that American parents are becoming less sensitive to what is unclean and debasing than their English-speaking relatives, and that they are growing content with lower standards of life for their children? Does it mean that America, instead of becoming the savior of the world, is becoming the debaucher and corrupter of the world? Repeated warnings against American films are being heard today from all quarters of the globe, from China and Japan and India and Italy and Germany and France and South America. Even Turkey is about to forbid, or has already forbidden, children under fifteen years of age to attend the movies, in order "to protect Young Turks from the demoralizing effects of American-made films!" Even Turkey! "The 'infidel' nation is aroused to protect its children against the Christian nation!" And now Sir Hesketh Bell, former Governor of Uganda and northern Nigeria in Africa, warns his British countrymen against "the devastation" being wrought in the Dark Continent by American moving pictures! Mr. Will Hays, in a recent speech in Berlin, Germany, emphasized the interdependence of the nations, and said that "world-wide distribution of films could fill an important role in making the people of the various lands acquainted with one another." Sir Hesketh Bell says that "Nothing has done more to destroy the prestige of the white man among the colored races than these deplorable pictures!"

The pictures which were shown among us from January to June, 1930, bear their telling testimony to fully justify the accusation. I am not talking of the good pictures which we all delight to see, but of those pictures which constitute sometimes 30 per cent and sometimes 40 or at times even 50 per cent of the whole number, which are undermining the basic corner-stone of true American life and strength, and are tending to destroy the sanctity of marriage, and to make light of personal purity, and to lower American ideals and morals,—which are subtly and insidiously and intentionally sensual,—together with their advertisements and billboards.

Here are some out of a list of thirty-five such evil "feature" pictures and their advertisements which have been shown Lancaster, Pennsylvania, and all over the country, during the six months from January to June, 1930, and many of them two or three months after Mr. Hays' third "new code of morals was put forth.

Some people object to the brief description of such films in print as serving or to advertise them all the more. If such pictures were the exception, and not commonly seen by 50,000,000 to 75,000,000 young people under 24 years of age in every week, there might be some force in such an objection,—but under the circumstances there seems to me to be no force whatever in it because they see them in any event. On the other hand, there is no other way which I know to bring home to the consciences of Christian people the terrible menace of the movies except by putting some of the bare facts before them. Hence then are some leaves from a parson's notebook on some recent movies. (Note: I do not ask you to agree with my judgment in any of these valuations, but I do not see how you can possibly help agreeing with it the main.)

"The Lady Lies"

Advertisement: "Get the low-down on Love-Nests in the most daring talkie ever produced. Risque? Yes! Daring? Yes! An ultramodern sex story of a dashing brute who laughs at conventions to live her life as she chooses. Rated as one of the 10 greatest Hits of the year."

Comment: This picture makes the keeping of a beautiful mistress as attractive as possible, and casts all manner of ridicule and scorn on "Puritanism," misrepresented by a narrow and prudish uncle and aunt, and makes morality (so misrepresented) as unattractive as possible. . . . All the sympathy of the audience from beginning to end is made to be with the men who are leading double lives, so that the audience applauds the wrongdoers continually. It is an open temptation to the young to go and do likewise, as if there were no harm in such relationships.

This picture and its reception made me feel the danger of America's becoming morally decadent—and what can one do to stop it if the church people do not know, or care enough to do anything about it?

"Stolen Kisses"

Advertisement: "French Showgirls for American husbands and American husbands out for a grand whoopee time. Only at The Folies Bergeres!"

Comment: This picture drags the most sacred relationships and holiest ideal of life through the sewer. It is a foul performance from beginning to end.

It was all a libidinous exhibition of leached indecency.

The showing of such films is a damned business—as Mr. Harrison says about another recent picture, "Your theatre will be fumigated after showing this film."

"The Love Parade"

The young and beautiful, but low-minded Queen of "Sylvania" likes a hero-courage because of his many manifestly immoral affairs.

Comment: The atmosphere created by this film, one of pleasure in immorality as deplorable and calculated to do untold harm. It made one feel ashamed of America, and that the American Government should allow such a film to be shown everywhere and at all

and so to be regarded as a type of the American mind and womanhood.

"The Bad One"

Advertisement: "Dames were his weakness, and how weak he was! But when this deep sea Romeo loved 'Em they stayed loved! He was true to one girl—in every town! A salty Don Juan who took to the sea, not for money and adventure, but for women! He didn't have a girl in every port—he hadn't been in every port!"

Comment: The very devil is in this picture, and it seems incredible that the Christian Church in America can sit idly by, and allow such sensuality to go on unchallenged and unfought!

And now let us hear Mr. Will Hays again in this connection, as he speaks to the Los Angeles Chamber of Commerce:

"I do not have to say that this industry must have toward that sacred thing, the mind of a child,—toward that clean virginity, that unmarked slate,—the same responsibility, the same care about the impressions made upon it, that the best clergyman or the most inspired teacher of youth would have!"

Was this sincere when Mr. Hays said it, and if so, would he say the same thing now? From descriptions which I have read of pictures shown during the summer months, it have not myself seen, it is quite evident that there has been no improvement in the films' moral quality! Here, for example, is the brief description of one of more than a dozen others of similar character, "The Party Girl":

(Note: This picture was suppressed by the police in Chicago as immoral and indecent!)

And a sample advertisement of another picture declares openly, "It will make you flush a little. It is frivolous, frisky, French, and funny." It would seem, as somebody wrote me a few weeks ago, "as if our moral standards must have been lowered, or we could not tolerate such pictures."

forgiven. It is solemnly suggestive that she was the only one in that company to whom such an announcement of forgiveness was made. They all heard it, including the host, but none seemed to desire it for himself. What desire does salvation awaken in the human heart? 1 Jn. 4:19.—Dr. James M. Gray's Christian Workers' Commentary.

In sincere Hospitality

Strange as it may seem, there is hypocrisy even in so fine a thing as hospitality. Not all hospitality is sincere, as our lesson today reveals. "Some of it is extended through necessity, some for the vainglory the entertainment of renowned or popular persons gives, and others practice it for business and society necessities, and a part of it results from noble friendship and obedience to the Bible injunctions to use and be given to hospitality. How Jesus could bring himself to accept Simon's hospitality, which apparently was extended with such low motives is almost beyond comprehension."—Truly it is hard to comprehend from a human standpoint. It was not the way that human nature would naturally react. But Jesus did not yield to human tendencies—he never did; he invariably brought the human into subjection to the divine, and thus proved himself the ideal man, as well as the Savior of men.

Character Sketch of this Woman

No one doubts that she was openly bad, an outcast, a disreputable sinner, who had been ruining body and soul. Jesus made no denial of her sin. But she had a large and trustful heart, which may have been the occasion of her fall. She was penitent. She was anxious to be better. She was fighting

a battle that the Pharisee had not entered, and gaining a victory he never dreamed of. Her heart was open to divine influences. There were in her the possibilities of a life of angel purity and goodness, and she was taking the way to realize them.

She wished to escape from her bad life. Every door of hope was shut against her and barred. She had heard of Jesus' "woes" against sin; she knew she was living in the city of destruction; she had heard also of the invitation to every one that was weary and heavy laden. She knew how he had forgiven the paralytic. These were known everywhere. She saw the gate of heaven open. The angel of hope was beckoning, and she went to Jesus, as the starving hasten to a well-spread table, or the shivering seek the fire.—Illustrated Quarterly.

Sin a Heavy Burden

That which could drag down from his throne in heaven God's only-begotten Son to die on the cross for our sins, is more than the results of ignorance or a mere accident. And that which brings all the weariness, sorrow, and death into the world is more than the mere weakness of humanity. That it causes brave men to cry out in anguish, and drags wise men down from the heights of wisdom, and besmirches the purest that earth knows, and separates all from God, indicates something of its fearfulness.—Otterbein.

God Saves the Worst

One of the glories of Christ's redemptive work and an evidence of its completeness is that it is efficacious for all sin, and that "whosoever will" may be saved both from

(Continued on page 16)

Editor's Select Notes on the Sunday School Lesson

Jesus the Friend of Sinners

(Lesson for February 15)

Scripture Lesson—Luke 7.
Printed Text—Luke 7:36-50.
Devotional Reading—Rom. 5:1-8.
Golden Text—Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.—1 Tim. 1:15.

Introductory Note

This incident must not be confounded with that recorded in Mt. 26:6-13; Mk. 14:3-9; J. 12:2-9. It is recorded by Luke alone. The Pharisee was willing to show Jesus the outward honor of an invitation for selfish reasons, but had had no love for him, as his treatment showed. Houses in the East were a place of access, and on occasions when distinguished rabbis were entertained, outsiders were admitted to listen to the conversation. Reclining at the table with the feet extended outward, made possible the action of this woman. It was grace in her that drew her to Jesus as her Savior, hence she "already been forgiven" ere she washed feet. In other words, as the latter part of v. 47 shows, she was not forgiven because she loved, but she loved because she was

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICK, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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C. D. WHITMER, 217 E. Dubail Ave., South Bend, Ind.

Canton's Society Alive and Active

Canton, Ohio, Jan. 10, 1931.
Rev. C. D. Whitmer,
217 E. Bubail Ave.,
South Bend, Indiana.

Dear Sir: It has not been such a long time since a report has been sent in from the Intermediate Christian Endeavorers of the Canton First Brethren church, but as we made a goal in September to hand in two letters to the Evangelist during the next six months, we take pride in sending you the first report.

Several sessions of the State Conference held at Ellet and attended by fifteen of our Christian Endeavorers proved very beneficial.

Twelve girls of our Christian Endeavor Society and three boys attended the conference at Winona Lake last summer. Almost every one of these wrote a short report for the September issue of the C. E. Lighthouse, our monthly paper, which has met with great enthusiasm.

In September we held a farewell party for Mr. and Mrs. Link, our advisors, who moved to Pennsylvania, and presented them with a picture. They have been faithful workers in Canton for the past five years.

On October 5th, Miss Lucille Guiley returned for the week-end from Moody Insti-

tute, where she has been preparing for a life of service. She is our former president and aroused much enthusiasm when she told of her experiences out there.

The Goodwill Union Mission asked our Christian Endeavorers to take charge of one meeting each month. As we chose the last Monday evening of each month, we held our first meeting on October 27th. After each Sunday morning service we gather up all the extra papers and send them to the mission.

The evening of October 8th was spent in rolling approximately one hundred bandages for use in South America. A social hour was enjoyed after this.

We have a social once a month, which always proves more or less successful and we plan to close the year with a social, bandage rolling, and a watch party. We feel that this will be the most beneficial social of 1930.

On November 9th the Christian Endeavorers went in a body to the Christian Endeavor and evening services at Louisville as our pastor was then holding special Bible studies there during the week.

At Thanksgiving and Christmas we sent baskets to the needy families in the commu-

nity. They were much appreciated during this time of need.

At each of the three weeks of revivals held in November there were at least twelve of our C. E. present.

We have a cabinet meeting once a month. Last September officers were elected for a period of six months to end in March. Some of the goals for the next six months which were planned at this meeting are:

- (1) Send two reports to the Evangelist.
- (2) Make bandages for Africa.
- (3) Have an increase of ten or more new members.
- (4) Send a box to Kentucky.
- (5) Send baskets to needy families at Thanksgiving and Christmas.
- (6) Continue prayer groups every Sunday evening.

(7) Give not less than \$3.00 every three months to the building fund.

We are thankful that five of these goals have already been reached, and we are now working hard for the other two.

One Sunday night of each month is spent in mission study using Dr. C. F. Yoder's book, "The Argentine Mission Field." Each one of the missionary committee takes her turn as leader. December 28th, Mrs. Kidder, a well known Bible teacher, explained to us the effects of "Romanism in South America."

We are glad to send this report and ask that you continue with us in prayer that our Christian Endeavor might do great things for Christ during 1931 and that we might send out enthusiastic and earnest Christian workers.

(MISS) THELMA BECHTEL.

1896
The fifteenth International and first World's Convention was held in Central Hall, three tents (pitched on the White House park near the Washington Monument), and many churches, Washington, D. C., July 8-13.

On July 14, the day following the close of the Washington Convention, the trustees of the United Society and others went to Mount Vernon for exercises connected with the planting of an oak near Washington's old tomb. This oak was from an acorn which grew on the "peace oak" in the Botanic Garden. On April 23, 1921, in connection with an Alumni gathering, Dr. Clark and company of Endeavorers from Washington visited Mount Vernon, and held a service around this Christian Endeavor oak, recognizing it now as one of the Alumni.

Fifty Years of Christian Endeavor

High Points in the Society's Progress

(This is the second of a series setting for the high lights of Christian Endeavor during its fifty years of history, previously published in The Christian Endeavor World. We suggest that Endeavorers clip this brief history and paste it in a scrap book for future reference.)

1888

Christian Endeavor Day was first observed as "United Society Day" on February 22, with an offering for the extension of Christian Endeavor that yielded more than \$8,000. The date was changed later to February 2, the actual birthday of the society.

Rev. Francis E. Clark embarked on his first Christian Endeavor journey to Europe April 21. He went to London at the invitation of the British Sunday School Union to tell the Union about Christian Endeavor.

Uniform prayer meeting topics (suggested by Rev. H. W. Pope of Palmer, Massachusetts, in 1887) were adopted by the United Society November 8, the first series being published in 1889.

The first Christian Endeavor society in Burma was organized in the historic church established by the great missionary, Dr. Adoniram Judson, at Maulmain.

1890

John Willis Baer was elected general secretary of the United Society of Christian Endeavor February 24; resigned July, 1902.

1891

On September 16 Dr. Clark was authorized by the board of trustees to make a trip around the world.

The first Intermediate Society of Christian Endeavor was organized in November by Rev. A. Z. Conrad, D.D., in the South Congregational Church, Worcester, Mass.

1892

The eleventh International Convention was held in Madison Square Garden, New York, N. Y., July 7-10.

1893

The twelfth International Convention was held in the Drill-Hall and a tent at Mont-real, P. Q., July 5-9, the first International Convention held outside the United States.

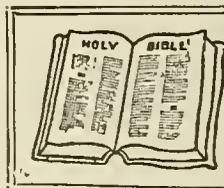
1894

Christian Endeavor was introduced into Germany by Rev. Friedrich Blecher of Berlin.

1895

The fourteenth International Convention was held in Mechanics' Building and two tents erected on Boston Common, Boston, Massachusetts, July 10-15.

The World's Christian Endeavor Union was organized at the convention in July and incorporated under the laws of the Commonwealth of Massachusetts January 24, 1902.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a great correspondent



REVIVAL AT ALEPPO, PENNSYLVANIA

For the two weeks just preceding Christmas, Brother Grant McDonald of Smithville, Ohio, labored faithfully with the pastor here in an endeavor to reach some of the unsaved of our community. All conditions were as favorable at that time as could be expected any time during the year and Brother McDonald succeeded very nicely in winning the favor of the people, thus getting the crowd to return night after night. His efforts were greatly appreciated and commended by our people, his being the type of personality especially adapted to our warm hearted, congenial, unconventional folks here.

McDonald yielded himself unreservedly to the Lord and to be sure God wonderfully blessed us in lifting the spiritual tide of the church onward to a higher level. The field here is well gleaned, so scores of confessions cannot be expected. There were three who came and for whom we are especially thankful, as so many were concerned about them and so many are rejoicing over them. Then I must add that the mother of the young lady who came, accompanied her daughter to the communion service on Monday evening, was renewed in faith, engaged in the ordinance of feet washing and partook of the communion for the first time in 21 years. That was a blessed service.

We sincerely thank the Smithville-Sterling folk for leading us their pastor. We feel sure they shall prosper spiritually under his ministry. May God bless him and his wife in the great service for which the whole world is so hungering today.

As I am not a frequent contributor to these columns, I want to take this opportunity to greet many dear friends who perhaps have been uncertain as to my whereabouts. I am remaining here for some time

if it be the Lord's will. God has richly rewarded all faithful efforts put forth here and we are steadily climbing to more stable and spiritual territory.

As many know a new church was organized over a year ago in Cameron, West Virginia, eight miles from here and we are jubilant over its progress and prospects can't tell you all about it now, but let me say one of our great problems has been to build a home of our own in Cameron. Plans were made but dropped last spring on account of the depression and now God made it possible for us to get building material at an almost unbelievably low cost. We can get beautiful blue hard stone enough for the entire building from a quarry a short distance away for twenty dollars. This cuts our building cost nearly half so we are planning to start very soon with the erection of one of the finest looking buildings in the brotherhood. If there are friends elsewhere who would like to give us some financial aid, I mean those who have once lived here and love this work, just address same to myself or to Mr. Geo. T. Cameron, West Virginia. We are still a small congregation there and your prayers would be greatly appreciated.

Pray for us and may God make rich our Christian experiences in his fellowship and service.

TOM PRESNEL

LIMESTONE, TENNESSEE

Since we have now entered upon another year in the service of the Master, we feel that we should take inventory of our progress so that we may see just how we are progressing in God's business.

We are certainly happy to report that under the efficient leadership of Brother D. Early all the various activities of the church have been steadily on the upward

ing the past year. On the first Saturday in January we had our quarterly business meeting. At this time the usual reports of the different Sunday school, prayer meeting, and Bible class were especially encouraging since there was a marked increase in attendance over the preceding year at all these services, which indicates that more people are realizing the necessity of assembling themselves together at the house of God for worship. The Sunday school offerings during the past year were quite commendable. We were thankful for the nice balance left in the treasury which the church voted to use toward some specific obligations which the church has to meet.

For about fifteen months our Sunday school has been receiving birthday offerings on Sunday for foreign missions. Everyone is pleased to see the response given to these offerings. Since beginning these offerings \$27.60 has been received. Since our last offering was sent in last spring \$10 of this amount has been raised. Last month this amount was sent to Brother Bauso that it might be put to work upon our foreign field. Our church believes strongly in the Second Coming of Christ and the way that the prophecies are being so fully fulfilled, it looks as if his coming will be very near, therefore we want no money lying around idle. To the churches this birthday offering may seem small, but when you consider that we are a small country church, with the membership somewhat scattered and road and weather conditions to encounter all the time the offering has really been good.

During the past four months we have been holding Christian Endeavor each Sunday evening. The society is divided into three departments, one for the young people and one for the intermediates, and one for the beginners and primary pupils. The Christian Endeavor society presents opportunities for development in Christian service, especially in young people, that no other activity of the church affords. It is encouraging to see the development in a number of the young people in the short time that the Christian Endeavor has been organized.

Perhaps the most outstanding achievement of the past year is the erection of a new parsonage. As a church we don't know how to be thankful enough for this one which had been such a pressing need so long. The parsonage and all necessary buildings were sufficiently furnished by Brother Early and his wife could move into their new home the first of September. Of course we do not claim to have accomplished all this during the past year but some indebtedness. But we do so gladly glorify God for the money that has been raised. I should just like to state that at our January business meeting, the church voted unanimously that it would be a wise thing, and a step that would honor God for us to take both our Thanksgiving offering and our White Gift offering, the greater part of the balance in the Sunday school treasury to pay on the indebtedness on the parsonage. Both the offering and the White Gift offerings were taken with a view to sending them to the respective places, but at this meeting subscriptions were being taken to pay the indebtedness, the decision was made by the membership to put these offerings toward our own debt, not that we are disregarding the interests of the brotherhood, but due to the drought and hard times of

the past year, we really felt forced to do so. The Bible emphatically says that he who does not look after the interests of his own household has denied the faith and is worse than an infidel. Hence sending money to other home mission points and allow our own home base to suffer?

During the past year four have been added to the church by baptism. In fact our immediate field here is pretty well gleaned with the exception of some, who, it seems, will never be reached unless God sees fit to deal with them in a miraculous way as he did with the Apostle Paul. We did not have an evangelistic meeting last fall as has been our custom for a number of years. Quite a lot of praying was done concerning an evangelistic meeting just as to what God's will was in the matter and since, after considerable correspondence on the part of the pastor, no evangelist was available, we took it for granted that it was not God's plan for last year. If the Lord tarries we are hoping and trusting that we may some time secure the services of Brother Paul Miller who seems to be so wonderfully used of God to the salvation of souls wherever he goes.

For the past two or three months Brother Early has been giving a series of dispensational sermons which have surely been both interesting and instructive. We have without a doubt, been blessed as a church with clear Gospel teaching. In these days of "isms" and all kinds of false teachings, we cannot appreciate highly enough the clear teaching of God's Word. In our Bible class we are now taking up the study of the book of Daniel which promises to be very instructive and helpful.

Please pray for us that we may ever be faithful to him who has purchased our redemption with his own precious blood.

LELIA ARNOLD.

LOST CREEK BRETHREN CHURCH

Lost Creek, Kentucky

Come to the Lost Creek Brethren church some Sunday morning and you will see one of the grandest sights of your life. You will find an audience which is far too large for the seating capacity of the room. A small room adjoining the church is used for those who cannot find a seat in the main auditorium. Every one seems to be happy, even though they are put in a side room.

During the past three months the attendance has grown from an average of ninety each Sunday to two hundred each Sunday. I often wonder where so many people could come from. It seems as though they come up out of the ground and down out of the sky. The spirit is equal to the large attendance. Men and women who have never darkened the door of the church before are now out working for the church. They now speak in terms of "Our church."

A few weeks ago a call was given for some one to furnish cars to haul the people to church. At that time the service of a private car and a taxi were offered. The need grew larger. Now a truck is helping out. Some of these people do not come to church, but still they are interested in the work.

It may be of interest to know that the men and women's Bible Class is having a contest to see which can get the most new members. If the men lose they will have to cook a supper for the women. If the women lose they will have to cook a supper for the men. Things look bad for the men. They are trailing along far behind. Last Sunday there were twenty-three women and seventeen men present.

Riverside has been a blessing in the past, and we are looking forward to a future of good things in the church here.

Yours in the Master's service,
SEWELL LANDRUM,
Superintendent of Sunday School.

DAYTON, OHIO

Probably it is in order that I should give a report as pastor of the church. Miss Gertrude McBride is our corresponding secretary and will report faithfully as she has done before.

Our work goes nicely. In the beginning of the fall program things moved slowly, but certainly. The Homecoming and Rally Day services, although fine, were not all in attendance and interest that they might have been. On the former day Dr. Shively and Dr. Bell were with us and as former pastors were graciously received. We have a well attended Communion service. I view this service as a dependable Spiritual Thermometer for a Brethren church. The service was on the evening of November 2nd.

One of the greatest blessings that has ever come to a church under my leadership was found in the Miami Valley Brethren Bible Institute. This Institute met at the Dayton church November 23-30. The leaders of the Institute were Prof. M. A. Stuckey and Dr. C. F. Yoder. The former taught from Genesis, and of the great Bible Doctrines. The latter concerning Missions and Prophecy. Seldom, if ever, have I heard these themes taught so clearly. Our aggressive program for the fall really dates from the Bible Institute. We thanked the men in the finest words we knew while they were here, we do it again now. A number of the Brethren churches of the Miami Valley cooperated, working through the recently appointed Miami Valley Brethren Committee. We believe every church cooperating will testify to the benefits received.

With January 1st, Brother Byron Murr came into leadership as Superintendent of the church school. With an earnest group of teachers and officers supporting him I anticipate some great gains this year. Brother Roy Kinsey, the retiring superintendent, gave us an excellent year of leadership. Through some mighty trying times, caused mostly by the general depression he led us through a year that registered a gain in average attendance. 1930 averaged 525 in church school attendance. Our highest attendance was 1078. This was reached on Loyalty Sunday, November 30th. Brother Myron Kem was superintendent for the day. It was truly a young people's day. They promoted it. I believe it is an idea of worth to other Brethren church schools. If any should care to write me about it, I will be glad to refer your correspondence to Brother Myron, and he will be glad to offer you any helpful suggestions you may care for.

We are now in the midst of our revival meeting with Brother S. M. Whetstone as our leader. Wonderful leadership he is giving. Messages and attendance are both fine. We shall report this and following events later.

Pray for us. The greater the task, the greater the need for prayer power.

R. D. BARNARD.

HARRAH, WASHINGTON

As the writer contemplates the front page picture on our 1931 church calendar it is with a feeling of justifiable pride. The picture is a very good photo-reproduction of

the Harrah church—as it stands today, finished in every detail, both outside and in. This pride is not so much for the appearance of the church alone as for what it represents, founded and built by a faithful few of God's children, who, desiring a place to worship as their hearts prompted them, trusted God to see them through. Below the picture is the inscription—"Lighthouse of the Reservation." This is what it has proven itself to be with our faithful pastor and his wife as the light house keepers who have seen the true light of the Gospel enter so many new homes in the past year. The church membership has increased steadily from 54 at the beginning of 1930 to 114 on January 1, 1931. Of these new converts forty or thereabouts are young people or children, who are the future of the church.

Harrah was spiritually blessed during the twenty wonderful days of Brother R. I. Humberd's Bible chart lectures which closed in December. We all loved him and the example of this noble man, who has given his life entirely into his Master's hands to use as he sees best, even though it takes him from home and family much of the time, certainly should be an inspiration to any Christian to "carry on."

The courage of Brother Humberd, who is constantly distributing tracts, aroused a like enthusiasm and some 25,000 were purchased for personal distribution. Also the mottoes which now adorn the walls of Brethren homes are a mute testimony for Christ and the church. The visible results of his meeting were forty-four confessions and re-consecrations.

On Sunday, December 21, twenty-three were baptized, two of whom were awaiting baptism before the revival. There have been three confessions since and these are now awaiting baptism.

Before baptismal services Brother Kinzie always gives a series of lessons on the church fundamentals and all other phases of the great step to be taken. He is an able pastor, who preaches the Bible, without apology or excuses, and his wife is a talented woman, whose training and experience in Krypton, Kentucky have fitted her to assist her husband in caring for a constantly growing congregation.

Last fall our faithful Sunday school superintendent, Brother Conrad Stover and his fine family moved to Las Vegas, Nevada, but it seems that God takes care of just such calamities, as Brother Ernest Stover has maintained the same high standard of efficiency since he took over the superintendency. Brother Ernest although a young man, is a conscientious Christian, who stresses promptness and order, two essentials of success. The attendance seldom falls below the 100 mark and is sometimes as high as 125.

The Sunday school is in good standing financially, and contributed \$100.00 toward the fund used in finishing the exterior of the church, a work which was recently completed. We have an assistant superintendent in the basement, Sister Flora Daniels, with four primary classes which hold their own exercises and do not come upstairs until the church hour.

One of the best things in the Sunday school report is that most of the children remain for church, thus the church attendance increases, as the ones who come for church only, exceed the ones leaving after Sunday school.

One noteworthy news item, which so far has not been reported, was the organization of a District W. M. S. during the North-

west Conference held here in June. The following officers were chosen: President, Mrs. John Weed; Vice President, Mrs. E. S. Flora; Secretary and Treasurer, Mrs. F. V. Kinzie.

Our pastor often tells us that the prayer meeting is the barometer of the church. The attendance here includes a large per cent of the members, young people and children being well represented and always willing to take an active part. Part of this mid-week service is devoted to the study of Revelation.

A wonderful service was held in the church New Year's eve. Our pastor, who anticipated a fair attendance only, had arranged four of the church seats in a semi-circular style to enable the congregation to gather more closely. These were quickly filled and many of the other seats as well. The time was spent in prayer and praise interspersed with special music. An interesting feature was the exchange of paper slips, to be read aloud, answering personal questions pertaining to the New Year as well as the old. At the stroke of twelve as the clear tones of the church bell chimed, "ringing out the old, ringing in the new," God's children were upon their knees praying for guidance and strength during the coming year.

Although the time between the closing of revival and Christmas was so short, the Sunday school by the grace of God, rendered an appropriate program, honoring the birthday of the Savior, on Christmas eve.

Sisters Stella Stover and Emma Lichty, who are the leaders of the "Sisterhood Girls" are doing a good work in training our girls to become Christian workers. During the winter months the girls go from school, hold their meeting, prepare their evening meal in the church basement and are ready for the prayer service at 7:30.

The prayer band which met every night in the little prayer room upstairs during the revival has continued faithfully since. The pastor has carefully divided this into groups which will fill out the entire twelve months and give each one an opportunity to take part. During the month of January the young men are meeting with the pastor one half hour before services Sunday morning and Wednesday evening.

Since the organization of the church the first member to leave his earthly home and go to dwell with the Lord has been Brother L. D. Williams, who passed away in Seattle, January 17, 1930.

A lady who recently started coming to our church to worship said there was more harmony in the Harrah Brethren church than in any church she had ever attended. Praise the Lord, for a church whose members are as one large family, where Satan, who is ever lurking, can not get a foothold, but finds himself an unwelcome guest at all times.

Though some of the founders of the church have moved away and others contemplate leaving, the memory of their courage inspires the new members to "put on the breastplate of faith and love and for an helmet the hope of salvation" "that we may be ever looking for "his glorious appearing."

MRS. IDA A. LYON,

Evangelist Correspondent.

Today's disappointment may be a door into purer joys and a deeper understanding tomorrow.

MILLEDGEVILLE, ILLINOIS

Dear Editor:

I was just reading the news columns of the Evangelist which reminded me that the church has not been reported for some time. I will now try to give something of interest.

Among the events of the past year was an evangelistic meeting with Brother C. Grisso as evangelist, held March 3-16. The Brethren were strengthened in the faith, these splendid services. Brother Grisso, we all know, is an evangelist of much worth in our brotherhood. I was glad to hear the meeting just closed at Goshen, Indiana, where the Lord was pleased to call a good group to the feet of his Son Jesus Christ. We rejoice with the Goshen brethren and Brother Grisso who was the evangelist.

All of the various special days were served with their offerings lifted. We did our bit, if it might not always be said we did our best. Some feel that one BIG OFFERING for all the causes might be a relief from so many calls. We recognize the difficulties involved.

Mother's Day, Father's Day, Children's Day and several other Special days including Christmas were observed with commendable programs furnished largely by the young people and children of the church and Sunday school. Yes, we still have Sunday school and try to make it a real school. We have been having good attendance this year. We are starting out strong in 1931. January, thus far has been above the same month one year ago.

Woman's Missionary Society and Sisterhood have been attempting to accomplish a worthy work, perhaps not reaching the goals set, yet striving for mastery.

The business meeting found all church bills paid with a little money in the treasury and every auxiliary organization with all bills paid and money on hand. We have a large sum to their credit.

I must not forget the Christian Endeavor. We have one and a big one which is on its toes and going fine. We will let you report through the Endeavor column.

We did not close down for the summer months. There was a time this summer when the Brethren church was the only one in town having services. The pastor felt that there should be one church open during the day and evening for those who wished to attend church. He never was without an appreciative audience, though at times the audience was small.

This winter there was a determined call for a Community Service on Sunday nights. One church open with all congregations in attendance. We have had that for ten weeks and each Sunday night we have had the church full, sometimes overflowing. The writer has been privileged to preach in each of the churches of the community. Each minister will have had the same privilege within the next three weeks. That has given a fellowship privilege that we have never previously enjoyed here. Such an arrangement has some things in its favor. We could not commend it as a general practice.

We are interested in reports from other fields and hope this will be of interest to you. We are striving to glorify our Lord in all services of the church and in daily life and its contacts.

May the Lord's rich blessing rest upon your work through our churches. We need your prayers. We are praying for a awakening by the Spirit which will reach the world. Will you join us?

GEO. E. CNE.

WAYSIDE OBSERVATIONS

Gleaned from our Travelogue

By Dr. G. C. Carpenter

In a cozy cottage, "The Maryland," in the town of Hallandale-by-the-Sea, in sight of Hollywood, only a few miles from Miami, enjoying the salt air and many new experiences along the way! We had planned to sail westward in December but the lure of Florida was too great, and we are here with friends in the midst of some of the most attractive spots in "Tropical America," and linked by our radio with the rest of the world.

365,000 Things

Buying of new things, it is stated that the modern buyer is offered 365,000 things. The emphasis today is on things, and we are told that our world is on the verge of bankruptcy. Many are the stories we hear of losses experienced in Florida during the few years. During the unprecedented boom in 1925 multitudes risked their all in the mad desire for more things, and the end was yet. Banks are failing even now because they had too much faith in things as a result they ventured too far. The market crash was another bursting scattering things to the four winds.

"A Man's Life"

Will America learn the lesson? Will we? It is time for our 123,000,000 people to listen to the message of that Holy One who long ago said: "A man's life consisteth in the things he possesseth." "What will profit a man if he gain the 365,000 things and lose his life?" The radio speaker who said recently: "We have regained the world and have about lost it." And herein lies the secret of the man's return to normality.

"It's Nothing To Me"

While passing through a small town in Florida we stopped near the very old jail which were confined three murderers. A man had been shot by a mob shortly before our arrival. We asked our informant, the wife of the sheriff: "You have seen such tragic occurrences, do you?" She replied, as she made a careless gesture with her hands, was, "It's nothing to me." How becoming hard-hearted in our mad race for things? Are we sacrificing the values of life in our rush for the things at the end of the rainbow? Has the satisfaction of the selfish desires of carnal passions become the overmastering passion in the hearts of Americans? And are we saying "It's nothing to me?" God forbid!

The Penny Home

On the basis along the way near Jacksonville an investment of \$3,000,000 by J. C. [?], to provide a home for ninety ministers and their wives! There are eighteen five apartments in each, well arranged with electric range and all modern conveniences. Each apartment is quite separate from the others, virtually a house unto itself. There is a beautiful chapel, a meeting place for the donor's mother. All is in thirteenth century Norman architecture. Each apartment is for two, only husbands and wives admitted. One condition is that each must have an annual income of \$500 and as all must provide their own food and clothing. Garden spots are furnished. A Post Office are a part of the home is indeed a beautiful place, a home! Denominational. Do you wish to

apply for admission? There are only 3,000 now on the waiting list. It does seem that the most needy are barred by the income requirement, yet 180 people are enjoying some of the things that Jesus said would be added to those who "Seek first the Kingdom of God." Some of the things accumulated by J. C. Penny are being used by the Lord in adding "these things" unto some of his faithful shepherds.

"Who Are You?"

A popular writer broadcast these lines: "Marshall Joffre, dead yesterday, is 79 years old today. It must be pleasant to spend your 79th birthday in Heaven knowing that your troubles are ended forever. When they asked Joffre, 'Who are you?' he will answer, 'I won the battle of the Marne.' That battle prevented what might have been a quick defeat for the allies. Joffre will be welcomed among those who have served their country well."

Surely every reader hopes that Marshall Joffre spent his 79th birthday in heaven, but will winning the battle of the Marne entitle him to that glory? Who are you? One who depends on salvation by good works and things, or a sinner saved by grace? One who seeks to earn salvation, or one who looks alone to the saving, cleansing blood of the Crucified One?

Thrills! Thrills! Thrills!

We just attended the Annual Miami All-American Air Meet. About 100 planes, all sizes, and over 200 air pilots. Upside down and down side up, on edge, straight up or straight down! Tail spins were common, parachute jumping every day, several coming down at the same time! The Goodyear Blimp and the "Autogyro"—what a contrast! The Gyro rises and lands almost perpendicularly. Soon every home will have several gyros in the garage for landing fields will no longer be necessary. The bombing planes destroyed a miniature city! May the reality never be experienced. On the second day four men in a visiting plane, two being prominent surgeons of Chicago, met death when their engine stalled, but there were no accidents connected with the Air Meet proper. It was announced that aviation is yet in its infancy! What will the next decade witness in the name of progress? Whither are we bound? Is the world getting better? Are people more religious today than in the past? Is there more genuine piety, more godliness, more faith in God? Are we progressing in the things that shall never pass away? Or are we trying to build a tower that shall reach to heaven and bring glory to man? Let us rejoice in the progress in material things, but let us at the same time be certain of parallel progress in faith, hope, love—in all things spiritual.

Hallandale, Florida.

CIVILIZATION MEANS PROHIBITION

By Ernest H. Cherrington, LL.D., Litt. D.,
General Secretary, World League
Against Alcoholism

Civilization and prohibition are so closely related that they are almost synonymous. The higher the civilization, the more numerous and the more intimately concerned with personal life are the prohibitions which are vitally necessary. Even in the lowest social orders, the list of Verboten is surprisingly large while as life becomes more complex, the Thou Shalt Nots multiply. The character as well as the number of these are practically an index to the quality and kind of the culture and the intensity of liv-

ing which may characterize any people or any period.

The Prohibition of intoxicating beverages is merely one of these many "No Thoroughfare" signs which society has found it necessary to erect. That prohibition is really a belated one. It came not too soon but long after it was required by changing standards of living and altered problems of life. It is not unique but is of a piece with the whole tissue of prohibitions out of which the multicolored fabric of modern living is woven. Its basic theory is the same as that which underlies such fundamental prohibitions as the laws against murder, against theft, against arson or any other of those primary statutes which men have enacted, attempted to enforce, found were disobeyed by a minority but which they will never repeal because the stability of the social order depends upon these. A larger liberty and a greater safety for the whole people have compelled all these prohibitions, however rigorous, Draconian or invasive they may appear to those not socially-minded.

From life to death and afterwards, we are hedged about by a mass of prohibitory laws. Our birth must be attended by legally qualified persons authorized by law, it must be registered according to a prescribed form, certain prophylactic medical attention must be given at once. In early childhood, we must be vaccinated, we must attend school. The house in which we live must meet legal standards. It cannot be built, altered, wired for electricity or piped for gas without the intervention of the law. The kind of food we eat and the quality of the water we drink is subject to regulation. Our most intimate relationship, such as marriage, is the theme of many statutes. Our business life is directed by thousands of legal enactments. We must clothe ourselves in such a way as not to offend the law. If we buy an automobile, the law requires its registration, sometimes insists that we pass examinations as to our ability to operate a motor-car and will not allow us the use of the public roads without documentary evidence of such registration as well as of our possession of a license to drive. Even then, the places where we may drive, the direction in which we go, the speed at which we may travel, the locations where we may stop and for how long, the kind of brakes and headlights on our car and their condition, are prescribed in detail by legislation.

If we fall ill of an infectious or contagious disease, we are, by law, forbidden to mingle with others. We may be quarantined even if some of our family are thus ill. If we die, the fact of our death must be recorded in the manner established by law. Our burial must be in the place, by the persons and in the manner the statute books set forth. Such worldly goods as we may leave behind us are disposed of in accordance with the law, our most ardent wishes and our carefully made plans as set forth in our wills being ignored unless the law's requirements are fully met.

Civilized man lives in a realm where prohibitions determine every important action he may take. Everywhere the law either prescribes or forbids.

These laws make life safer, make happiness more accessible, make comfort surer, make security more certain. The prohibition of intoxicating beverages has an even sounder basis than the majority of these other prohibitory laws. It is aimed at a greater foe of the health, wealth, safety and happiness of the people than is the object of attack in much other legislation. It

is closely related to many of these other laws. It is elemental in any consideration of traffic or industrial safety. It is a primary consideration in the care of the public health. It is directly involved in both production and distribution, the two factors in our economic life. It is a conservation measure of the first importance, whether one considers the problems of hygiene, manpower, finance or politics. It harms none. Its greatest benefits go to those who fully observe it but even its violators and its opponents, in lesser degree, profit by the improved social and economic conditions it produces.

There is no valid argument that may be brought against the prohibition of intoxicating beverages which cannot be brought, with equal cogency, against any other restrictive legislation. It is as enforceable as any other law. It is as essential as any other statute.

As society advances and as time works its changes, giving to men the needed perspective for a correct estimate, the prohibition of beverage alcohol will be seen as the most significant and the most important of the myriad prohibitory measures by which modern civilization has defined the way to life, to health, to safety and to achievement.

SURRENDER

By Mary L. Cummings

Is it hard for the flower when summer comes
To turn its face to the sun?
Is it hard for the flaming red orb to sink
When its course for the day is run?
Is it hard for the dew to moisten the earth
When night's dark shade doth fall?
Is it hard for the bird to answer again
The note of its mate's sweet call?

Or merely for man is it hard to achieve
The will of the mind above?
For man who doth daily and hourly receive
Fresh proof of the Father's love?
Is the only strong straining against God's
will
To be on the part of his child?
While everything, joyous, fulfils his behest
From the mart to the tangled wild?

All life that is fully surrendered to God
Sweeps on with a step serene,
Moved by the bounding, unlimited force
That throbs in the earth's fresh green.
Thus, as tree and flow'ret in forest and
glade
Adorn, without effort, the sod,
The fragrance and power may be felt; of a
life
Wholly surrendered to God.

OUR LITTLE READERS

THE PILLOW OF DREAMS

By May Justus

One day a good mother went to the Sandman's shop at the end of the lane and said: "Please, Mr. Sandman, I want to buy a pillow of dreams."

"What do you want with a pillow of dreams, good mother?" asked the Sandman. "I want it to put under my little girl's head when she goes to sleep."

"Come into my shop then," invited the Sandman, "and I will let you see all the pillows I have."

Here he showed the mother many different kinds of dream pillows. There were big ones and middle-sized ones and quite wee ones.

"These pillows are all very nice," she said. "But there isn't any that is just right for my little girl's head."

"Then you must have one made for your little girl," said the Sandman.

"How can I do that?" the mother asked. "Oh, that is easy, good mother," replied the Sandman. "It all depends on what you want to put into the pillow. Of course the little girl will dream of the things that are inside it. What should you like?"

"I think I should like to put a great many rose petals into it," replied the mother. "Roses are so fragrant."

"Then go to a rose-bush, good mother," said the Sandman, "and ask it for some of its sweet blossoms."

"I will," said the mother and she went out to find a rose-bush. After a long time she came to a beautiful pink one by the side of the lane.

"Good morning, pretty rose-bush," she said. "Will you give me some of your blossoms for a dream pillow?"

"Whose dream pillow?" the rose-bush asked.

"My little girl's," the mother replied in her sweet voice.

"Oh yes, of course," said the rose-bush. "Hold your apron, good mother, and I will shake it full of rose petals."

The mother held her apron and the rose-bush shook itself once, twice, three times, and then the apron was almost full of beautiful pink petals.

The mother hurried back to the Sandman's shop for now it was early afternoon. "See!" she said. And she showed him her apron full of rose petals.

"How nice!" the Sandman cried. "Come in and let us put them into a pillow."

After hunting around a little while he found a pillow-case which the mother thought was just about the right size and they poured the petals into it. But the pillow-case was not nearly full.

"What shall we do?" the mother asked.

"Put something else into it," suggested the Sandman. "What else should you like?"

"I should like for it to be fluffy and downy like a little white cloud," said the mother.

"If you will climb to the top of the hill," said the Sandman, "you may find a little white cloud."

So the mother went out of the Sandman's shop and climbed the hill behind it. Right on top she found a little white cloud.

"Good morning, little white cloud," said the mother. "Will you give me a handful of yourself to make a dream pillow?"

"Whose dream pillow?" asked the little white cloud.

"My little girl's," the mother answered.

"Oh, yes, certainly," the cloud murmured. "Hold your hands, good mother, and I will let a piece of soft cloud fall down to you."

So the mother held her hands and a piece of cloud, soft and white, fell into them.

"Thank you, dear little white cloud," she said and she ran down the hill to the Sandman's shop.

"Look!" she cried.

"Fine!" said the Sandman. And they put the piece of soft white cloud into the pillow. Now it looked very nice and comfortable, indeed.

"It is a fine pillow," said the Sandman. "A very fine pillow, but it lacks a charm to make the good dreams in it come true."

"Where can I get a charm?" she asked.

"You have it already," the Sandman told her. "It is your heart. It is love. Just before your little girl goes to bed at night,

kiss her pillow and say this little wish rhyme:

'Happy dreams, pretty dreams, come out
night
Make all the slumber hours lovely
bright.'

Then your little girl will have only good dreams, you see."

"Oh, that will be a beautiful charm," said the mother.

Then the good mother took the pillow of dreams and went home.

And that night the little girl dreamed sweet pink roses, white fluffy clouds, warm mother kisses.—The Youth's Companion.

Sunday School Notes

(Continued from page 11)

the power and penalty of sin. Those are despised by men and outcasts of society are both welcomed and saved in Jesus Christ. Even those who have violated every attribute of manhood and have become bestial in their natures, may again be clothed with their right minds, as were the demoniacs at Gadara.—Ibid.

Influence of Jesus as a Friend

There are some men who are friends of sinners not for any good purpose, whose influence is not wholesome, or helpful. But as J. Hugh Heckman says,

"Jesus creates an incentive to want better than we are. There are those whose association makes it indifferent as to what we do. They may even make us advance toward acting according to our highest ideals. It is not so with Jesus. He gives a power to our knowledge which will not let us down in non-performance. A brilliant student said, 'I cannot compel myself to walk well.' A Confucian scholar said that the great teacher, Confucius, was able to tell people what to do but could not inspire them with the desire to do it. Jesus gives a challenge to the enlightened mind which calls all the inner manhood to rise in response."

Also, he properly remarks, "Jesus forces the will to become righteous. In the human world where temptation is so common this is a need common to us all. We of us needs a becoming humility which warns us to take heed lest we fall. Jesus has found the way to sources of strength. He has shown us the way to go there. In his life of communion and meditation, the fellowship of his intimate companions, he has shown us how to be faithful in our devotional life and in our strengthened relationships. The Word of Holy Writ, the Word of God in our hearts, the counsel of wise friends, the inspiration of cooperative work, all these are ways of which our lives keeps us facing the right."

ANNOUNCEMENTS

FOR BRETHREN HOME SUPPORT

Send all money for the Brethren Home Support Fund to Cecil Hendrix, Treasurer, Flora, Indiana.

FOR SUPERANNUATED MINISTERS' FUND

All money for the Superannuated Ministers' Fund is to be sent to Rev. G. I. Sweetser, Roann, Indiana.

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THE BRETHREN EVANGELIST



Christ and the Rich Young Ruler

In the Name of Christ and the Church We Appeal to You Be Generous on Benevolence Day

TO THE SUPERANNUATED MINISTERS

Those who are taught must share all the blessings of life with those who teach them the word (Gal. 6:6.—Moffatt's translation). But the withholding of your offering will deny some of them the bare necessities of life.

AND TO THE BRETHREN HOME

If it is a question of parting with some of your possessions that those in need may be cared for, or of holding on to the last dollar and letting the needy suffer, can you doubt which is your duty? Or what Christ would say?

"ONE THING THOU LACKEST—GO SELL—GIVE TO THE POOR."

Investigations of the Fundamental Problem

While commissions and survey groups endeavor to ascertain the facts and arrive at conclusions with regard to policies and procedure in connection with the enforcement of national prohibition, there seems to be but little inclination even to reinvestigate the question as to the evils which inhere in the commodity itself and the traffic in that commodity, by reason of which prohibition amendments and laws have been made necessary. Undoubtedly this is due to the fact that those who are favorable to prohibition do not feel the need of any new investigation or restatement of facts which have long since come to be recognized as scientific truths, while it is barely possible that those opposed to prohibition prefer that investigations and conclusions be limited to side issues and questions of procedure rather than directed to the heart of the most vital question involved.

Thomas Jefferson, after eight years' experience as President of the United States, gave expression to a conclusion born of a real laboratory test when he said, "Were I to commence my administration again, the first question I would ask respecting a candidate for office would be, 'Does he use ardent spirits?'"

Phillips Brooks, one of the most outstanding moral and religious leaders of his day, in the light of all his wide experience, the investigations of others, and the painstaking effort to get all the truth regarding the social implications of intemperance, came to the very definite conclusion that if intemperance could be swept out of the country "there would hardly be poverty enough left to give healthy exercise to the charitable impulses."

The Supreme Court of the United States, during more than a hundred years of detailed consideration of thousands of cases coming to its attention through appeals from the lower courts, has had peculiar opportunity to study the causes of crime, and the tendencies of anti-social institutions and to have very definite conclusions as to where responsibility rests. That great tribunal for a century has insisted in one way or another, over and over again that intoxicating liquors and the liquor traffic have constituted the greatest source of crime, poverty, vice and degradation, and that that traffic is of such a character that it has never had either inherent or constitutional rights.

As a matter of fact, all the governmental, judicial, social, economic and political investigations touching, either directly or indirectly, the question of intoxicating liquors and the vicious liquor traffic which has been carried on through the centuries, are in agreement with the very definite conclusion that Shakespeare more than two centuries ago put into the mouth of Othello, when he said: "O thou invisible spirit of wine! If thou hast no name to be known by, let us call thee devil!"

ERNEST H. CHERRINGTON.

PRESIDENT HOOVER

The President, in submitting the Commission's report to Congress, concluded his message as follows:

The commission, by a large majority, does not favor the repeal of the Eighteenth Amendment as a method of cure for the inherent abuses of the liquor traffic. I am in accord with this view. I am in unity with

the spirit of the report in seeking constructive steps to advance the national ideal of eradication of the social and economic and political evils of this traffic to preserve the gains which have been made, and to eliminate the abuses which exist, at the same time facing with an open mind the difficulties which have arisen under this experiment.

I do, however, see serious objections to, and therefore must not be understood as recommending, the commission's proposed revision of the Eighteenth Amendment which is suggested by them for possible consideration at some future time of the continued effort at enforcement should not prove successful. My own duty and that of all executive officers is clear—to enforce the law with all the means at our disposal without equivocation or reservation.

The report is the result of a thorough and comprehensive study of the situation by a representative and authoritative group. It clearly recognizes the gains which have been made and is resolute that those gains shall be preserved. There are necessarily differences in views among its members. It is a temperate and judicial presentation. It should stimulate the clarification of public mind and the advancement of public thought.

HERBERT HOOVER.

The White House, January 20, 1931.

WORTHY GOALS FOR A CONGREGATION

The following outline of congregational aims was published in the weekly bulletin of the Brethren church of Waterloo, Iowa, under date of November 16, 1930. We are reproducing it herewith as a worthy suggestion to any church wishing to program by which to direct its efforts and with which to measure the advancement of its people individually and collectively. Rev. S. M. Whetstone is the pastor of this church.

Some Aims for the Year

INDIVIDUAL AIMS

- Personal devotions.
- Study and Christian growth.
- To be soul-winners.
- The right use of time.
 - This will mean personal effort.
 - This will mean personal sacrifice.
 - This will mean personal blessing.

CONGREGATIONAL AIMS

- Spiritual Aims**
 - 75% of Resident Membership regularly at church.
 - 25 New Family Altars.
 - A Revival within the church.
- Educational Aims**
 - Acquaint our folks with our HISTORY.
 - Acquaint our folks with our DOCTRINE.
 - Acquaint our folks with our WORK.
- Financial Aims**
 - A Stewardship Campaign.
 - Systematic Giving.
 - 100% of Resident Members pledging and giving regularly.
- Property and Equipment**
 - Lawn improved and beautified.
 - A Bulletin Board provided.
- Social Aims**
 - A Family Night social each Quarter.
 - An evening of music furnished by talent within the church.
 - An evening jointly with the South Waterloo Church of the Brethren.
- Musical Aims**
 - Fullest cooperation with our Choir.

- Interest our young folks in Church Music.
 - Instruct and Develop our talent mutually.
- Evangelistic Aims**
 - An up-to-date list of prospects at times.
 - A Prayer-Band to win souls.
 - Every Christian a soul-winner.
 - Church School Aims**
 - Leadership Training.
 - Making our Church School Christ-centered.
 - Better Teaching.
 - Service Aims**
 - The Visitation Campaign.
 - Looking after the sick, the poor and the needy.
 - Every Christian a Worker for Christ.

THE SECOND MILE

"And whosoever shall compel thee to go a mile, go with him twain," the Lord Jesus said in the Sermon on the Mount. The twain to which our Lord refers seems to refer to the rights of kings' officers in our days to demand the free use of horse and men as they hastened on their way to conquer some royal degree. In our days the rights to demand such service may have disappeared, but the principle involved from the standpoint of the Christian must remain, because it is an expression of the love and good-will of our Lord Himself.

The first mile belongs to the law, the second to love. The first mile expresses the law and convinces the mind, the second brings the opposition and wins the heart. The first mile brings Sinai into view, the servant obedient and dutiful, the second shows the princely spirit of one who will sacrifice to seek the lost.

This is what brought our Savior from heaven to earth. He was concerned about the second mile of redemption. True the Cross was promised from the days of old, and even anticipated before, but when the time came for the earthly career of Christ as the Man of Sorrows, he was anxious to travel the second mile, and that is why he is so anxious that his people should follow his example. The Church will not travel very far unless there is to be found among us a fair number of "second mile" folks who are willing "to go with him twain."—Lylean Methodist.

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Business Manager

and all moneys to the
Business Manager

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An Immediate Need and an Impending Necessity

Or, Our Church's Benevolences of the NOW and the NEAR FUTURE

time is at hand when we are faced with a sacred obligation, making provision for the care of the aged and incapacitated members and for the support of the Brethren Home. Once a year churches are asked to make an offering to this two-fold object and the time is the last Sunday in February. Let us prepare our duty as this day approaches, and at the same time why a little thinking into the future as regards the problem of benevolences? We are living too much from hand to mouth the matter of providing for our superannuated ministers, and when the hand comes up to the mouth rather empty. When the aged ministers and their dependents must suffer. We look forward to making more permanent and more steady provision for the needs of these aged veterans of the cross. That "impending necessity." But first, let us consider the "immediate."

The immediate need is for an offering that will help provide the necessities of life for the needy, superannuated ministers and will provide the old folks' home at Flora, Indiana, functioning properly. This offering is a responsibility that we cannot escape; it is our bounden duty as certain as is the fact of our church relationship. Everyone who holds membership in the Brethren church is by that very fact obligated to do what he can to help meet the need of this offering. The representatives of the various congregations have voted repeatedly in General Conference authorizing the Board of Benevolences and the Brethren's Home to collect funds sufficient to do certain definite tasks committed to them. And loyalty demands that every individual member cooperate in providing the necessary funds. The obligation is upon us to see. No one needs to be convinced of it. It is only necessary that there shall be sufficient devotion to duty and loyalty to our denominational undertakings to bring about the response that is needed for.

The obligation is not merely one that grows out of conference but is based upon the fact of our being beneficiaries of the labors of those who are now in need. These aged ministers were our teachers and ministers in spiritual things. They were our spiritual fathers, having led our souls to the acceptance of Christ as our Savior and having built us up in the knowledge of the truth. They established our churches, many of them, and left us the religious heritage we enjoy. Gratitude demands that they who poured out their lives in service for us with no thought of material reward shall now in their days of feebleness receive our loving and tender care.

Moreover, the church is divinely enjoined to provide for the needs of its ministry. Paul, recalling that the manner of support of the priesthood of the law was by the offerings given by the people to the temple, said, "Even so hath the Lord commanded that they which preach the gospel should live of the gospel" (1 Cor. 9:14). The same apostle writes to the Galatians, "Let him that is taught in the word communicate unto him that teacheth in all good things." The force of the obligation is made out still more strongly by Moffatt's translation: "Those who are taught must share all the blessings of life with those who teach them the Word." And that sharing of "the blessings of life" must not stop when ministers have become incapacitated by age or affliction for further service. Nor should Christian people allow any of their poor and needy to suffer want. Paul puts the obligation very strongly: "But if any provide not for his own household, especially for those of his own house, he hath denied the faith and is worse than an infidel" (1 Tim. 5:8). And who shall say that the obligation does not obtain with regard to making provision for those who are of our own household of faith? What stronger obligation could we have for providing a Brethren's Home? We are thinking about ministerial relief, let us think a

little further than the immediate need. We ought to be making plans for taking care of our aged and superannuated ministers in a more adequate and dependable manner. We ought to be accumulating a pension fund in some way, possibly by taxing both congregations and pastors small annual payments, according to the salary paid and received, and possibly also by the aid of large gifts made by interested individual laymen. Many churches have long since caught the vision and have provided for themselves a fund and a plan whereby aged and retired ministers and their widows or dependents may be pensioned and thus made secure against the fear of want for the necessities of life when their earning days are over. Not only have most of the larger churches completed campaigns for endowment funds for the pensioning of ministers, but nearly all of the smaller Protestant denominations have raised funds for this purpose. And in most cases the response in gifts and offerings has been beyond the most hopeful expectations. The need of pensions is so apparent to those who understand the facts relating to the ministers' financial support, that the launching of a movement to raise a fund and to effect a satisfactory plan to meet such a need would be looked upon as wise and praiseworthy, and would likely receive the hearty support of the entire church.

Rocking the Prohibition Boat

There is altogether too much rocking of the Prohibition boat for the good of the cause. As The Congregationalist recently said, "Just now the cause of Prohibition needs all of its friends." It was never more severely put to the test than now. Its enemies are pouring millions of dollars into the channels of propaganda in an effort to alienate its friends or cause them to lose faith in its justness and effectiveness. They are seeking to take the strength and determination out of Prohibition conviction and to build up a state of mind that will leave the people hopeless and disgusted, and thereby make possible the return of legalized liquor. Dr. F. G. Coffin rightly says: "The most subtle arguments of a kind not used before are being employed by the 'wets.' Their plea is that in the interest of the morals of youth, the honesty of our nation, the elimination of graft and official corruption, the prevention of killings by enforcement officers and poisoned liquor, the rights of individuals and for other benevolent (?) reasons Prohibition should be modified. They plead repeal for the sake of moral welfare."

This skillful propaganda is causing not a little confusion in the public mind, which, added to the vicious opposition of the pro-liquorites, has made the sea rough for the Prohibition boat. This sort of opposition, of course, is to be expected and it has been in the face of just such antagonistic forces that the temperance cause has made its way to the present stage of success. But when opposition arises in the house of one's friends, it is altogether a different matter. Those within the Prohibition cause can do more harm by rocking the boat and can bring the cause into greater danger than can all the storms of opposition beating upon it from without. And that is just what some of our friends are unwittingly doing right now.

One good intentioned brother writes that he is becoming convinced that this effort to make people good by law is all wrong, that we are going at it backwards, we should first get men to be born again and then they will give up drink. This good brother is becoming a hindrance to the Prohibition cause by listening to the deceptive reasoning of skillful wet propagandists. No one questions the importance of getting men converted, but no one who thinks straight will stand by and allow the demonized liquor traffic to have free rein in the destruction of hundreds of men, body and soul, while he is confining his efforts to getting a half dozen men converted. He who stands squarely and positively in opposi-

tion to the liquor evil will make a better soul winner by that very effort and one of his greatest hindrances will be gotten rid of when he has driven to cover the temptation to drink. Perhaps "you cannot make men good by law," that is, good at heart, but you can make them behave themselves by law, and that's something. You can protect homes, and boys and girls, and mothers and wives, and you can protect men's wages, their jobs and their lives, and that is just what we have been doing for the last twelve years. We are usually suspicious of the dryness of the man who says, "You cannot make men moral by law," as an excuse for his failure to take an active interest in Prohibition; either that, or else he is blinded by some pet theory or prejudice.

Others of its friends are rocking the Prohibition boat through criticising and holding up to ridicule certain agencies that have been most effective in bringing about Prohibition and are now being used to focus public sentiment on enforcement. Such criticism

(Continued on page 8)

EDITORIAL REVIEW

The first announcement of the Easter Offering is made in this issue, when Dr. L. S. Bauman, treasurer, states that churches finding it to their convenience to do so, may take their Foreign Mission offering any time after the first of March.

Christian Endeavorers will find it much worth their while to read the excellent article in the Christian Endeavor department by one of our Warsaw Endeavorers—Mrs. C. H. Bennett. She sets forth the goals toward which all societies are asked to spend their energies.

A very loyal Brethren and long-time member of the Evangelist family, in sending his renewal subscription to Brother Teeter recently, wrote with appreciation of the Evangelist and told how that it has long been a race to see which member of his family would get to read the paper first. The Business Manager has permitted us to quote from his letter on another page.

Let churches keep in mind that two separate offerings are to be lifted on February 22, or else the offering that is lifted is to be divided into two parts, and one part sent to Rev. G. L. Maus, Secretary of the Benevolence Board, Roann, Indiana, and the other part sent to Mr. Cecil Hendrix, Treasurer of the Brethren Home Board, Flora, Indiana.

Brother C. D. Whitmer writes of his evangelistic experience at the Teegarden church, in Indiana, where he did the preaching and Brother Harley Zumbaugh served as song leader. Twelve were added to the church as a result of the meetings. During the year sixteen have been taken into the membership of the church. Brother Whitmer states that his church is planning to go on the Evangelist Honor Roll. We are glad to learn this, and congratulate them on their loyal purpose and hope they fully succeed in it.

Brother R. Paul Miller has recently closed an evangelistic campaign in the Listie church in Pennsylvania, where Brother H. W. Nowag is the pastor. The interest was keen and the crowds were large. We are told that great blessing came upon the church and that souls were saved, but we are not informed as to the number of converts. Both pastor and evangelist indicate that the campaign was a mutually congenial experience. Brother Miller sees a good future in store for this church if the mining industry continues to revive as it has begun now to do.

Brother G. E. Drushal writes of the wonderful way in which God has answered prayer and made provision for the work at Lost Creek, including both Riverside Institute and the church that functions there. Notwithstanding the bank failure, they have been able to come back strong financially and are making progress in establishing Sunday school missions, ten such schools now being conducted. Fifty confessions of faith have resulted from this work during the year. The growth is especially noted since the opening of the new road. He believes the brightest opportunity lies just ahead for this work.

Our Dayton, Ohio, correspondent tells us briefly of the evangelistic campaign recently conducted under the leadership of Brother S. M. Whetstone, as evangelist and Brother R. D. Barnard as pastor and field director. One of the special features of the meetings was the children's choir, which made a deep impression with their singing. There were twenty-six confessions during the meetings.

The services of Brother and Sister Whetstone were much appreciated, and Brother Barnard is proving a very worthy shepherd of this large fold, feeding and caring for the sheep as become a faithful under-shepherd.

Miss Lyda Carter, who has for several years been holding her forth at Krypton, Kentucky, writes of the way God is leading them forward and providing for their needs. The people there rejoice in the coming of Brother Frank Gehman and his wife, as an answer to their prayers, and his ministry is being appreciated. The Ashland College Gospel Teams recently gave a lift to this work made possible the improvement of two of their dormitory rooms. Young people throughout the brotherhood are taking increased interest in this mission as it is the ideal of Christian Endeavor to ultimately become the full supporters of this work.

Our good correspondent from Mexico, Indiana, writes of the progress of the Lord's work in that field, and particularly of an evangelistic campaign, in which the pastor, Brother Mark B. Spacht served as the evangelist and Brother Harley Zumbaugh was the song leader. The attendance and interest was good, and precious the communion which closed the campaign four young people were baptized into the church. We are told also of the larger work of Brother C. A. Stewart, who recently left the field, had in effect hearts. Brother Spacht is proving himself a worthy successor. God is blessing his church in their united efforts in his behalf. This is the home of Elder L. W. Ditch, whose life and service is highly appreciated by the church.

President E. E. Jacobs, in his College News this week, informs us that the enrollment for Ashland College for the year has reached 312, the highest in the history of the school, and that at a moment when a goodly number of other schools are losing in number. He feels sure the outlook for Ashland is bright and that an enrollment of 400 could soon be reached if facilities for that number are provided. One of the first needs, a need that does not wait for its urgency upon future growth but is important for the accommodation of the present enrollment, is the building of a new ege chapel. Surely God is leading forward to large things in an educational way as fast as the church is able to follow. The church's great need is larger faith in venture and greater consecration of its life and substance to Christ.

Dr. K. M. Monroe gives us another installment of Seminary Notes, in which we learn of Prof. M. A. Stuckey's having presented the Seminary at a professorial inauguration at Princeton Seminary recently. Also, we are told of the beginning of practical preaching by the Seminary students at the mid-week prayer meeting hour at the Ashland church. To preach in a perfectly natural and earnest manner before those who are gathered to criticize and to point out one's weaknesses is not an easy thing to do and many students have we known who really took delight in the experience, but it is a very valuable experience. Student days are the times to discover one's weaknesses, and there is no way in which they are so readily made manifest as in the actual practice of preaching before a group of friendly critics. It should be said, however, that the student preachers are not alone to be benefited from this seminary work; the members of the Ashland church who attend are enjoying some splendid sermonettes.

Prof. M. P. Puterbaugh, treasurer of the National Sunday School Association, gives us his first report of White Gift Offering. In a personal note to the editor, he warns against being too optimistic because of the size of this report. Doubtless not all the reports are in yet, but last year by the first of February the treasurer had received 104 reports, while this year 93 were received by that time. There are still 30 churches that reported last year but haven't reported yet this year. No doubt many of these were sent in offerings, and the chances are, we are ready to venture in spite of the treasurer's warning, that the total of this year's offering will go over the total of last year, which was \$3,800. This year's total so far is \$3,200. The Waterloo, Iowa, church deserves special attention because of the fact that last year, it made the largest contribution, giving \$215, and this year that church exceeded its last year's record by \$50, again being the largest contributor. It is to be hoped that other churches will yet come in a like splendid manner, and put the offering much nearer the goal set. We are going to believe, until time shall prove otherwise, that a goodly number of the churches that usually contribute to White Gift offerings will yet be enrolled among the list of

Obligation to Our Aged Brethren of the Ministry

By Rev. G. L. Maus, Secretary Benevolence Board

The time is fast approaching, when we as a Brethren will be called upon to make the contribution of our Benevolence Day offering. The responsibility of caring for these aged and retired ministers and their companions should receive the most serious attention of every member of the Brethren church. We feel that this issue has been evaded in the past, except to the extent that we have been enabled to say that we had done a little something. You read the appeals which have been made by the members of the Benevolence Board, we want you to feel that we are your servants. We will be able to help these brethren ONLY as you help us. Unless this offering is generous we as a board will be placed in an embarrassing position within a very short time. Our treasury is almost depleted, not to mention in it to make the payment.

As I am writing, I am reminded of the words of the Apostle Paul, when he says: "No man provide not for his own, and especially of his own house, he that denied the faith, and is worse than an infidel" (1 Timothy 5:8). These words should pierce like an arrow and should remind us of our obligation to these brethren. As I turn to the Word of God I am reminded of the parable of the "Samaritan" and how that preacher saw that man, bleeding, half-dead, lying by the road side. As soon as he got a sense of his condition, he held his head and got on the other side of the road. Then another man, a Levite, who had more religion than the Samaritan; when he saw him, he passed by. Then came a Samaritan, a man who was supposed to have no religion, but no true religion, and he gave to the world a concrete example of what religion really consisted of. Lord, we are not to be like that priest or Levite, but to be a Samaritan.

Brethren, do we love our denomination? DO WE? If we love our denomination, then we must love the men and women who gave their lives to make the church possible. Remember that when the offering for Benevolences is made either February 15th or 22nd, the spirit in which we give, will be the real test as to how deep and genuine our love is for your denomination. You my fellow pastors and laity, the thought that superannuated ministers and their companions living in poverty, ought never to be thought of. Paul says: "Let rulers that rule well be counted worthy of double honor especially they who labor in the word and in doctrine." 1 Tim. 5:17. Certainly these brethren have been

(Continued on page 6)

The Brethren's Home

By Rev. A. V. Kimmell, Member the Brethren's Home Board

The Brethren Church as a whole is not taking the Brethren's Home seriously. Three reasons are suggested and then a brief discussion of each follows. Perhaps the Brethren's Home is not being taken seriously by the church at large for the reason that the church as a whole has had little to do with the cost of the present holdings, most of the property and the money coming from individuals. It may be that the members of the church think that they will never need a place like the Home and are not much concerned about providing a place for those who do need it and are entitled to it. Then there may be those who think that the Home is not serving the retired ministers of the church nor their widows.

Now consider these three propositions briefly but frankly. The members of the Brethren Church should be very thankful that certain individuals have been generous enough to give the church a home for the aged; equipped to care for them so comfortably. That these gifts, amounting to thousands of dollars have come without "drives" and heavy "pressure" should all the more be a cause for appreciation and the offering taken for the Home on Benevolence day should be generous enough to show that appreciation. The churches should not evade the responsibility because no heavy drive is being made. That the Home has reached its present state of efficiency without this should make the churches all the more willing to respond now that the need is very real.

In presenting the second proposition we hasten to say that we would be happy if our ministers could save enough to care for themselves when they retire from active service but the situation of the minister is such that this is rarely possible. This is not for the reason that the preacher is a poor manager for he can make a dollar go farther than any other class but his salary is not large to begin with and then the generosity of the preacher and the missionary is mostly such as to make them the most liberal givers, in proportion to income, of any people in the world. Should the preacher have no income for his days of retirement he is entitled to a home and is not considered an object of charity when he lives in a home thus provided. The members of the Brethren Church should take this matter so seriously that they gladly provide this year an offering adequate to meet the needs, though they never see the buildings or the grounds of the Home.

Now with regard to the objection that there are not, at present, any of the retired preachers in the Home let us say frankly that none of them have made application

Consider

YOUR CHRISTIAN OBLIGATION

To the Superannuated Ministers who after many years of sacrificial service are now in need of the necessities of life, and

To the aged and infirm members of our church, in need of the cares and comforts of a Brethren Home

HEAR GOD'S WORD

But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel.—1 Timothy 5:8.

PROVE YOUR LOYALTY

To the action of our National Conference and to the teaching of the Word of God by making a generous offering for the support of both the

**SUPERANNUATED MINISTERS
AND THE BRETHREN HOME**

On Benevolence Day, February 22

to be admitted to the Home. No retired preacher has been refused admittance and none can say that they do not like it or that they have been mistreated there for they never have tried it. For some reason our aged men prefer to skimp along on a small pension or depend upon their relatives and friends rather than accept the advantages offered by the Brethren's Home. Why this should be is almost a mystery for the furnishings of the Home are good, though plain; the food is plentiful and well prepared; the rules of the institution are just those absolutely necessary to the proper management of such a place; the community and the church at Flora, Indiana offer the finest kind of fellowship.

We are sure that the church has been just a little slow to appreciate all these advantages and when she does awaken to the situation the facilities of the Home and the income will be taxed far beyond their limit and the day is not far distant when there will be a waiting list. The Board is planning for that day as wisely as it knows how but the need of this offering is for the present operation expenses. The Home is not idle. A number of aged people are living there in comfort. Those not ministers or their widows are admitted at a nominal charge while the room is not needed for the ministers but the charge is not large enough to cover the actual cost, so right now your offering is going to a very worthy cause, therefore it is only right that the entire denomination should become interested in the Brethren's Home.

Philadelphia, Pennsylvania.

Our Obligation to Our Aged Brethren of the Ministry

(Continued from page 5)

true to the faith and the principles of the Brethren Church. Let US keep our hands clean. Let us make this the largest offering ever. Will you do it?

Roann, Indiana.

The Brethren Home

A Message from the Board's President

The Brethren Home located at Flora, Indiana comes again to the whole brotherhood with an appeal for support for the coming year. The last Sunday in February is the day designated Benevolence Day. On that day two most worthy and dependent appeals for support are made to the churches. The Brethren Home shares with the Superannuated Ministers' fund the offering made that day.

The quota asked from the churches by The Brethren Home Board is barely sufficient to carry us through a year. The sum has been set at forty cents per member. Permit me here very briefly to enumerate our necessary expenses. They are estimated as follows: For maintenance, salaries, help, etc., about \$3,000; for necessary improvements, upkeep of buildings, insurance, etc., about \$500; For interest and annuities about \$2,500; total \$6,000. Over against this we place a property with certain annuity investments totalling about \$80,000. At the present we are paying rather heavy annuity charges but these make possible the large assets we have to our credit and gradually these annuity charges will decrease.

So we confidently appeal to all pastors and through them to all our churches for a liberal offering on Sunday, February 22.

Please send all offerings to our treasurer, Cecil Hendrix, Flora, Indiana. He will acknowledge all such gifts and send receipt for same.

I may add here that the HOME at present is just about

full to its limit. We have under consideration several applicants for admission who, if admitted, will completely fill every available room. Recently we admitted the elderly widow of one of our most widely known ministers, Mr. P. J. Brown of Congress, Ohio.

We come with confidence that the churches will not us even though the "times" may be hard. Now if those in need of food and raiment and a home must be cared for. I am, Faithfully yours,

J. ALLEN MILLER

President Board of Trustees of the Brethren Home

The Brethren Home Your Responsibility

By Ephraim Culp, Member Brethren's Home Board

The Brethren Home at Flora, Indiana is an institution founded and operated for the purpose of making a home for the aged and infirm Brethren who have no home family and unable to care for themselves.

This Home is owned and controlled by the General Conference of Brethren Churches and is incorporated in the State of Ohio. It is directly governed by a board of trustees elected by the General Conference.

It is wholly dependent on the gifts from individuals and churches of our domain and through the generosity of these, the Home has progress and has been maintained in a very wonderful way.

Of course there is much to be done and many things needed to keep up this good work and as the last Sunday in February has been set aside for an offering for benevolent purposes—for the support of The Brethren Home at Flora and the Superannuated Ministers' Fund, every individual and every church group is urged to come forward and do their bit. Some individuals have given more than different amounts and to those who have given substantial amounts,—such as five hundred dollars, a thousand and some have gone much farther, into several thousand—
—the Home pays an annuity when asked for.

The Home and its officials want more than anything else that the churches and their members shall understand that this is their responsibility. The officers are trusted and doing all that they can, but if they are not backed up by the churches and membership, they will fail. All that they ask is for you to become interested inquiring and prayerful about the matter and they will be assured that everything that is needed, and especially the proper financial support will be given.

During the past year the board of trustees has trusted upon themselves to cause an investigation of the details of gifts and holdings of the Home, and in this investigation they have employed capable attorneys who have had experience in investigations of this kind and as a result of us are assured that everything is legally right and that we need not worry or be concerned about the future of the Home or its title rights or bond holdings.

Now since this investigation has been made and with the continued interest the officers are taking in the Home and the time they are giving to its proper care, there is no reason for any member or church hesitating in doing their part in the support and maintenance of this institution.

And it is all in HIS Name.

Goshen, Indiana.

Prayer: "Holy Spirit of all vitality and of all blessing, enter our lives, we pray thee, and call us from the wilderness to be glad and our desert to blossom as the rose. Amen.—Amos R. Wells.

An Appeal to the Heart

Fred C. Vanator, President of the Benevolent Board

One of the things that strikes our notice as we study the life and work of our Lord and Master, Jesus Christ, is the compassion he had upon all with whom he came in contact. Wherever he went he always saw the need of

Whether the need was temporal or spiritual he was ready to meet that need. We are to use Jesus as our Example in our dealings with men and are to help wherever and whenever opportunity affords.

The Benevolent Board is coming to you in this final call for the year 1931, (for this is the last issue which reaches all parts of the brotherhood before the day of giving the Superannuated Ministers' offering,) and we are asking you again to "put yourselves in the places of those who have given of their lives and their talents to preach the Gospel" and diligently inquire whether you are putting the proper emphasis on this phase of the work by making out your budget for the various offerings of the work of the church. We are here at this time facing a divided offering, for both the Superannuated offering and the offering for the Brethren Home are to be taken on the 22nd of February. Does this mean that you, as the elected members of the church, are thinking of these offerings as one? And are you saying to yourselves, "I will just put in a small offering and they can use it as they see fit, for either part of the work that needs assistance." This will not do. These two Boards are two quite distinct phases of the work. They need two quite distinct considerations. We are anxious for a large offering for the Brethren Home, BUT WE DO NOT WISELY ARE ANXIOUS CONCERNING THE MONTHLY ALLOWANCE OF THE BRETHREN WHO RECEIVE THE HELP OF THE BENEVOLENT BOARD!

Understand to meet just the mere need of the present number of those receiving their monthly allowance, the Benevolent Board must have an offering of at least \$2,500. This only covers present needs. There are others who are asking for assistance before the year closes. Brethren, you can see for yourself where we stand.

In this issue reaches you there will have gone out to the entire brotherhood two communications through the mails, reaching every pastor. The latter of these two is a simple post card bearing these words:

RED STANDS FOR DANGER

But there is no Danger that you will forget

THE SUPERANNUATED OFFERING

to be taken

FEBRUARY 22, 1931

Show your pastor whether he got the notice. If he, by some chance, did not, then read it to him. We need this to make this work go. Our motto this year is: "EVERY MEMBER A PARTAKER IN THE JOY OF THE SUPERANNUATED OFFERING." Will you make it true?

Indiana.

The Legend of the Bells

By F. C. Hoggarth

In a peaceful old English village of Downham, at the foot of Pendle Hill, there is a legend concerning the old bells. When the neighboring Abbey of Whalley was dismantled, at the dissolution, monks, stones, estates, were all scattered. Farmers found the stones used in the old do-mitory was long used as a barn.

Some of the stones found their way into the fabric of other churches, and three of the bells of the old Abbey Church were hung at Downham. Belated travelers on Pendle Hills on calm nights, so it is said, sometimes hear the soft low chimes of distant bells, the monks' bells, pealing from the tower, as they used to do in older times, calling the monks to prayer at midnight hours.

When all else is gone, the music is still occasionally heard. The hands of time cannot quite destroy the old melodies. Legends of such phantom music are frequently found.

There is one in Brittany concerning a city of Is, which in some far-off age was submerged by the sea. Sailors along that coast point out its supposed location, and say that in stormy days they see the tops of buried spires in the hollow of the waves and hear rising from the depths of the sea the music of the bells.

With that legend Renan began his "Recollections of Childhood." "It has often seemed to me," he said, "that I have at the bottom of my heart a city of Is whose bells still call to worship. Their trembling notes seem to come from infinite depths, like voices from another world."

Whether literally true or not, the legend is spiritually true. It is not the least of life's mercies, that melodies from far-off days are still heard hauntingly sweet. Not without mystery, they come to us as the legends say, on calm nights or on stormy days. Because of them life is less forlorn. In their music may be found healing and guidance. For all such music should thanks be given.—
Christian Advocate.

Memories

By C. F. Yoder

*Sometimes when I am riding lonely on the train,
And do not feel inclined to talk, I think again
Of days gone by, when I was young and vain,
And memories fill my heart with mingled joy and pain.
I love to think of childhood scenes, e'en with regret:
The dear old schoolhouse that is standing yet,
The playground, there, dear spot, where we so often met,
Those childhood scenes, so sweet they were,
I can't forget. I can't forget.*

*Sometimes when I am thinking of those special friends
Whom I have loved in former years, my thinking tends
To ask if it be possible, by means and ends
To have a world where love with duty blends.
I do not doubt the Providence that hath beset
Our several ways. 'Tis good. We have no cause to fret.
We love our work, our dear companions, all,—and yet
Those memories of childhood, whether sweet or sad,
We can't forget. We can't forget.*

*Sometimes I think that in that world beyond the tomb,
Where we shall love as children in our Father's home,
We shall so understand in that bright world to come,
That evil thoughts shall in our hearts find neither cause
nor room,*

*Yes, I believe that there we shall remember yet
Those things that are enduring. Love endures. So let
True love be cherished, that when we meet those we have
met,*

*And love renewed meets love renewed, without regret
We'll not forget. We'll not forget.*

*Yea, more than that, I must believe that even he
Who loved the world, yet oftentimes went to Bethany,
To those he loved;—who of the twelve chose three
To share his inner circle—callesth you and me.
And in the kingdom of his love, When once we've met
With least and greatest, we too may love best yet
These dear ones who have won our love's enduring debt,
And not forget, and not forget.*

SIGNIFICANT NEWS AND VIEWS

HALLOWED BE THY NAME

Meditation on this expression of adoration in the Lord's Prayer brings a shock with the realization that today the name of deity is held so lightly by the multitudes. Many who wear the name Christian are not guiltless of this sin of irreverence. Profanity centers around the name of God; persons are profane when they habitually take this name upon their lips without due respect to its significance. Other generations have not been so irreverent. The ancient Jewish people held one of the names of deity in such awe that they did not pronounce it. Our generation needs a fresh conception of the meaning of this prayer, "hallowed be thy name." A revival of the spirit of reverence for the names which belong to deity would greatly increase the devotional attitude of our people toward things holy. The word hallowed means revered, not taken lightly or thoughtlessly. A man reveres the name of his mother or his wife; these names he does not "swear by" or use thoughtlessly in his daily conversation; surely one should reverence above all other names the name of his heavenly Father. How great is our need to pray daily, "hallowed be thy name."—Nashville Christian Advocate.

ON YOUR KNEES

Many wise observers are strongly of the opinion that prayer, public and private, is the greatest lack in the Christian Church today. We are not the praying people that our ancestors were. Families go for years without prayer in the home circle. Prayer-meetings have ceased to be prayer-meetings. Many ministers prepare wholly out of books and meditation rather than on their knees. Committees have largely supplanted supplications unto the Lord. We receive not, because we do not ask.

This all means great loss. We need not prove to our readers that prayer has been the means by which Christians of all generations have gained their greatest conquests. Would that we could get back to prayer!—The Presbyterian.

"THE WAY OF TRANSGRESSORS"

Some time ago the newspapers of two continents contained stories of an American gangster who crossed the Atlantic to Europe but found that no country wanted him. He was arrested at every port he touched, and though no specific crime was preferred against him he was politely told to find another haven. He returned to America on a freight boat and was not long back when he was shot by other gangsters in New York. At the time of writing he is recovering from his wounds in some unknown home. Even the authorities in the hospital to which he was taken were glad to be rid of him.

The pity of it is that other young men who are tempted to go the way of the gangster do not learn from the fate of this man and be wise. There is little glamour in a sordid life of this kind. Chased from pillar to post, haunted by memories of crimes of all kinds, repudiated by his evil associates, who seek his life, without friends, without hope, without God—what an end to a career! With such an example before their eyes one wonders how any young man could ever dream of following a career of crime.

The way of transgressors is indeed a hard one, but even for such as these there is mercy and pardon with God. Even the worst of gangsters Christ can abundantly save.—The Evangelical Christian.

Rocking the Prohibition Boat

(Continued from page 4)

usually has its rise in one of two different sources—either disagreement with that agency's policy, or the giving heed to and being deceived by wet propaganda. Many a loyal advocate of Prohibition has had cause to disagree with and to disapprove the policy of the Anti-Saloon League in some of the puzzling problems it has had to face. But our differing opinions ought not to lead us to desert the only organization we have that is able to marshal public sentiment and make it effective in influencing for governmental efficiency in Prohibition matters. Our prejudiced and thoughtless

criticism may do a lot of harm at a time like this when the enemies of Prohibition are searching for every careless utterance that can be used against it. Some of our prejudices are due to petty criticisms casting dust in our eyes in order to keep us from seeing their wobbly, inconsistent and possibly insincere attitude on Prohibition, but the knowledge of which on the part of Anti-Saloon League leaders causes that organization to take a luke-warm, not an opposition attitude toward these political friends of ours.

Furthermore, and here we again quote from the editor of *The Congregationalist*, "In the midst of this skillful maneuvering of the wets some of our religious contemporaries are raising questions in the mind of church leaders as to the attitude of Prohibition, the possible obsolete function of the Anti-Saloon League, and the appropriateness of the activities of the Board of Temperance of the Methodist Episcopal Church. Our brother editors will not be surprised if they find some of their utterances used as propaganda, for the 'wets' would gain much strength if competition in these three agencies could be weakened. Perhaps no organization can be a perfect fit into every need of the Prohibition cause at all times and no human aggregation can be free from weaknesses, but, until something more perfectly adapted to the task is created, it is not wise to discredit . . . what we have. Scarcely can we avoid weakening operative loyalty to the cause if we create suspicion against the agency through which it is most largely promoted." What we need now is more support of those very agencies that the wet interests most sincerely hate and wish to destroy. It is foolish to add fuel to the fire of the wet cause by weakening our own most effective weapon against them. Let us be careful that we be not found rocking our own boat.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

THE FAITH OF THE GOSPEL

(The following pages were prepared for the help of those who feel the need of a brief but reliable guide in the study of the principal Bible doctrines. It is in part a compendium of the author's former work, "God's Means of Grace" but contains many new topics. Published first in Spanish for the benefit of South American readers, it has proven so useful that it is now offered to English readers as a series of articles. If there is sufficient demand, it will then be published in book form.—C. F. Y.)

PREFACE

God is good because he has so ordered the creation that it favors the good and destroys the evil.

The laws of God are good, because obedience to them brings good and not evil.

Nature is good, because she helps all those who are good to be good.

Man also is inherently good, because the good he does is more permanent than the evil.

Heredity visits the evil of the fathers upon the children unto the third and fourth generations, but in no way carries the good unto thousands of generations—except to those that fear God.

This is because man is not left alone. His environment includes his Creator who carries all things forward to their destiny.

Man has help, all the help he needs in order to be happy and free and useful, and to go forward in his development toward his final destiny as a child of God.

First, he has the home, a school of virtue, the nucleus of civilization, the paradise of love and the gateway to Heaven.

Second, he has work, the cradle of industry, the source of vice, the key of progress and the servant of happiness.

Third, he has government to teach the evil and to protect the good, to coordinate effort, organize society and facilitate doing the will of the supreme Governor.

Fourth, he has religion, the expression (to the degree which it is true) of the voice of God to the conscience, the inspiration of virtue, the window of Heaven; and that religion which is true may be known by its fruits.

Fifth, he has the day of rest, the Lord's day, for praise and worship, to do good, to correct excesses, to take the longitude and latitude of life and read the compass. The Sabbath was made for man, not to destroy but to enjoy; not to prostitute it, but to be elevated by it.

Sixth, he has the tithe, the financial sabbath, corrective selfishness, the tonic of industry, fountain of prosperity, a pure stream of blessing and a deserving expression of gratitude to the Creator.

Seventh, he has the Bible, a reflection of God and a mirror for man, a library on the science of eternal life, a guide-book for individuals and for nations, a revealer of God and a witness to Jesus Christ the Savior of the world. With Jesus Christ begins the new creation, the kingdom of God, which "is not meat and drink, but righteousness and peace and joy in the Holy Spirit." To those who receive him Christ gives the power to become, by a new creation, the sons of God, transformed into the image of the Creator.

Finally, the church, the true church, is the spiritual body of Christ, an organic body, in the process of formation, the regenerate of all nations and creeds being the parts built up together by the Holy Spirit into a living temple, the temple of God, the instrument of the Spirit for the evangelization of the world, and the bride of Christ in his coming kingdom.

The institutions of the church, its meetings, its rites, its doctrines, its officials and its works,—all are for the benefit of men of good will, who love God and their neighbor.

A study of these things should therefore be of interest and blessing. Readers of this book who will take the trouble to read the many Bible references given in the footnotes of the statements made, will find much soul food and a sure anchor for their faith in the midst of the chaos and anarchy of the present moral crisis of the world. "He that willeth to do his will shall know of the teaching." The Bible is the guide to truth.

Many have been infected with the idea that it is useless to study the Bible because modern science has proven that the Bible is out of date, let him remember that the Bible was not written to teach science, but to teach morals, and its teachings to be of perpetual value must of necessity be expressed, not in the terms of science which change from age to age, but in the form of illustrations, biographies, parables, poetic language, parables and proverbs that retain their moral content intact for all ages and civilizations. To insist upon a literal interpretation of everything is as absurd as the literal translations of American Bibles which appear in the presentation of speaking movies from foreign countries. The message of the sacred Book is clothed with the beauty and eloquence of inspired prophecy and we need something of the same inspiration to keep in tune with it. When the heart is filled with the love of God it will also thrill with the Word of God.

Not any who is inclined to think that science has banished God and his message to men remember that all the great scientists have been devout believers in God. The words of Lord Kelvin well represent them all. He said: "It is impossible to conceive either the beginning or the continuation of life without a creating and law-giving power. I am profoundly convinced that modern zoological speculations have not taken sufficiently into account the existence of a preconceived plan. We are surrounded by overwhelming proofs of an intelligent and benevolent plan. They reveal back of Nature the Creator and giver."

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Mark 16:12, 13; Luke 24:13-27. It seems to us now that the disciples were very slow to believe. Surely, those who brought the glad news to them repeatedly were not such habitual triflers that they could not be believed! It would seem, too, that after the consistent testimony of a number of the disciples some of them should have recalled the many plain statements of Jesus concerning his suffering and resurrection. However, the fact remains that no such thing had ever happened before, and perhaps we should have been just as incredulous and slow to understand. We should all pray often that famous prayer: "Lord, I believe: help thou mine unbelief!"

TUESDAY

Mark 16:14-18. If we feel that the early disciples were slow to believe, it may help to realize that it has taken the Christian church nearly two thousand years to begin to learn that "into all the world" meant all the world. And we have not yet learned to believe him when he said that his servants would not fight, or swear, or do anything else that was not to the glory of God. Lord help our unbelief, and may thy church today awake to her failures and walk worthily with thee, that many may be led to believe and be saved.

WEDNESDAY

Mark 16:19, 20; Romans 8:31-39. We cannot conceive of Jesus, with his work on earth accomplished, sitting idly in the heavens. In fact, verse 20 states that the Lord worked everywhere with the early disciples, and we know from experience today that Jesus still works in the world. Also, we know that at the right hand of God in heaven he ever liveth to make intercession for us. So that, in a double sense, "We serve no God whose work is done." Let us praise him for all his wonderful works unto the children of men!

THURSDAY

Psalms 25:1-7. How well the Psalmist knew himself and God! The best efforts of his own youth had resulted only in sin, and he therefore does not plead his own merits, but only the tender mercies and loving-kindness of the Lord. Even as the young birds in the nest must wait upon the parent birds for that which is their very life, so must we wait upon the Lord—not only for our physical needs, but also for our spiritual needs—all the day. Lead us in thy truth, and teach us, O Lord.

FRIDAY

Psalms 25:8-14. Sometimes it is hard to see that all the paths of the Lord are mercy, but after we have passed along the way, and can look back upon it, we see that truly his path was one of mercy, as well as of truth. Happy are those who can say, in faith believing, as they go along the road: "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." It is well to remember that though the soul of such a one may dwell at ease, there is no promise that the body shall dwell at ease also.

SATURDAY

Psalms 25:15-22. When we ourselves are in trouble and those who have persecuted us for righteousness' sake, without cause, seem to be prospering in all their ways, it is sometimes something of a trial of our faith. However, aside from praying for them, we should not let them worry us. Only let us pray for integrity and righteousness, that we may not bring reproach upon the Lord we serve and worship.

SUNDAY

Psalms 26. Let no one make the mistake of thinking that the Psalmist here prided himself on his own righteousness, or was pleading his own merits. The secret is in the last half of the first verse: "I have trusted also in the Lord; therefore I shall not slide." Again, in verse 11, after referring to his own integrity he yet pleads that the Lord will redeem him. Truly apart from him we can do nothing.

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary South Bend, Indiana</p> <p>M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois</p>
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“And Still It Grows”

By Rev. Clifford G. Twombly, D.D.

(Continued from last week)

And so the menace of the movies still grows, in spite of all the “new” codes of morals and promises of Mr. Hays and the movie men—until now it is an open challenge to the Christian Church and ministry, for the salacious films present an obstacle to the advancement of Christianity and to the setting up of the Kingdom of God on earth which has got to be overcome if the Kingdom of God and its standards are to prevail, and American life and morals are not to be fatally corrupted and lowered.

What We Can Do

What then are we going to do about this question which concerns us all so tremendously? I speak to you as to Christian people who want to know what to do about it. 1. I would say then,—first of all,—begin with the Christian Church, which alone, I believe, has the possible power and influence, if aroused, that are necessary to cope successfully with such an evil.

Stir up your ministers individually and separately, everywhere, to interest themselves in this grave problem which so vitally and universally affects the morals and ideals of their people, and especially the morals and ideals of practically all their children and young people—for ministers as a rule have not realized at first hand how grave this problem is, nor interested themselves, or their churches, actively in its solution. The majority of them do not go to the movies except now and then to see some good picture, and so fail to know what the general run of pictures is. They naturally do not like to be seen at places whose billboards are often so lurid and suggestive and indecent and offensive; but they ought now to be seen there continually, for it may indeed be the truth that “the great storm-center of the actual fight of Good against Evil in the world now lies just there, and yet not one in fifty of the clergy, who ought to be the moral leaders of the people, realize the danger of the situation enough to be doing anything worth while about it.” Ministerial associations seldom seriously discuss it, and most church conventions have so far been strangely silent on the subject, or oblivious to it. Yet we have never faced any such widespread menace in America before, and it challenges the utmost endeavor of the Christian Church and ministry to meet it.

“But,” it is objected, “a clergyman’s job is to teach spirituality, and not to make investigations, such as that of the movies, for example, or to lead any battle against them. He must not soil his hands in this way! He must inspire his people individually to do these things and to make these investigations!”

But what kind of a spirituality is it that preachers to others but does not lead the way? And what kind of spirituality is it that does not allow a clergyman to soil his own hands, but does allow him to urge other people, his people, to soil their hands? Can-

not he engage in such a battle for the right, just as well as they? Is he not presumably as strong to withstand the evil as they? Is he in any greater danger of becoming contaminated than they? If so, is he fit to be their spiritual leader? What would have been thought of a captain in the war who exhorted his soldiers to go over the top against the enemy and then stayed behind in safety himself? As for the danger of a clergyman’s setting an example to others by being seen at the movies, those others will soon learn to know why he is there if he is in earnest and not afraid to speak out about what he sees and learns!

If it is objected again that “personal religion is the chief thing for the minister and church to teach,” it may be answered again, “It is true that little can be done in such a fight without personal religion, for that alone can give the insight and courage and high determination and perseverance and right spirit that are necessary to make it, but a minister or a church that teaches a personal religion which is content to stop without fighting such a battle of the Lord as this in this critical day and generation is not the kind we need most in America today.”

2. Not long ago, I have been told, a large group of people and missionaries in India sent through the American Consul a protest to our American Government against the kind of movies that were being shown in India. The American Government replied that it could do nothing in the matter except to try to persuade the moving picture men to do better, as there was no legislation covering the subject! Then it is the business of the Christian Church, or of the Christian men and women who compose the church, which to me is the same thing, to help make legislation which will enable the American Government to do something to protect the Indians and others, as well as ourselves, from our moving picture immoralities.

Fortunately two good bills have been introduced into Congress which, if enacted, will go far towards this end: The Brookhart Senate Bill, No. 1003, which would put an end to blind and block booking, and make each local exhibitor free (as he is not now free) to choose his films in an open market, and therefore responsible for the kind of pictures he elects to show in the community in which his theatre is situated; and The Hudson H. R. Bill No. 9986, which would regulate the movies at their source of production in accordance with certain moral standards of decency which the movie men themselves have felt obliged to put forth from time to time to allay public indignation, but to which they have never yet adhered!

See to it, then, I would say to you,—in the second place,—that petitions to the Senate, in care of Senator Smith M. Brookhart, and petitions to the House of Representa-

tives in care of Representative Grant Hudson, for the speedy enactment of the bills, flow into Congress by the thousands from Christian people everywhere from time on, until this growing and terrible menace of the salacious movies is overcome.

A Futile Method

We are often told that the way to prove the movies is to “support the good and ignore the bad!” No counsel could be more welcome to the moving picture man for it not only makes larger support more likely for the good pictures, but above every other thing it leaves the moving picture men free to show all the evil pictures they choose to show without further hindrance, or objection, or fear of hostile legislation, and they know well that there are always “enough people whose weaknesses can be pandered to, to make the evil pictures pay.” Such a plan offers no protection to anybody, and no reform. It has been largely irigated and spread as a slogan by the movie men themselves; it is a smoke-screen of the cleverest kind.

“But if the movie men cannot earn their accustomed enormous profits except by showing a certain percentage of corrupting pictures—except by following the principle that the box-office must determine the character of their productions—what can they do? Have they not a right to show such pictures?” I would answer “No!” Most decidedly they have not! No business has a right whatever to exist on earth if it does not make its profits through the corruption of the public morals.”

Will the Christian church and ministry, in vindication of their moral leadership of the nation, rise up and meet that challenge? Or, will they give up that leadership and admit their helplessness in face of such a situation, and become of little or no account as far as moral problems in the community are concerned?—From Twentieth Century Progress.

Editor’s Select Notes on the Sunday School Lesson

(Lesson for February 22)

Jesus Bearing the Good Tidings

Scripture Lesson—Luke 8.

Printed Text—Luke 8:1-15.

Devotional Reading—Isa. 61:1-3, 10.

Golden Text—He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God—Luke 8:1.

Introductory Note

After the supper in Simon’s house, Jesus made a preaching tour through Galilee. Now he is again by the sea of Galilee. He had spent a busy day teaching, healing, dealing with enemies. There seems to have been a separation between him and the Pharisees. Enemies lurked to catch something from him whereby to accuse him. So he began a new style of preaching,—by parables. An express design was to give truth to receptive minds by picture teachings that explained the same, while the real teachings would be enigmas to his enemies. These parables were spoken to “much people,” v. 4, but to captivate hearers and they only would be benefited, vs. 9, 10. When the disciples asked for a private explanation, he is glad to give it, but critical, dishonest hearers are left unenlightened.—Vella.

The Ministering Women

(1) Their gratitude for what Christ had done for them filled them with the desire to do what they could for one who had done so much for them. (2) The fact that they had been cured gave them power to persuade others to trust in Jesus. (3) Their lives healed by faith in Jesus, filled them with love, and the spirit of Jesus, and the spiritual life from which would grow the fruit of the Christian life. (4) Their presence itself, as examples of Jesus' work for men, was a power to help his cause. They ministered unto him of their substance." We may understand from this that they purchased with their means the food and other necessities, when needful, prepared the food, paid the expense of lodgings." It is impossible for Jesus and his disciples to earn their own living while giving themselves up to the work of preaching and teaching.—Illustrated Quarterly.

Wayside Hearers

Wayside hearers "are not opposers, they receive seed; but they receive the truth as it is, without the soil of their natures being changed. They do not understand (Mt. 13:19) because they are not prepared to understand." "They have exposed their hearts as common roads to every evil influence of the world, till they have become as pavements. Cares, worries, pleasures, passions, worldly interests, have a com- possession of their minds. Moreover, an cometh immediately, like the birds in the field, and taketh away the word."

"This is the most terrible saying in the Bible," says Luther of verse 12, "and let's little thought of! For who thinks and believes that the devil too goes to church and sees how men listen so carelessly to the Word of God and do not even pray, and that their hearts are like a hard road, which the Word does not penetrate? Alas! even those who love the Word of God there is still something of the hard road in our hearts."

The road-like hardness of some hearers has been caused by their arrogant, intellectual self-sufficiency. Arrogance of the grand has increased with the enlarging horizons of knowledge. As men discover the truth, as they win their way by reason into God's methods their power increases and they feel more and more independent. It is quite the fashion, now, to rely on this new-found power and to want to dispense with God. Man thinks he is the lord of his environment and well on his way to the overlordship of the universe. His heart is hard and the good news of God does not sink in.

Men are trampled by long hours of toil, labor that sees no relief ahead except brought by illness or death. This is hardness that afflicted the "man with the stone." The unfeeling pressure of our social machine hardens men's souls; first they are too tired to learn, and soon they are different.—Dr. F. D. Slutz.

The Stony Ground

Stony Ground represents those whose hearts are touched, but the word does not take root in their nature; and their will and character are unchanged. They are moved by the winds of popular excitement or enthusiasm, but there is no new life. "Their hearts are not the mere fact of receiving the word with joy. For joy is a characteristic of deep as well as of shallow natures. Absence of joys in a religious life is a sign,

not of depth, but of dulness. Joy without thought is a definition of the stony-ground hearer."

Much of the seed falls on thin soil which receives it at once but which affords no depth for the roots. Persons who have a thousand fleeting wishes but no main desire, who champion every fad, and who nurse every whim for a brief fortnight, make a great demonstration of their interest in the good news of God only to run away after a new will o' the wisp when it floats into their ken. Such people cannot be counted on. They are everything and nothing.—Slutz.

Good Seed Among Thorns

It is not "this world" but the cares of this world; not "riches" but the deceitfulness of riches, that choke the word. It is the undue longing for riches, whether they are obtained or not, that destroys the power of heavenly things. "As the productive parts of a field in Palestine will sooner or later be covered with these thorns, the lesson of the parable is not that Christians will escape thorny days by rich fruit bearing. But what a sower in Palestine knows that he should do is to get his seed in early."—Adams.

The sad state of these is that they are double-minded, as James says, and because of it bring nothing to perfection through their spiritual efforts. They try to serve both God and Mammon.—Otterbein Teacher.

They seem well disposed toward the truth, but just have no time or strength to give it the attention it requires for growth. Their hearts are divided. They desire salvation but cannot or do not pay the price of uprooting from their lives the worldly interests which so take their time and effort that there is nothing left for the truth to thrive on.—Brethren Teacher's Monthly.

The Good Ground

The Good Ground represents such (1) as hear, (2) and receive, (3) in a good and honest heart, (4) hold it fast, (5) and yield fruit, (6) with patience, (7) growing up and increasing.

"Hold it fast," as distinguished from wayside hearers.

"In a good and honest heart"—versus the stony-ground hearers.

"Yielding fruit"—versus the thorny-ground hearers.—Adams.

Consider how the good seed grows. In 1890 a small coffee plant was sent to Blantyre, Africa, and within sixteen years five million coffee trees had been produced by the one parent tree. A good seed planted in favorable soil produces far more than sixty or a hundredfold. "Only a word for Jesus, spoken in fear, with sense of need; yet, with the Master's blessing, thousands that word may feed."

The planting may be in the form of a tract, but if it finds good soil who can tell what the harvest may be? Richard Gibbs wrote a tract entitled, "The Bruised Reed." A tin peddler gave it to a boy named Richard Baxter and it led him to Christ. He wrote, "A Call to the Unconverted." Thousands were saved through it, among them being Philip Doddridge, who wrote, "The Rise and Progress of Religion in the Soul." It fell into the hands of William Wilberforce, the emancipator of the slaves in the British colonies, and led him to Christ. Wilberforce wrote, "A Practical View of Christianity," which fired the heart of Leigh Richmond, who then wrote, "The Dairyman's Daughter." Soon 4,000,000 copies, in fifty different languages, were circulated. And who knows the whole story? It can never be fully known what influences came from the tract written by Richard Gibbs. Thus the good seed is multiplied.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>  <p>C. D. WHITMER, 217 E. Dubail Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICER, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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Our Society Goals for 1931

Mrs. C. H. Bennett

Much has been said about the value of goals. Every organization finds their members do a better year's work if definite goals are set. Many Christian Endeavor Societies had definite goals for the year of 1930 and it was well when the year had closed to have taken a lesson from the careful motorist, who regularly upon reaching a "Stop" sign—hesitates, looks both ways, and then proceeds. We have looked both ways—backward that we might profit by our mistakes and victories and forward to get a new vision of the needs which will furnish new goals.

Our Brethren leaders have concluded that the goals based upon the objectives proposed at the Eighth World's Christian Endeavor Convention in Berlin should form an opportunity for us to co-operate in a large way with others of like vision, to bring about a Christ-like living among youth.

Evangelism receives the first consideration. Every society and union is urged to make a concerted effort to recruit new members. Societies to meet the needs of all

ages should be organized and special effort made to interest the non-Christian youth of the community. Study ways of reaching others and of holding those already touched with the knowledge of Christ.

Citizenship comes next and there are many studies in citizenship, law observance, community needs, which could be taken up by classes or by the entire society. Too much stress cannot be laid on trying to teach youth, that true citizenship lies in giving the very best service to Christ.

World's Peace was given a place on the 1931 programme. Every young person should be interested in international and interracial relationships. Study different races, their problems, their needs and get a knowledge of what can be done to conquer race prejudice, and the selfish commercial greed which exists between nations.

Missions—The understanding of missionary problems and some definite step toward boosting mission work should be one of the most interesting goals. Study mission books, have special services for the promoting of

missionary teachings, bring interesting news items from mission fields and of course, best of all, if possible during the year have a returned missionary to speak to the entire society. Brethren societies should be especially interested in the mission objective—The Full Support of Krypton, Kentucky. Remember the plea made by Miss Spice, and as she states, "it is a real privilege and a great joy to be able to be instruments in his hands." Each society should have a part in this—a load divided among many becomes light.

Lastly we are asked to give a place to Christian Unity. We should practice fellowship with Christ's people through Christian enterprises, conferences and social and service activities. The county unions furnish a fine opportunity for this fellowship.

Bring these objectives before your societies. Ask for the adoption of the Covenant as prepared by International Christian Endeavor. Then study—work—and pray for their attainment.

Warsaw, Indiana.

A READ-YOUR-BIBLE WEEK

For Prayer Meeting Committees

In consultation with the superintendent choose a week to be "Read-Your-Bible Week." Talk of it for several weeks in advance until the Juniors are interested. The plan is to get every active member, and others, too, if they will, to pledge themselves to try to read the Junior daily readings every day for one week. They will begin by reading the Scripture one Sunday at the meeting, and close with the reading of the next Sunday's reading the following week. At the meeting on the second day each one will tell of one thing he has learned from his reading during the week, which, of course, will be on the topic. Be sure that each Junior has a copy of the Junior Daily Portion containing the readings, or copy the readings from the Junior Christian Endeavor World.

Fifty Years of Christian Endeavor

High Points in the Society's Progress

(Note—Christian Endeavorers are advised to save these papers or clip this brief history of Christian Endeavor and paste it in a scrap book for future reference.)

1911

The twenty-fifth International Convention was held on the Million-Dollar Pier and in many churches, Atlantic City, N. J., July 6-12.

The victorious slogan, "A Saloonless Nation by 1920" had its inception at this convention.

Rev. F. B. Meyer accepted the presidency of the London Christian Endeavor Federation, the largest city union in the world.

1913

The plan of Christian Endeavor Life-Work Recruits was adopted by the United Society at the Los Angeles Convention, the plan having been previously introduced by the Ohio Christian Endeavor Union.

1915

Dr. Daniel A. Poling was elected associate president of the United Society of Christian Endeavor July 7.

1916

The United Society of Christian Endeavor for India, Burma, and Ceylon reported more than 50,000 members.

1918

Christian Endeavor made a splendid record of service in the army camps and cantons in all parts of the country, along both social and religious lines.

July 30-August 1 the World's Christian Endeavor Building, 41 Mt. Vernon Street, Boston, Mass., was dedicated with impressive ceremonies; and a beautiful United States flag, the gift of Colonel Edward H. Haskell, was flung to the breeze.

1919

August 6 Edward P. Gates, field secretary of the Illinois Christian Endeavor Union, was elected field secretary of the United Society of Christian Endeavor, and on October 1, general secretary.

William Shaw resigned as general secretary of the United Society of Christian Endeavor August 8, the resignation becoming effective December 31.

1921

The fortieth anniversary of Christian Endeavor was celebrated by a special meeting in the parsonage of Williston Church, where Christian Endeavor was born. The first president and the leader of the first prayer meeting, Granville Staples, led the meeting.

On Sunday afternoon, April 24, honorary membership in the Christian Endeavor Alumni Association of Washington, D. C., was conferred by Dr. Clark at the White House

upon the President of the United States, Warren G. Harding.

1923

The Endeavorers of Hungary, under the leadership of Dr. Csia and his associates, did magnificent work under most trying conditions. They rented the old Parliament building for evangelistic meetings, and had an attendance of more than 1,800.

The voice-amplifier was used for the first time at a Christian Endeavor convention at the Des Moines Convention. It was a complete success.

250,000 young people completed one or more leadership-training courses. California led, with an enrolment of 12,183.

On December 1 Dr. and Mrs. Francis E. Clark sailed for Italy and southern Europe to spend the winter in resting and writing.

(To be continued)

A HOBO HIKE

For Social Committees

This hobo hike was tried by a Junior society in Illinois. The Juniors all dressed up to look like tramps. The best looking hobo was given a prize, a piece of candy and the one that looked least like a hobo was given a booby prize, a bar of soap. The Juniors walked a mile and a half to the tourist camp, and there fried bacon and eggs, cooked wieners, and toasted marshmallows. They also had lemonade and played games. This would make an ideal outing, a first class good time for Juniors.

Send Foreign Mission Funds to LOUIS S. BAUMAN Financial Secretary Foreign Board 1925 East 5th St., Long Beach, California	<h1>MISSIONS</h1>	Send Home Missionary Funds to R. PAUL MILLER Home Missionary Secretary Berne, Indiana
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Lost Creek, Kentucky

During One Year

At the beginning of the school year 1929 to 1930, a new basis was laid down for the work. We then went on just about half the support from the Home Mission Board that it had been receiving. When this basis was first proposed it was thought that it could not go forth on such a basis. But after much prayer, it was accepted, and the work went forth. On that basis up until one year ago the work was moving along on very smooth waters, spiritually and numerically. The school the fullest it had ever been, and the spiritual state high.

Then just about exactly one year ago, the crash came. Like thunder in a clear sky, word was passed that a bank at Jackson had failed, and the Institute had around five hundred dollars there at the time, and it is still there or somewhere else. Up until this bank failure the work had done something that it had never been able to do before, even when receiving double the amount of money from the Board, and that was paying its bills all up as it went along, and paying some on ten days' time for two per cent discount.

Well the prospect did not seem good at the close of last year, and also for the opening of this new year. What would the year bring forth? But every teacher felt that their call to the work was from the Lord,

and if he called the needs would be met (Phil. 4:19).

The new year opened, and this is what we are wanting to get before you especially. With the opening of the new year a new MOVE WAS LAUNCHED, THE OPENING OF NEW SUNDAY SCHOOLS AND BIBLE CLASSES WHERE THERE HAD NONE. Ten Sunday schools and Bible classes were soon going, outside of the Sunday school and Bible work here at the Institute. The new road especially gave the opportunity for this work. To date, the services held at the county jail, there have been fifty confessions of faith in this work. This to us is very good news, and the thing that we have been anxious to see put on.

We are also glad to report that the Sunday services are now seemingly better than they have ever been before, with the attendance ever known in Breathitt county at regular services. And the good news about it is that it seems to be stable. The chapel room is overcrowded, and a side room is filled to overflowing. This last year some were complaining about having to stand in this side room because there had all been taken. It was found that the chapel, the main room was full. Then also the school is now full and last year saw the largest attendance ever

and I believe that this year will equal not go over it, even with the hard on. Then another remarkable thing financially we now seem to be coming stronger than ever since the bank e. We do not understand it, how this come to pass in such a time as we now passing through. Prayers must be and our God is answering.

Another remarkable thing is now showing some seem to fear that there is danger many high schools in this section, because of some having been built of years that there is no more need of building of the kind here. Our contention is if this high school is in the Will of God, it will not matter how many others are built about it, and now we have evidence that this is right. Recently a man from another town where there are no high schools, one a church school, one a state school, came to enroll in the Institute. We wondered why he did. He replied: "I heard you preach last summer, and I wanted to go to your school some." Others have responded likewise. The appeal of the moral standard of Riverside Institute is now, as we are doing, taking hold of the hearts of the Mountain people, and they are bringing their children here in school. How can this large attendance this year be explained? Recently a local man, a keeper, said in the presence of the writer, "Riverside Institute now seems to be among its brightest and best years." And it seems so here, but— Shall we pray for the will of the Lord be done here, and not obstruct his will for this work? We are praying much and earnestly for the LORD WILL YOU, DEAR READER, JOIN US? G. E. DRUSHAL.

tion may prove to be a fruitful means of soul-winning.

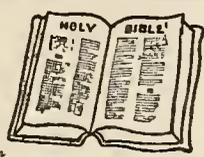
Our school at present seems encouraging. We have twenty-nine enrolled. We are trying to hide God's word in the hearts of these jewels. There is considerable interest taken in Mr. Gehman's Bible class for the upper grades. Every day at the Bible period, one of the neighborhood men comes in to study with the young people.

Our prayer meetings on Wednesday evening are a source of inspiration to me. It is

so good to have a pastor here who stands strong for prayer meetings. We are making a study of some of the vital Bible doctrines on these evenings in connection with our prayer services.

We long for all our activities to work together to the glory of God in the salvation of precious souls. We do so long to see people saved and are praying for a revival at Krypton. Indeed, may one be sent.

Yours in the Service Triumphant,
LYDA CARTER.



NEWS FROM THE FIELD

Our Lord's Greatest Apostles
was a great correspondent



NEWS OF THE COLLEGE

This present semester has set a record for enrollment, there being 312 students in attendance, not counting the music or some 70 on Saturday. There is not the slightest doubt but that we could have 400 students here if we were to provide room and teachers for them. Many schools report a loss for this present semester, some as many as 400 less, but we have gained. The enrollment for the past semester was an even 300. I am expecting 325 for next fall.

Miss Beulah Woods, M.A (Chicago) has arrived and taken up the work formerly done by Mrs. Leslie.

Also, Miss Esther Diaz from Porto Rico is here. She said that she had never been off of the island before and therefore had never seen trees without leaves.

Ashland has lost some of its basketball games this year, the opposition being out of our class, but this past week we won handsomely from Kenyon, 27 to 40, and from Ohio Northern 20 to 24. I am planning on an addition to our recitation room for next year by using a newly equipped room on the third floor of Founders' Hall for the Y. M. C. A. and the Y. W. C. A., thus releasing rooms in the new building.

For the first time within the history of the school, we have made Chapel compulsory two days a week for all students. Dean Mason on Monday and Thursday, takes the Freshmen to what was formerly Hesperian Literary hall for chapel. This room holds comfortably about 110. The Freshman number about 125. So we are crowded there. All other students meet in the Chapel which holds 200 and is full. So you may see that we are well crowded here. A new Chapel building is a necessity.

It looks now as if the College Board should meet April 14th.

The State Department of Public Instruction recently inspected us and found the school quite satisfactory, in fact above the required standards.

I recently addressed the Exchange Club at Orrville and also spoke at the Maple Grove church (Church of the Brethren) on Some Triumphs of Modern Biology.

The Tri-county Basketball tournament will be held this year in our Gymnasium.

At the last meeting of the Faculty Club, Professor Lowe, of the department of physics, read a very able paper on the subject of Pluto, the Newly Discovered Planet.

Dr. Muzumdar, (Ph.D. of Wisconsin) who accompanied Gandhi on his trip to the sea, was in Ashland recently and spoke very intelligently upon India.

EDWIN E. JACOBS.

FIRST WHITE GIFT REPORT

Mrs. Etta Studebaker	\$ 1.00
Mrs. H. C. Fortney	2.00
Mary Snyder	5.00
Mr. & Mrs. Lee F. Myer	5.00
Amanda Kilhefner	5.00
Elizabeth Rishel	10.00
Mrs. Mary Rishel	10.00
Mrs. E. G. Goode	2.00
Waterloo, Iowa, S. S.	215.00
Waterloo, Iowa, W. M. S.	50.00
Meyersdale, Pa., S. S.	128.30
Goshen, Indiana	24.55
New Lebanon, Ohio	42.36
Oakville, Indiana, S. S.	28.38
Dayton, Ohio, S. S.	86.60
Berlin, Pennsylvania, S. S.	73.85
Johnstown, Pennsylvania, 1st Ch. .	182.44
New Paris, Indiana, S. S.	20.09
Miamisburg, Ohio	5.00
Ashland, Ohio, S. S.	100.00
Rev. and Mrs. G. C. Carpenter	10.00
Fremont, Ohio, S. S.	6.11
Smithville, Ohio, S. S.	23.36
Burlington, Indiana, S. S.	23.86
Scott Richael	5.00
Elkhart, Indiana	34.15
Milledgeville, Illinois	126.78
Portis, Kansas	34.42
Falls City, Nebraska	85.47
Morrill, Kansas	33.44
Mr. & Mrs. Horace H. Merritt ...	5.00
Gratis, Ohio	27.82
Flora, Indiana, S. S.	41.00
Salem Brethren S. S., (Ohio) ...	27.69
South Bend, Indiana	40.74
Mexico, Indiana	42.08
La Verne, California	117.69
Carleton, Br. Ch., (Iowa)	7.79
Bryan, Ohio	16.37
Roann, Indiana	44.57
Bethel Br. S. S. (Indiana)	71.25
Peru, Indiana, S. S.	27.45
Beaver City, Nebraska	5.00
Mundays' Corner, Pennsylvania ..	10.60
South Gate, California	4.25
Dallas Center, Iowa	25.50
College Corner, Indiana	5.00
Waynesboro, Pennsylvanai, S. S. ...	52.56
Nappanee, Indiana	127.58
Mr. & Mrs. Chas. Himiller (Fairview church)	3.00
Williamstown, Ohio	5.17
Mollie R. Griffin (Uniontown Ch.)	5.00
Winchester, Virginia	22.75
West Alexandria, Ohio	37.75
Canton, Ohio	25.00
St. James S. S. (Maryland)	16.10
Gravelton, Br. S. S. (Indiana)	17.14
Philadelphia, 3rd Church	35.00
Mr. & Mrs. G. B. Seibert and daughter (Beaver City Ch.) ...	15.00

Krypton, Kentucky

The Krypton work has cause for giving. God has so wondrously answered prayer and reopened a work which seemed practically dead. During the period of waiting for a pastor, there were those who continued to pray for and to the work. May God bless those whose names are forever!

Step God had brought things to the Conference time when we reported that the Mission Board was sending a pastor and was planning to support the work. How we do praise God for His goodness!

Brother Gehman is full of plans for enlarging the work and making it more self-sustaining if possible. We feel that in due season some of our fondest dreams for this year will come true. We somehow always have a certain faith that these dreams will materialize.

With the kindness of the Gospel Team at Ashland College, we have some lovely homes which has greatly increased the appearance of two of our dormitories. (We gave them measurements for room, and they were far-reaching generosity and gave almost enough for the rooms.) An unusually large amount of clothing has been sent in and distributed this winter. A chicken house is under construction. These things are all end-points toward permanency and we feel. We have hopes of getting these soon so that Brother Gehman can get far up the creeks, visiting those who do not, get here and back. We pray that this visita-

Maurertown Church (Virginia) . . .	30.60
Whittier, California	20.00
Pleasant Grove, (Iowa)	10.00
Leon, Iowa	37.82
Fairhaven church (Ohio)	24.15
Bethel Church (Kansas)	3.93
Martinsburg, Pennsylvania	7.00
Middlebranch, Ohio	10.10
Hamlin, Kansas	43.00
N. Manchester, Indiana	106.85
Roanoke, Indiana	5.00
Ardmore Brethren Church	11.00
Rittman, Ohio	17.42
Yellow Creek, Pennsylvania, S. S. .	4.50
N. Vandergrift, Pennsylvania	10.34
Mrs. Verna Ullom	1.00
Lanark, Illinois, S. S.	100.00
Johnstown, Pennsylvania (2nd Ch.) .	16.59
Vinco, Pennsylvania, S. S.	5.00
Gretna, Ohio, S. S.	11.00
Uniontown, Pennsylvania	8.70
Carleton, Nebraska, S. S.	43.18
Johnstown, Pennsylvania (3rd Ch.) .	32.15
Conemaugh, Pennsylvania	56.50
Denver, Indiana	7.05
Warsaw, Indiana	35.56
Hagerstown, Maryland	182.45
Masontown, Pennsylvania	10.00
Allentown, Pennsylvania	22.63
N. Liberty, Indiana, S. S.	5.86
Summit Mills, Pennsylvania	9.18
Bethlehem Church (Virginia)	9.36
Loree, Indiana	35.44

Total \$3,194.37
January 31, 1931

M. P. PUTERBAUGH, Treasurer.

SEMINARY NOTES

On February third Professor Stuckey represented our seminary at the inauguration of Dr. Andrew W. Blackwood, as professor of Homiletics, and Dr. John E. Kuizenga, as professor of Apologetics and Christian Ethics, at Princeton Theological Seminary. He was one of forty-five men who represented, for the most part, seminaries located in central and eastern states. Such contacts with other seminaries are very much worth while. Brother Stuckey also spent several hours at the New York Biblical Seminary where he found a large student body, a fine faculty, and a splendid library for technical theological work.

In the training of our high school teachers the State requires that each one, before receiving a degree from Ashland College permitting them to teach, shall observe a regular high school teacher conduct his class from three to five hours a week for one semester and then for five hours a week, under the observation of a critic teacher, conduct a high school class for one semester.

Some of us have long thought that our future ministers should have opportunity for some such training while here in preparation for their life work. Our seminar period seems to fulfill this need. Beginning this semester we have our seminar in our Ashland church after the regular Wednesday evening prayer meeting. Up until last evening several young men have been reading an assigned passage of Scripture in the presence of pre-seminary students, seminary students and faculty as well as numerous visitors. After the readings time is given for discussion and constructive criticism.

Last Wednesday evening was the first presentation of a critical and a sermon this semester. Brother Preston Campbell read as Scripture Lesson, Luke 15:1-31, and led in prayer. Brother Delbert Flora read a

Hebrew critical based on Jeremiah 31:31-34 in which he handled in a very acceptable manner the difficult problem of the New Covenant. Brother Donald Carter brought a very practical and appropriate message to us from Acts 16:30-34.

Our young men are manifesting exceptional ability in rightly dividing the Word and presenting the Truth in a pleasing manner.

Miss Helen Garber, a special student in the Seminary, left at the end of the first semester to take up the work of teaching Bible in the public schools of Nappanee, Indiana. K. M. MONROE.

DAYTON, OHIO

The First Brethren church of Dayton held their revival meeting during the month of January and enjoyed wonderful weather during the time set for this service. The attendance was very good and we were made happy by the confessions of twenty-six during this period. May God bless them and keep them ever faithful, is our earnest prayer.

We were also made happy by the cooperation of our sister churches throughout the Miami Valley in this meeting and to those who gave freely of their services for the success of this meeting. One of the most impressive treats we had was that of the fifty or sixty children composing a choir, directed by Miss Peterson, bringing the message in song and which message came to us forcibly reminding us that we must first become as a little child to enter into the Kingdom.

Rev. and Mrs. Whetstone were very much appreciated and we trust it will be their good pleasure to be with us again.

MISS GERTRUDE McBRIDE.

LISTIE, PENNSYLVANIA

Evangelist R. Paul Miller, a man sent from Angel, came to Listie for a two weeks' meeting.

To recount the blessings which came to us as the result of the meeting would be an endless task. The overflowing audiences; the words of appreciation; the glowing faces; the renewed interest; the awakened prayer life; the converted church members; and the penitent sinners all speak of the forceful presentation of the Truth.

Never in the history of the congregation has our church been so wonderfully blessed. We covet similar experiences for all the churches in Christendom, confident that if such revivals were general "The Witness" would soon be given and our blessed and adorable Lord and Master would return. "Even so, come quickly, Lord Jesus."

May God continue to bless and make Brother Miller a blessing in his ministry among the churches. H. W. NOWAG.

THE REVIVAL AT LISTIE, PENNSYLVANIA

My evangelistic work in California closed in December in time to allow me to get home in time for Christmas. The days at home were busy days catching up after four months away from the office. Listie was the first meeting after Christmas. This church had once been one of our stronger Pennsylvania churches. Of recent years the coal business, upon which that whole community depends, has been very poor, and many of the members have been compelled to move away. However, things are looking better there now. One now mine has opened

up with a ten year contract, and other mines are running steadily. With a return to normalcy, this section will make possible splendid return to strength for this church.

The pastor of this church is Brother H. Nowag. This quiet man of God works Johnstown for the steel works and drives thirty miles to this church and keeps its services going regularly. The people of the community love him truly and stand by him to a man. He is loved, respected, and trusted by his members and the people of the community. He is a tireless worker thinking not of himself, but only of the people over whom God has made him shepherd. May God give us many more such men who will serve God because they love him of all.

The meetings were well attended. Some people were driving thirty miles each to the services. Towns all around furnished a good attendance. Some nights the building was truly too small for those that desired to hear. Such attendance showed that the church has a good standing in the locality where it is. It was a great pleasure to preach to folks who love the Word of God like these folks do.

I have no doubt in my mind as to the future of this church if there is sufficient advance in employment in the mines and the return of the people who have filled the houses of this little town. In spite of the slack times, however, the faithful workers and pastor have kept the shining and the work going just the same. It has taken much sacrifice and labor, but they have been faithful to the Lord who bought them. Many a church has been left when it suffered less than this one. I am frequently finding churches that are passing away simply because the people are left in the church do not love their enough to sacrifice to keep the work going. Many would rather see the church they found the Lord, die, rather than give freely of their money and labor to keep it going. God pity us.

My home was with Brother and sister N. E. Mostaller and a real home it was. They are true saints of God and love to work more than their own selves. God bless them. They did much for me.

I will be glad to return to Listie and if God ever opens the way for I greatly treasure the happy days I spent with them in their homes and in working with them in seeking the lost.

R. PAUL MILLER.

TEEGARDEN, INDIANA

To my readers of Evangelist: You have not heard from the church at Teegarden some time. We have been preaching there each month since last February. The people are in earnest and are willing to do their part for their church.

After taking the work one year ago, Sunday school began to grow steadily until last Sunday we had an attendance of 64, the largest for several years.

Last Summer we took in two new members from the LaPaz church, and they immediately got busy with the rest of the church and they are proving themselves well for the Master.

Brother Milliard Lemert is our evangelist and he is very interested in the work. He is the brother of Rev. C. Lemert whom the brotherhood knows well.

Last fall, the church became quite active to have a revival, and plans were made to have some setbacks. We secured the service of Brother Harley Zumbach as Song Leader and the writer as the

We began our revival on the evening of January 3rd and continued for two weeks. God's blessing in many ways. First, He blessed us with wonderful weather throughout the two weeks. Second, He then gave us good crowds (a crowded house every night but one). Third, He gave us will-workers. Fourth and best of all, He gave us souls saved. The total number of conversions to the church were twelve—three baptisms, eight by baptism and one reconversion. We feel that the church has been strengthened this year, as we have seen a total of sixteen people that time. Brother Zumbaugh did a fine service for us, and I got along just splendidly.

Many people are planning to go on the Roll for Evangelist subscriptions, for the first time.

Prayer for the work there as they need your prayers.

C. D. WHITMER, Pastor.

MEXICO, INDIANA

Very encouraging to read the reports from various Brethren churches and to see the progress being made in the Lord's work everywhere.

Work here at Mexico is not developing leaps and bounds; yet by united effort and a spirit of loyalty, we are pressing to deepen our spiritual lives. We may be true witnesses of the Whole Christ—its power to save and to keep us saved. It is true here as elsewhere, that we are failing to make use of their opportunities and fall by the wayside.

Men with deep regret of church and family, that we were forced to give up services of our former pastor, Brother A. Stewart, and wife last fall. They felt they had a larger field of service for the future. So what is our loss, is another's gain. We pray that God will richly bless the efforts of the Bryan, Ohio, church with the Stewart and wife leading them.

The Mexico church called Brother Mark Spacht its pastor. Brother Spacht, with his family moved into the parsonage on October 1. We have already found him to be a shepherd and he preaches the "Word" with fear or favor. Our revival services on November 9, with an all-days' sermons, Brother Spacht was the evangelist. Brother Harley Zumbaugh, of Tiosa, Indiana, sang the song service in a mighty way. The sermons were convincing. The weather was ideal. The churches in town, especially the Brethren, cooperated in a

Delegations from surrounding churches helped to stimulate interest. Large numbers were in attendance each evening. The service was preceded by prayer. Altogether we have been much strengthened and we have been sown for future harvest, as three young girls gave their hearts to Christ during the meeting. We closed with communion service. Just before communion, the three girls and a boy, were baptized and received into

the home of our dear Brother Spacht and a blessed privilege it is to have him in every service, to sit under his wonderful teaching of God's holy Word to receive his wise counsel which we keep us on our guard and on the "edge" in these days of testing. On New Year's eve, the entire church was gathered at the hospitable home of Brother Josiah Maus for a sociable eve-

ning together and to pray the old year out and the new year in.

Our Sunday school is in a healthy, growing condition, with Brother Elmer Neff as superintendent. The Christian Endeavor is reorganized, with Brother James Ault as President. Steps are being taken to more efficiently train our fine group of young people to be the future leaders of our church.

On January 27, 1931 it was a great spiritual feast for the W. M. S. to have, as their honored guest and guide, in their mission study class, the author of the book and a noble soldier of the cross, Dr. C. F. Yoder. It was truly a rare opportunity. At the noon hour a "favorite dish" luncheon was served to the honored guest and 24 members. This meeting without doubt, has awakened within each one present a new spiritual vision of our duty. Brother Yoder gave his lecture in the evening to a large audience.

As we face the new year with its problems, in the fear of God, let us all pull together and as we go forward in his name, may we go under the leadership of the Holy Spirit, is my prayer.

MRS. JAS. L. KRANING,
Corresponding Secretary.

THE TIE THAT BINDS

WIGAL-ERBAUGH—On June 4th at the altar of the church the wedding of John C. Wigal and Miss Mardelle Erbaugh was solemnized. The bride is the daughter of Brother and Sister Abram Erbaugh. The contracting parties are both members of the Dayton Brethren church. The groom is a young man just finishing his course as a physician. We anticipate a great and useful life for our friends. The writer officiated. R. D. BARNARD.

BERRY-BANZEISEN—Mr. Hanmer L. Berry and Miss Elizabeth M. Banzeisen were united in holy wedlock at the church study on June 11, 1930. The bride is a member of the Dayton Brethren church. May God richly bless these young friends with a happy Christian home. Ceremony by the undersigned. R. D. BARNARD.

HALL-DALLEY—At the parsonage on October 25 occurred the wedding of Mr. Wilbur W. Hall and Miss Dorothy I. Daley. The bride is a member of the Dayton Brethren church. Both the contracting parties are very likable and fine young people. The pastor performed the ceremony. B. D. BARNARD.

MASON-BLISS—This writer apologizes for having failed to report in the columns of The Evangelist the marriage on June 17, 1930 of Miss Dolores Bliss to Mr. Dale Mason. The ceremony was solemnized in the First Brethren church, Fremont, Ohio, in the presence of a host of relatives and friends of the young people. Mr. Mason is a son of Mr. and Mrs. E. B. Mason, and the bride a daughter of Mr. and Mrs. Wm. Bliss. Both young people were valued members of the church, Mrs. Mason having been secretary of the church school and of the Christian Endeavor society for several years. We regret that Mr. Mason's work requires them to live in Sandusky, twenty-three miles from Fremont, and we pray that the influence of the church and the Heavenly Father's richest blessings may ever attend them. W. S. CRICK.

BONTRAGER-KING—At 12 o'clock noon, Thursday, January 15th, 1931, Mr. Abner A. Bontrager and Mrs. Jessie (May) King, of Waterloo, Iowa, were united in marriage by the Rev. E. F. Byers at his place of residence, at 720 W. Mullan Ave., Waterloo, Iowa. The single ring service was used. Those in attendance were Mr. John May and wife, brother and sister-in-law of the bride.

Mr. Bontrager and his wife are splendid type of Christian people and the best wishes of their many friends accompany them as they enter the "new year" in a new home. E. F. BYERS.

IN THE SHADOW

GRIFFIS—Mrs. Anna Martha Griffis, daughter of Mr. and Mrs. Hugh Portwood, was born in Bourbon County, Kansas, April 30th, 1872 and departed this life at St. Joseph hospital, Kansas City, Mo., Jan. 19th, 1931, at the age of 58 years, 8 months and 19 days. She was married to Mr. D. L. Cottingham on Oct. 22, 1902.

They resided in Fort Scott, Kansas for a number of years. After Mr. Cottingham's death she was married to Mr. William H. Griffis of Miami, Okla., Jan. 11, 1916. She had been a member of the Brethren Church since 12 years of age.

The deceased is survived by the following: her father, Hugh Portwood of Port Dodge, Kan., three brothers—Alford of Anaconda, Mont.; Woodson, of Mulberry, Kan.; Simpson, of Kansas City, Mo.; two sisters—Mrs. C. C. Ball of Garland, Kan.; Mrs. Arma Rhodes, McKellogg, Idaho. Mrs. Griffis grew to womanhood and was educated in Bourbon Co.,

Kansas. She was kind and considerate of the welfare of all she came in contact with.

Funeral was conducted from the Brethren church of Fort Scott, Kan., Jan. 22nd, by the writer.

Many beautiful floral offerings were made by her many friends. The body was laid to rest in Evergreen cemetery. L. G. WOOD.

WALTER—Albert Nicholas Walter was born February 15th, 1857 and departed this life January 1st, 1931, aged 73 years, 10 months and 16 days. Brother Walter was a member of the New Enterprise Brethren church, and had been their Sunday school Superintendent for a number of years. He was also superintendent years ago of the Sunday school at Martinsburg. He was well known throughout the county and the church at New Enterprise would not accommodate the people who gathered in his respect.

Surviving are his wife, Eva J. Walter, and the following children: Mrs. C. E. Ford, of Hopewell; Miss Jennie Walter at home, and Bert H. Walter of Altoona.

The funeral service was conducted by the writer, assisted by Rev. Showalter, minister of the Church of the Brethren. JAS. S. COOK.

RYHNER—Jessie Viola Ryhner was the daughter of Edward and Luda Reynolds of Lathrop, California. She leaves of the immediate family to mourn her departure, her beloved husband, William Ryhner, Eleanor Reynolds, her niece whom she mothered from infancy, and two brothers, Sidney Reynolds of Ripon, California, and Ned Reynolds of Lathrop, California. Her illness was brief and her death was a shock. She slipped away from us during the District Conference held at Turlock last June. The conference adjourned the day of her funeral as a mark of respect. She had been a member of the Lathrop Brethren church since girlhood and was faithful in her membership in all that the word implies. She had reached the prime of life and then God took her home. Earth was enriched by her life and made poorer by her death, and the church sustained a great loss, even the entire district wonders at the dispensation. J. WESLEY PLATT.

BENNETT—Oretta Weaver Bennett, daughter of Samuel and Rebecca Weaver, was born at Rowsburg, Ashland County, Ohio, June 8, 1862. She passed to be with the Master at the family home in Jackson township, Ashland County, Ohio, January 14, 1931, aged 68 years, 7 months and 6 days. Mrs. Bennett was the mother of three children, Ira B., who died at the age of twenty-eight, and Maude M. and Grace B., twin daughters, who survive her. She leaves to mourn her leaving, her husband, two daughters, one sister, one brother, six grandchildren and three great-grandchildren, beside a large number of more distant kin.

Sister Bennett was a member of the Ashland, Ohio, congregation, having united with the church in the early years of its founding at Ashland. Illness prevented her attendance at the services of the congregation for a number of years, and spiritual comfort came to her through the ministrations of the pastor as he visited in the home. Funeral services were held from the First Brethren church at Ashland on Friday afternoon, January 16, 1931, conducted by her pastor, assisted by Dr. J. Allen Miller. Comfort was brought from John 14:1. Burial in the Dickey cemetery near Ashland. May God temper the winds of bereavement to the hearts of the bereft. DYLORE BELOTE.

SHUSS—Adam Shuss, son of Daniel and Elizabeth Shuss, was born Sept. 28, 1851 in Bedford Co., Penna. He was called home August 27, 1930 at the age of 78 years, 10 months, and 29 days. On December 28, 1871 he was united in marriage to Kathryn Relghard. Seven children were born; five children survive him. Over 50 years ago he united with the Church of the Brethren and about 25 years ago he became a member of the First Brethren church, Dayton. Brother Shuss was a man of great faith, and throughout his long illness manifest great Christian patience. Funeral services by the pastor, assisted by Rev. W. H. Boyer of the Brethren in Christ church. R. D. BARNARD.

FARMER—Ida C. Oliver Farmer, daughter of Alex and Rosa Oliver, was born in Montgomery Co., Ohio, April 21, 1884, and completed the journey of this life October 20, 1930, at the age of 46 years, 5 months, and 29 days. She was married to Harvey Farmer who survives. The father and mother, 3 sisters, a son and a daughter also survive her. For a number of years she was a member of the Dayton Brethren church. She revealed great patience during the 9 months' illness. Funeral services by the pastor. R. D. BARNARD.

EHRSTINE—The entire membership of the Dayton Brethren church was saddened in the passing of Brother John H. Ehrstine on December 1, 1930. He was almost 63 years old. On November 4, 1892 he was united in marriage to America Allee. Five children were born. Three with the widow survive. More than 30 years ago Brother Ehrstine united with the First Brethren church, Dayton. He has seen this church grow from a mission with less than 50 members, and has had a great part in its growth. For many years he served as a deacon, and was exemplary in his service. Our only challenge is that we must "carry on." Funeral services by the pastor, assisted by Rev. W. A. Gearhart. R. D. BARNARD.

STOWE—Hannah Josephina Ewert Stowe was born in Germany, June 9, 1872. She came to this country with her parents when she was 9 years old. She was united in marriage to Jesse E. Stowe, April 1, 1888. She was united in marriage all her living. The husband died 22 years ago. For many years she was a member of the First Brethren church, Dayton, Ohio. After a long period of suffering she was called to be with her Savior on May 12, 1930, at the age of 57 years, 11 months, and 3 days. Funeral services were conducted by her pastor. R. D. BARNARD.

BAKER—Jennie Florence Wolfe Baker, eldest daughter of John and Lida Wolfe, was born near West Alexandria, Ohio, August 6, 1865 and after a long period of suffering and waiting was called home December 20, 1930. Her age was 65 years, 5 months, 14 days. On November 4, 1886, she was united in marriage to Frank E. Baker. To this union 8 children were born. The husband, 5 daughters and 2 sons remain. In early life our sister united with the Brethren Church and has ever remained faithful. She lived to see each of her children followers of Jesus Christ. During her long illness it was her pastor's privilege to have beautiful

Christian fellowship with her and her family. Services were by Dr. Wm. H. Beachler and her pastor.

R. D. BARNARD.

KLEPINGER—Perry M. Klepinger, son of William and Elizabeth Klepinger, was born at Ft. McKinley, Ohio, October 13, 1864. The earthly pilgrimage closed without any immediate warning on December 22, 1930. On April 22, 1899 he was united in marriage to Susie Lentz. The widow, 2 sons, Hershel and Harold, and one daughter, Mrs. Elmer Welton, remain. For many years Brother Klepinger was prominent in business circles in Dayton; he continued his interest even after ill health hindered his activity. For almost 25 years he has been a faithful member of the Brethren church. He was a man of quiet disposition, and a man with many friends. Funeral services were conducted by the pastor.

R. D. BARNARD.

COST—Mrs. Effie Grossnickle Cost, wife of P. A. Cost, passed to be with her Lord on January 22, 1931. Sister Cost had been a faithful member of the church for a great many years, and served faithfully in many departments of the work. Interment was made in the mausoleum at Boonsboro, Maryland. Services from the home in Hagerstown, Maryland by the pastor.

FRANK G. COLEMAN.

THOMPSON—Mrs. Mary Josephine Thompson, daughter of Samuel H. and Elizabeth Ruebush Hartman, was born near Harrisonburg, Virginia, August 6, 1857, and died at her home in the Pleasant Hill community near Dayton, Virginia, on December 29, 1930, aged 73 years, 4 months and 3 days. She spent her entire life in the community in which she was born. She was a loyal, peace-loving servant of Christ and a member of the Brethren church at Dayton for many years, participating actively in church work as long as health permitted. She is survived by one daughter, Tracie M. and six sons—George S., John F., Lewis C., Perry D., Lurty J., and Russell H. Thompson. Funeral services were conducted from the Bethlehem Brethren church by Elder S. I. Bowman.

JOHN W. THOMPSON.

GOSS—By the sudden death of Miss Sadie Elizabeth Goss, the second Brethren church of Los Angeles lost one of the sweetest spirited servants of the Lord that the writer has ever known. Although never very strong in body she was always busy in the things of the Spirit, and thus did she acquire a host of friends both in and out of the church. She was what one would call "a good Samaritan" in the real sense of the word, for she ministered to all who came within her reach. Her zeal for her Master was demonstrated by the branch Sunday school of more than 25 pupils that she conducted in her home. She was born May 4, 1874 and died at the age of 56 years, 6 months and 4 days. Three brothers and two sisters survive to mourn their loss, special mention being made of Mrs. William McNeil, a sister with whom she made her home. The many floral contributions as well as the large attendance at the funeral service, conducted by the writer, spoke of the esteem and respect with which she was held.

A. D. CASHMAN.

OUR LITTLE READERS

THE FISH THAT WORE NIGHT CLOTHES

Jack had been sick for weeks. He was better now, but the days in bed seemed very long. And now the spring vacation had come, and the boys were going fishing almost every day. Fishing along the lazy Florida streams is fun, and Jack must miss that. But the day when his class went for a sailing trip on the gulf was the hardest day of all.

Jack tried hard to be brave, but all day, it seemed, he could think of nothing but spreading sails and dancing blue waves.

"Anyway, the boys will come in and tell me all about it before bedtime," he comforted himself.

Eight o'clock came and went, then nine o'clock and still no boys. Jack's mother settled him for the night.

"The boys have forgotten all about me," he thought, as he lay there alone in the dark. And his only reminder of the sea now was several big salty tears that ran down his cheeks.

Just then a crunching sound on the gravel walk, whispers—

"I'm awake yet," called Jack, "ever so wide-awake."

Then steps along the hall, the snapping of the light button, and the boys were with him. Of course, they hadn't forgotten him. They were late because they'd had to hunt all through Peter Bell's attic for an old aquarium. They'd brought Jack the greatest catch of the day.

"We got him in the net," said Peter, proudly.

"What a beauty!" cried Jack, "but whatever is it?"

"Guess," said the boys.

Jack studied the fish with its brilliant green coloring and its queer hooked bill.

"It looks," said Jack, slowly, "it looks—of course you'll laugh—but it looks like a parrot, as much as a fish could."

"That's just what it is!" cried the delighted boys, "a real parrot fish."

"It's a dandy," declared Jack, enthusiastically. "I'm going to call it Poll."

"Poll Parrot," laughed the boys.

"Of course," said Jack. "I'll have just lots of fun watching it; I'm going to keep it always."

After the boys had gone, Jack soon fell asleep. He did not waken until the gray dawn of the early morning and then his first thought was of his parrot fish.

Peeping from under the covers, he looked at the aquarium, looked carefully, and gasping with astonishment, looked again. His lovely green parrot fish was gone—altogether gone!

And, stranger yet, there was another fish in the aquarium, a dull brownish creature mottled with a few dark spots.

"Why, whatever!" cried Jack, as he looked at the stranger fish that rested on the pebbles in the bottom of the globe.

Perhaps there were two fish in the globe after all, he thought, and sitting up, he switched on the light to make sure.

Then when he looked again—it does seem hard to believe it—his bright green parrot-fish was swimming gracefully about the globe, and the homely, dull colored fish was gone. Yes, there was only one fish there surely, and that was pretty Poll Parrot!

When his mother, who had been awakened by the light, came into the room, Jack told his story. Looking at him anxiously, she commenced to shake the fever thermometer.

"No," laughed Jack, "I'm feeling fine—better than I have for days and days. I'm sure I haven't any fever."

And indeed he hadn't.

"A dream, of course," said the boys, when he told them his strange tale in the morning.

"No," protested Jack, "it was too plain for that, and besides I pinched myself hard to make sure I was awake."

"Magic, then," suggested Peter, but he laughed as he said it, and so did the other boys, for they all knew better than that.

"Get the nature book for me," said Jack, "the big one."

The other boys held the heavy book while Jack turned the pages.

"P," read Jack, "P-a, P-a-r."

"There it is," said Peter, "Parrot fish."

A moment of silence and then a shout.

"It's true," breathed Jack, "I didn't dream it, after all."

"Well, did you ever!" exclaimed Peter, who was reading over Jack's shoulder.

And indeed the book told something that made all the boys gasp.

"The parrot fish isn't the only fish that changes its color when it goes to sleep, either," said Peter, "the book says that lots of common fish do the same thing."

"They must be made that way to protect them from their enemies when they are asleep," the boys decided.

"Well," said Jack, with a happy sigh, "I thought last night when I saw Poll Parrot for the first time—I thought you'd brought me something pretty fine, and I said I'd keep him always, but I didn't even begin

to guess what I'd got. A fish that wears a nightgown! I'll keep Poll Parrot always and always."

But after all Jack changed his mind. The very first day that the little boy was to go down to the seashore he took the parrot fish along and turned it loose in the water.

"Of course, I'll miss Poll Parrot," said Jack, "but I'm so glad to get out of myself that I can't bear to think of keeping anything shut in. Even a fish ought to be free."

All the boys agreed that Jack was right. And from the way that the handsome green fish flashed its sparkling fins and darted into the deep water, it was very plain that Poll Parrot thought so.—Mary Riordan, Ward, in The Continent.

OUR READERS' FORUM

RACE TO SEE WHO READS THE EVANGELIST FIRST

We are taking the liberty of quoting a letter just received the following comments:

"Enclosed find check for \$2.00. After we were married in 1889, we visited my parents at . . . , and there we enlisted in the Evangelist family. It has been a special race since then to see who gets to read the paper first. We are going to try to do it at the price of the subscription to the end of our journey. It has been food for thought and I have often thought if our people would read it as they do the daily paper of the churches would be far more spiritual."

Speaking of some who did not read the paper, but left it at the post office until for, he said: "No converted person would do that, and that is one reason why we have lost our spiritual power as churches. The unconverted join the church they were no better than they were before, and they do not grow in grace and in the knowledge of truth, they are worse than they were before."

ANNOUNCEMENTS

FOR BRETHERN HOME SUPPORT

Send all money for the Brethren Home Cecil Hendrix, Treasurer, Flora, Indiana.

FOR SUPERANNUATED MINISTERS' FUND

All money for the Superannuated Ministers' Fund is to be sent to Rev. G. I. Secretary, Roann, Indiana.

EASTER OFFERING FOR FOREIGN MISSIONS

Easter this year will come on April 12. All money received for Foreign Missions after March 1st, 1931, will be credited to part of the Easter Offering. Therefore you may take their Easter offering if they see fit, any time during the month of March. We are giving this notice as much as some churches in the Brethren will not have regular services on Easter Sunday, and may prefer to take their offerings before that time. The Treasurer's Easter Offering Report will be closed on March 15th. No money received at this date that date can be included in the 1931 Offering.

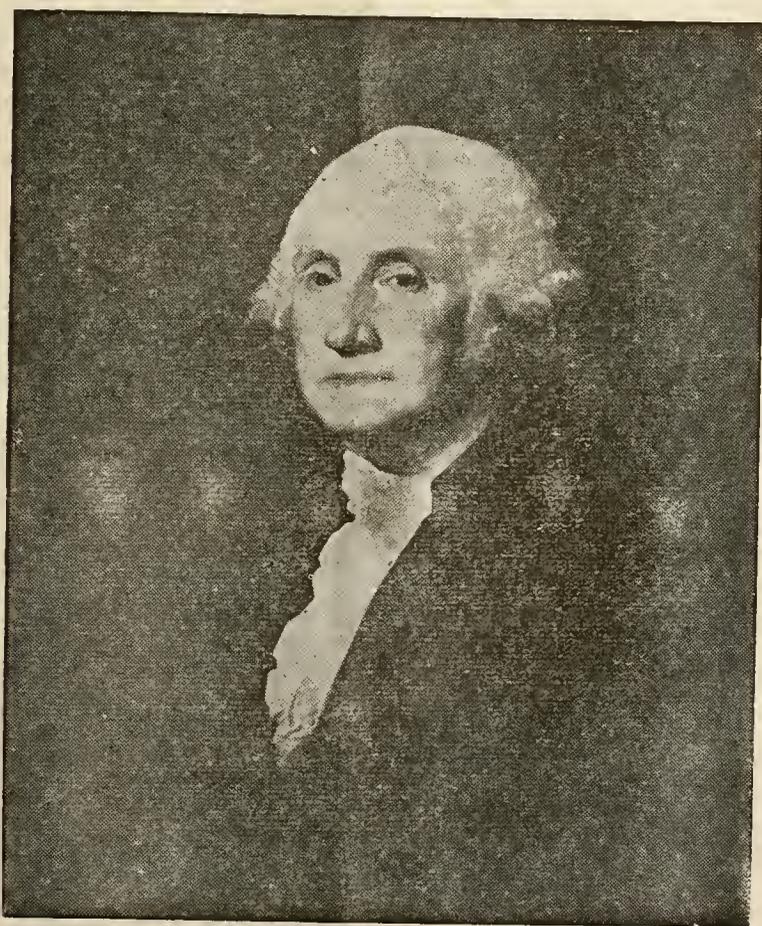
LOUIS S. BAUMANN
1925 E. Fifth
Long Beach, California

Mrs. Herman Varner, Oct.-30-31
Conemaugh, Pa.
RFD 1.

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1931

THE BRETHREN EVANGELIST



George Washington Bicentennial Commission

GEORGE WASHINGTON

OUR FEBRUARY PATRIOTIC--MEMORIAL

Signs of the Times

by
Alva J. McClain

THE Modern Tongues Movement

The manifestations of this phenomenon in various parts of this country, and in other countries, have been very perplexing to many people. On the one hand, it is certain that in the Apostolic Church there was a gift of tongues which was genuinely of the Holy Spirit. Yet certain aspects of the modern manifestations have been so crude and degrading that truly spiritual Christians shrink from admitting the presence of the Holy Spirit in them.

If any of the readers of this department desire something helpful on this difficult subject, I would recommend an address by Dr. Louis S. Bauman which has been published in an attractive booklet of 35 pages, entitled "Is the Modern Tongues Movement Scriptural?" It is the clearest exposure and refutation of the movement that I have read. It has the special merit of being written by a pastor who has had a wide firsthand experience with those caught in the snare of this delusion, and is a splendid contribution to the literature on the subject.

It may be secured from the author at 1925 East Fifth Street, Long Beach, California.

A GOOD Work

Will Rogers, so well known to the news reading public, has been giving his time and talents to the raising of funds for the drought stricken regions. To date he has received and donated from his entertainments about \$200,000. At Tulsa, Oklahoma, one theatrical performance netted \$30,000. The Arkansas House of Representatives has forwarded a resolution to Washington asking Congress to bestow upon Mr. Rogers the Distinguished Service Medal. And he deserves it.

There is another side to the matter, however. There is something radically wrong with a civilization which demands value in full in the form of amusement as the price of giving help to its starving members.

Many churches run their affairs on the same principle. Their members feel that when they give a dollar to the church, they must get back some pies or doughnuts in return. There is no more efficient method to kill the true spirit of giving. As a matter of fact, such a method is not giving at all, and those who practice it will receive no reward. As our Lord said, "They have their reward" in the form of entertainment and eatables.

Every man to his own taste. Perhaps they prefer it this way.

NO Divorcees Need Apply

According to reports, the Queen of England will not receive in formal audience a woman who has been divorced or who has been involved guiltily in the familiar matrimonial triangle.

(We used to call such affairs "triangles," but considering the number involved oftentimes today perhaps they should be termed

"polygons," to continue the geometrical figure.)

If this rule is enforced, not many of the Hollywood stars will get to see the Queen's face.

THE Pope Speaks

In what is claimed to have been the most gigantic radio hook-up ever attempted, the Pope of Rome addressed himself to the world for the first time over the air. The occasion was the dedication of the new Vatican Station, which will be on the air every week regularly from now on. There were several things of interest in the event.

The Pope spoke in Latin and in Italian, and interpreters followed with translations into various tongues. Bible students will recall that Peter, whose successor the Pope claims to be, was able to speak on the day of Pentecost without any interpreter. (Read Acts 2:1-14). It is difficult to walk in the steps of Peter, as the wisest of the popes have discovered. But their shortcomings have not led to any abatement of their claims.

The Pope made it very clear that "the family and fold of the Lord . . . is the Catholic Church," and that he is the head of it. Those who are pleading in this country for tolerance toward Roman Catholicism should read the above claim several times. And they should not forget that this is not merely the private opinion of a high church official. It is regarded as the very word of God, and is binding upon every Catholic in the world.

The Pope addressed a word to all "infidels and dissidents," which includes such people as Hindus, Mohammedans and Protestants. We learn that we "are far from the faith," and that the Pope prays for us daily that we may get the light and become united with the "one fold and one shepherd," which has already been defined as the Roman Church with the Pope at its head.

One thing I liked about the Pope's address; it was perfectly clear. After reading his address, you know where he stands and what he claims. I wish as much could be said of all the Protestant preachers who speak over the radio.

The Wonderful Old "Book"

An old song tells us that whenever we receive some benefit we should "pass it on." That's the reason for this bit of editorial testimony and advice.

The editor recently enjoyed an exceptionally helpful experience. For weeks he had been taking "snatches of time" in the effort to do what several subscribers have asked to have done—to select choice passages of Scripture, as expressed in some of the recently published translations, for publication in *The Advance*. But he made little progress because of the numerous interruptions which come to one who has too many responsibilities.

Finally he became desperate. He determined that everything else must wait, that time might be had for really careful investigation and selection. So, in his study at home, he took a whole day for the task—a "task" which transformed itself into real recreation when it could be undertaken free from pressure and from interruption. As a result this happened—would that it could happen more frequently: He spent about nine successive hours in doing nothing ex-

cept reading the Bible—sometimes the passage in four or five English versions.

What an experience! It is wonderful to discover the new light that is thrown on well-known portions of Scripture when several versions are read; but there is something even more wonderful about spending a whole day in that manner. There comes with all the freshness of new discovery a consciousness of the many-sided greatness of the Bible as compared with other books. Forced to read—or at least "skim through"—many volumes every month, one is tempted to cry out with "the Preacher," "Futility of 'futilities, all is futility because of the endlessness of words and the rareness of anything which has much to say on the worth-while things of life." In course, much that is worth while may be found in the modern books—when one digs through the multiplied words as a prospector digs through sand and gravel to find gold; but, when it is found, there comes the discovery that, like the nugget of gold, it has been washed down through the gullies from some far-off deposit and could have been discovered much more quickly than a little visit to the Book of books.

Wonderful from the literary point of view, wonderful for its revelation of the true values of life, wonderful for its preciseness and its vividness of present and past, wonderful for its portraits of one's search for its manifestations of God, wonderful to convict and inspire, to comfort and strengthen, wonderful as a "short cut" to the golden truth—the Bible is a wonderful old book. Know it better. Spend no time with it. That is the lesson of my experience.—Editorial in *Presbyterian Advance*.

Experimenters have proved that the dress and suit materials absorb less than others, a fact which is important in building an auditorium of any kind, large or small, unless it is rightly designed the clothes the audience will muffle the voices of the speakers. "Wool clothing is an excellent silencer," according to *Popular Science Monthly*. The writer also says that the dresses absorb only about one-half as much as the woolen clothing.

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GEORGE S. BAER

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Business Manager

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The Father and the Savior of Our Country

men stand out in the history of our country separate and from all others. Like King Saul of old, they stand head boulders above all their fellows of distinction and leadership nation. We have had many great and worthy men, but gton and Lincoln are the only two in their class; no others npete with them for place and honor in the hearts of the an people. One lived at the beginning of our national hisnd the other about midway in its course. One is called the of his Country," and the other the "Savior of the Union," "Great Emancipator." They bring together in their lives f the noblest characteristics of true patriotism and at the me some of the finest qualities of practical Christian faith. stand in sharp contrast each with the other when considom the standpoints of family history, social standing, edu- advantages and wealth, but they stand very much together greatness of service rendered, the quality of personal char- and in the affections and gratitude they have inspired in rts of all true Americans. One started at the top of the cale, an aristocrat of the aristocrats, with every cultural ational advantage that his times afforded, and instead of oiled by the richness of his opportunities, he made such use of them that he became the most valuable and most ished man of his generation and the most revered by his ountrymen of succeeding generations. The other started ottom of the social ladder (though of good stock), was born ty, in the midst of people that were poor and unlettered, shut off from the educational opportunities of the better of the country, but instead of letting untoward circum- keep him down, he overcame them and by the power of strong, resolute, aspiring soul and the help of Divine ce he accomplished a work of inestimable worth and made self a place among the world's greatest men. These two ngton and Lincoln—rise like two mountain peaks out of a of mediocre men, calling forth the reverence and admira- all and challenging in all the expression of the noblest om.

"The Father of his Country"

ngton as the father of his country guided the united col- rough one of the most important and one of the most y hopeless periods of warfare, in history, and through it all, th his exceptional strategy and generalship, he displayed of devotion and sacrifice to the cause of freedom that is equalled and bound his soldiers to himself with a loyalty ith that were indispensable to victory. By his sympathy his Christian gentlemanliness and lack of self-seeking, he to the best in men and the best of men find much in his spire and win their approbation.

office was to Washington a call to service and not a personal aggrandizement. A position of great respon- was to him a charge from the people and an opportunity ng himself their faithful steward, and not a chance to show of authority and to feed his selfish ambition with a yf pomp and power. Washington was so universally the fe American people that he might have been an emperor g if he had had the self-seeking characteristics of a : a Napoleon. But he was a democrat and a patriot and s and welfare of the people and the success of the new were his chief concern.

gton believed in obedience to law as a fundamental vir- e part of those who would enjoy the rights and privileges ernment of the people and by the people. Here are his ken from his farewell address: "The very idea of the d the right of the people to establish government, pre- the duty of every individual to obey the established gov- This is good advice to the lawless element that is

today scoffing at the law and doing everything possible to break down respect for and obedience to a statute that happens to con- travene their appetites and greed.

Washington was characterized by a strong belief in and a faithful practice of a high type of morality and religion. They went hand in hand in his life and way of thinking. In that last notable address which was so full of worthy admonitions, he said: "Of all dispositions and habits, which lead to political prosperity, religion and morality are indispensable supports. . . . And let us with caution indulge the supposition that morality can be main- tained without religion." As he closed that address, he stepped forward to sheath his sword symbolic of his return to private life, and said: "I consider it as an indispensable duty to close this last act of my official life, by commending the interests of our dearest country, to the protection of Almighty God, and those who have superintendence of them to his holy keeping."

The Savior of the Union

Lincoln, the man who, under God, saved the Union and freed the slaves, has many noble characteristics and qualities that are wor- thy of emulation, but we can mention only a few. In the first place he loved his country and was concerned for its largest wel- fare more than anything else. That passion for the welfare and safe keeping of the whole nation was what forced his hand when the South sought to secede. His first thought was to save the Union, that must be done at all hazards. Not even war was too terrible an experience to undergo to accomplish that, so he was determined. And he went into war, though not till the South had made the attack, to do that very thing. He was the savior of the Union first and the emancipator of the slaves second.

Absolute honesty and maintenance of personal integrity were to Lincoln as natural and as necessary as breathing. He would not lie nor would he tolerate it in others. Truthfulness was to him a passion, and frankness followed as a matter of course. There are many illustrations extant of Lincoln's honesty in every phase of life, but it is sufficient to say that everybody who knew Lincoln, believed him to be honest. He had earned such faith on the part of his fellowmen.

Lincoln was kind. That may seem to be no extraordinary vir-

(Continued on page 8)

Accusations Against Bishop Cannon Erased

We are interested in the outcome of the Southern Methodist church's investigation of Bishop Cannon for two reasons. First, he was possibly the one most influential single factor against the Rum-Rome-Raskob-Smith political combination in the Presidential campaign of 1928. Second, he has been marked for destruction by the wet-Catholic-Hearst forces and every possible effort has been put forth to discredit him and to destroy his leadership. Bishop Cannon is a man of very unusual powers of leadership and he used his powers with telling effect in the South to defeat Al Smith. The wet leadership saw the importance of putting him out of business and proceeded to put out spies to discover, if possible, some pretext for public accusation so as to destroy his in- fluence. That was the purpose of his being quizzed by the Lobby Investigating Committee, but from that affair the shrewd bishop came out with his popularity increased. But the charges against Bishop Cannon's personal character that have been floating about, exemplify the more subtle and more effective campaign being waged against him. William Randolph Hearst, owner of a chain of two dozen big city newspapers, was caught red-handed in the most despicable of practices to ruin the bishop. We may grant that this Methodist leader may have been guilty of dabbling in the stock market, which practice we would not approve, but we

are not going to be caught working hand and glove with the vicious interests by adding doubtful comments, as some editors have done, to the evil suspicions of those who are seeking to assassinate his character for political reasons. Rather we are inclined to believe that he deserves the confidence of the sincere dry church constituency in his leadership service in behalf of the dry cause. Mr. Hearst, in a letter to one of his underlings in charge of a certain Los Angeles newspaper acknowledged his fear of Bishop Cannon's leadership and his belief that he was the shrewdest and most capable leader of the dry cause in America. And for that reason his influence must be destroyed, he had decided.

It was not difficult to find a member here and there in Mr. Cannon's own church to prefer charges against him, and thus serve as a tool in the hands of the vicious wet interests. The Southern Methodist church met the challenge courageously and in a Christian spirit and manner. It investigated the charges thoroughly and fairly, but did not throw its procedure open to the scandal-mongering press reporters, or the curious public. After weighing the whole matter with great care to see if there was sufficient truth in the charges to warrant a trial, the verdict was given: "No trial necessary." The *Christian Advocate* (Nashville) declares: "No longer can the church be charged with lack of courage and frankness in its attitude toward one of its high officers. Bishop Cannon has gained by the investigation. His personal character has been under scrutiny by a committee of twelve prominent and highly esteemed ministers, than whom none more trustworthy could have been selected. Not a complaint of sufficient gravity to require a trial now stands against him. His contrition and good promise at the Dallas General Conference resulted in the passing of his character. The decision of the investigating committee leaves his ministerial standing where it was at that time." His church has not condoned his stock market speculations; he himself acknowledged the impropriety of them and was forgiven at the Dallas Conference. But, according to this investigation, all other charges hatched up by those who sought to ruin him were found to be groundless, for the *Advocate* states that "all official accusations against his Christian character are now erased." Bishop Cannon's health is said to have been "very bad much of the time since he contracted tropical fever following his episcopal visit" to his church's African mission in 1928. It is to be hoped that his physical vigor may improve sufficiently to enable him to get into the thick of the Prohibition fight which will likely be waged again in 1932, when, as things look now, Al Smith and his Rum-Rome-Raskob crowd will again try to make their way to the White House.

EDITORIAL REVIEW

Prof. M. A. Stuckey is beginning this week on the Sunday School Association's page the publication of Dr. Biedewolf's pamphlet on "Seventh Day Adventism." We anticipate that many will enjoy it as they did the previous publication on "Spiritism."

The Cambria County Christian Endeavor union, of Pennsylvania, is heard from again over the signature of its president, Brother Robert Ashman. The meeting for this quarter was held in the Third church of Johnstown, with an attendance of one hundred Endeavorers and as many more visitors. The Pike church society was awarded the banner society in attendance, having 92 per cent of its members present. A very interesting program was rendered.

We are pleased to have a newsletter this week from Brother Thoburn C. Lyon, who has been for a number of years supplying us each week with such excellent Family Altar outlines, which we hope a goodly number of our people are making use of. He believes the time is ripe in many places for the whole Gospel as never before. He also makes some thoughtful comment concerning an ideal which we hope to see consummated some time, in God's time, and to the happy satisfaction of all concerned.

Brother Samuel J. Adams writes of his closing of his work at Kittanning, Pennsylvania and his taking up the pastorate at Fort Wayne, Indiana. He found a fruitful field at Kittanning, where he spent nearly three years of faithful effort. The Sunday school

is now averaging around two hundred in attendance. Inter and Junior Christian Endeavor societies were organized and Sisterhood. He and his good wife have been well received; Wayne, and they are very hopeful of progress there in the future to come.

Brother Delbert Flora, pastor of the Ankenytown and Ma Ohio, churches, writes of an evangelistic campaign held former church during the Christmas holidays with Brother Klingensmith, an Ashland College student as the preacher. A real revival and twelve new members were added to the church. The first evidences of a revival appeared about Thanksgiving when attendance at Sunday school and church began to increase. Twenty-seven have been added in two years under Brother Flora's leadership. He also recently baptized two new members in Mansfield church, where attendance and interest are on the increase. The Sunday school average attendance is now about twenty-five, we were privately informed.

Brother N. V. Leatherman, pastor of our church at South Indiana, writes of the evangelistic campaign recently conducted by Dr. W. S. Bell, resulting in fifty-five coming forward expressing intention of joining the church, some by baptism, some by relation. Of this number thirty-six have already been baptized and five added by relation and letter. This means a strengthening of the church, and also a great responsibility on the part of the faithful pastor, who is making special plans for instructing and shepherding the new little ones of the fold. The nature and strength of Brother Bell's sermons were greatly appreciated. The church was also benefited by a series of four sermons by Dr. Yoder at the Christmas season.

The Sunday school of the First church of Philadelphia has written with our readers a most excellent report of their activities and accomplishments during the year of 1930. One feature of special notice is the Week Day Bible school begun under the leadership of Brother Robert Crees. The Sunday school and the Week Day school have been fruitful means of saving young people for Christ and winning them to church membership. This is the usual story when the spirit of evangelism is kept prominent in the Sunday school. The total receipts of this school for the year were \$4,281.11 and the total expenditures were \$4,292.21. This is a splendid record and indicates that the people know and give. Rev. A. V. Kimmell is the able pastor of this school. Brother Carl Seitz is the aggressive superintendent.

A great revival has been experienced by the First church of Long Beach, California, under the evangelistic preaching of pastor, Dr. L. S. Bauman, aided by an evangelistic song leader and pianist. Walter McDonald, the song leader, proved a great help in the campaign, both as a singer of the gospel and as a personal worker. A total of two hundred and twenty-five went forward during the meetings, about three-fourths of whom are said to have been first confessions. Seventy-eight have already been baptized and others will be soon. Two came by relation. The Sunday school has been maintaining an average of over eight hundred for several Sundays. The church has one thousand, and it looks as though this great church is destined to reach its great new church plant and its numbers of consecrated members were destined to reach it.

Dr. Florence N. Gribble writes from French Equatorial Africa that Brother Hathaway recovered quite promptly from influenza. The country round about has been twice visited by swarms of locusts in such numbers as to obscure the sun by day and at night to strip the vegetation. We are reminded that a plague visited upon Egypt, one was the plague of locusts. Of course such visitations are not confined to any particular place, but a present day experience, helps to make the divinely directed plague seem more real. A wholesale vaccination for the prevention of smallpox has been administered by government doctors. As a result of such care on the part of the government a case of smallpox is seldom found. Six converts were baptized during the month of December. The medical work is to be heavy, and as Dr. Gribble says, there are no vacancies. A total number of 3,483 patients were cared for during the

George Washington

By Hildegard Hawthorne

might have been George, Emperor of America, had he been the type of Napoleon. Had he demanded a price as the price of delivering the colonies from their dependence and establishing them as an independent country, he could have had it. People were used to kings and emperors in those days, it seemed a natural thing to have a man at the head of a country. Had Washington been possessed of a terrific personal ambition, had he longed for power and glory, he might have satisfied the one and the other. Possibly he might have founded a dynasty that would have lasted to our day, or that might have been swept away in a few years, like Napoleon's. We can tell now, but it appears certain that had Washington been a self-seeking, grasping, tyrannically minded man, the story of America would have begun differently and have run a very different course.

Washington loved the ideal of freedom, he loved the equality of a new government that strove to put this into action. He did not care for personal glory, he cared for the well-being and the glorious future of the country he had delivered from its bonds. He believed that men should govern themselves, and he asked nothing special for himself from these men. Through the war he had been their leader, as the man most capable of leading. In peace he wanted no leadership position, no honors, no titles for himself that any man might receive.

For all that, America was to give to him and later to one other, a greater honor than any other country in the world has ever given to her heroes. Alone among all the men in the world Washington and Lincoln are our national heroes. They alone give their names to our national days, the days on which they were born, by the will of an entire country and by the will of the world. There is Washington Day, there is Lincoln Day. We have plenty of other holidays, Thanksgiving, the Fourth, Memorial Day, Labor Day, Armistice Day. There are many holidays, like Lexington Day in Massachusetts, or Columbus Day in New York, or many others. But it is only to two great men, one the creator of our Republic, the other the savior, that the whole country pays homage to individuals. And in so honoring two individuals, America, so far as I know, stands alone among the countries of the world.

Washington, saying good-bye to the cares of state as he said good-bye to the leadership of the army, little and simple, and living his simple and contented life in retirement at Mount Vernon. He would be thus chosen, placed above all other men in a grateful country. He was not vilified and calumniated many of his countrymen during his lifetime, fighting against the enemies in the world as well as those in the country, dying at the moment of his true greatness was

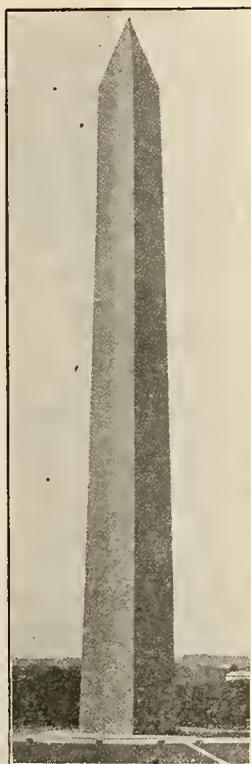
only beginning to be appreciated, had even less conception of such a fate for himself. Yet, there they stand, our two national heroes, expressing for all of us the very spirit and meaning of America. When we honor them, we honor all that America means to us—its best and finest. We feel this way toward them, not only in thankfulness for what they did, but because of what they felt about America, because of their devotion to the spirit of liberty, of equality between man and man, because they worked and lived, not for themselves, but for us, for their country, its future, its fineness, its beauty.

Each of these men had a big job to perform. Each did it in the best way possible, against great difficulty, bitter misunderstanding, hampered by men who should have helped, and without thought of personal gain. Just how they did it doesn't matter so much as the reason for their doing it, and the inspiration that urged them on. Today Washington might, in a world that has completely changed since his time, alter materially many of his ideas and acts as President. But his reasons for doing what he did would be the same: the good of his country. And when you think about him, when you read of him, you want to remember that. It is not the acts, it is the reason for, the inspiration of that act, that matters. What was wise yesterday might be foolish today, fatal tomorrow. A great man accommodates himself to the time in which he lives. It is only the small one who is bound tight by precedents and worn-out ideas.

Washington wanted to keep America free from entanglements with other countries, safe from war. In his day she lay isolated, immensely distant from all other countries and peoples. He wanted her to develop in peace, attending to her own affairs.

But today America is close to the rest of the world. We are tied to other countries by a hundred interests, and we depend on them as they on us for our national prosperity. Today, if we want to carry out Washington's ideals, we must act, at times, in ways entirely opposite from the way he acted, in another time, under other circumstances. He would be the first to do so. Today, our affair is to help avert from all the world plagues and troubles that in the end must involve us, too, if we love our country as Washington loved it. To be patriots, we must try to understand

other peoples, and to work with and not against them. The man who awakens hatreds and stirs up trouble between us and other countries is, today, a traitor to America, because that way lies danger. The true lover of America looks into the future, and wants to make that future fine and safe. We are a great country, and in our hands important events are placed. We can no longer think of ourselves as alone in the world, minding our own business, and letting others mind theirs. We



Washington Monument, Washington, D. C.



Lincoln Memorial, Washington, D. C.

are more like a leading member of a great family, who must help to regulate the affairs of that family. That doesn't mean we ought to mix in the private business of other peoples, but it means that in all the many things that bring us into contact with these peoples we need to see and to sympathize with their point of view, and we need to understand them.

Many young people are growing up in this new world, of which our nation is so large a part, and so close a part. In reverencing the name of Washington as the father and devoted son of America they need to remember the ideal that moved him, which he served so splendidly that he became the first national hero the world had known. This ideal was based on the right of man to liberty, to self-government, and his need to be free from war whether of aggression or defense. To live the life of a free people, at peace with the world—that is an ideal worth as much today as in the day of Washington. Today, it means thinking of other peoples and countries as friends, realizing that simply being different doesn't mean being wrong, and that every bit we do to help on the good understanding of the nations, to remove ugly criticism, faultfinding, irritation, and injustice is to go that much farther along the road with Washington, to help carry on the great work he so magnificently began.—Adapted from the Portal.

Religious Creed of Lincoln

Excerpt from Article by Doctor Wm. E. Barton, in
Homiletic Review

Doctor James Smith was the author of a book entitled "The Christian's Defense," a work on the evidences of Christianity, which greatly interested Lincoln—which Doctor Smith claimed, with Lincoln's knowledge and without any dissent on Lincoln's part, made an important change in Lincoln's religious thinking.

Lincoln had an analytical mind, and believed in the sovereignty of God. The stern Calvinism of his boyhood remained with him all his life. He was so thorough a Calvinist that he was almost if not quite a fatalist. He did not speak lightly of things most sacred to him. He did not talk glibly about his religion. I do not credit testimony of verbal conversations alleged to have been held with him about religion. Such recollections are seldom accurate.

But if anything can be proved by human testimony it is that Lincoln solemnly told his Cabinet that he had promised his God to free the slaves. Gideon Welles so wrote in his diary that night, and it was not published for many years. Salmon P. Chase wrote it also, and added that, as the President spoke in a low tone, he asked him to repeat, and Lincoln, slowly and calmly but decisively, said that he was not asking his Cabinet to advise him, for he had promised his Maker that if General Lee was driven back from Maryland he would free the slaves.

And Frank B. Carpenter, who in his six months in the White House heard the story from every member of the Cabinet, wrote it down independently. Lincoln freed the slaves, against the known opinion of a majority of his Cabinet, and he silenced their protest by his calm assertion that he was doing what he promised his God to do.

I once undertook to compile from Lincoln's own undoubted writings a creed, merely prefacing the words "I believe" and some necessary connective words. It is in my book, "The Soul of Abraham Lincoln," with the sources indicated. Whoever wishes to try his hand at compiling Lincoln's creed will find in that book the quotations, accurately made and each one properly attributed to

its source, and he may, if he likes, make up a creed of word of which is Lincoln's. I happen to have with few sentences from the creed which I compiled and them I close this article:

"I believe in God, the Almighty Ruler of nations great and good and merciful maker, our Father in heaven who notes the fall of a sparrow, and numbers the hairs of our heads."

"I recognize the sublime truth announced in the Scriptures and proven by all history that those nations only are blest whose God is the Lord."

"I believe the will of God prevails. Without him a man reliance is vain. Without the assistance of the vine Being I cannot succeed. With that assistance I will not fail."

"I have a solemn oath registered in heaven to finish the work I am in, in full view of my responsibility to my country with malice toward none; with charity for all; with firmness in the right as God gives me to see the right. I am mending those who love me to his care, as I hope in the prayers they will commend me, I look through the thick darkness of God to a joyous meeting with many loved ones before."

"Who Are You?"

Abraham Lincoln was born on February 12, 1809, at Hodgenville, Larue County, Kentucky. Fifty years after he was nominated for the Presidency, he was asked for material for an account of his early life. "Why, I don't know, great folly to attempt to make anything out of me, I don't know of my early life. It can all be condensed into a single sentence and that sentence you will find in Gray's 'Elegy on the short and simple annals of the poor.' That's my life, that's what you or anyone else can make out of it."

Lord Charnwood, an Englishman, observes in his biography of Lincoln that the great Emancipator lacked the interest in ancestry which is generally marked in his countrymen. On first thought we may be inclined to question whether or not this interest in family trees is so rare in America. But a visit to the Pennsylvania Historical Society, in Philadelphia, will tend to remove any doubt as to the existence of a fondness for ancestral records in the United States. For the walls of this fine library and museum are lined with bulky books that trace prominent Pennsylvania families back to their origins in other lands and in other times.

If the history of a family is followed back far enough, lords and ladies will be discovered, and a king or two will come into the ancestral picture. All this is quite alluring—until in the same process of research we come upon the criminals and morons who also persist in sticking to the family tree. Shake this tree and fruit both good and bad will fall.

Since a madman is likely to neutralize a monarch in a genealogical search, we may as well treat the subject of ancestry in the Lincolnian manner. The Emancipator was not concerned with the question, "Who was my father?" He was intensely concerned about the question, "Who are you?"

The sublime career of Lincoln stands as an answer to the question, "Who are you?" He did not lean upon social prestige. There was no interest with pride to family position. He was born in poverty in an obscure corner of a raw country. He waged his battle for a place in human affairs almost single-handedly. In poignant loneliness he forged his way upward against heavy odds. He saw a star in the distance and he plotted his course to a post of great power and responsibility. As President of the United States in a crucial hour he poured out his life for his country.

Today men of every class—high and low, rich and poor—all lands pay their respects to Lincoln, not because of his position which had been determined for him beforehand, but because he played his part well in the position filled.

The life of Lincoln is a prophecy and hope to every man in the land that he loved. When he was a young man few opportunities for advancement existed for the individual in humble station. But today when equalization of opportunities is becoming more and more a reality, no one need despair of winning success. The youth purified by faith in God will achieve a place of honor.

We are glad to give space to such statements as these from the "Forward," especially at this time when the muck-raking historians are trying to gain reputation and public attention by attempting to detract from the noble characteristics of our national heroes. Washington and Lincoln were but men, but they were truly heroes, and we need to keep their heroic qualities much in mind.

Studies in the Types

(Study No. 1)

By R. I. Humberd

(Part of a series of Twelve Articles which Brother Humberd is writing through the year.)

Moses and the Serpents

Whatever things were written aforetime, were written for our learning" (Rom. 15:4). That is, the incidents recorded in the Old Testament are for illustrations of our salvation.

Although the church age was unknown to the old prophets (Eph. 3:5) it was no surprise to God, for "Known to God are all his works from the beginning of the world" (Acts 15:18). Thus, when he was leading the Israelites in the wilderness and had certain incidents recorded, he had us in mind and had those things "written for our admonition" (1 Cor. 10:11).

Since these incidents are written for our learning it is for us to study them and see wherein they illustrate our salvation.

These men might be sent to look at a certain house and they might bring back what seems to be conflicting reports. One man might report three windows, another two windows and one door, while the third reported but one window. Although these men would be describing the same house, one of them saw only the north side, another the east, while the third takes his view from the south.

In our "Studies in the Types" we will endeavor to use the record of each incident as illustrating a certain phase of our salvation, not meaning that the lesson from that event is at all exhausted.

Types of the Cross

The place of the cross in our salvation is so great that our language breaks down in an effort to reveal its full meaning to us. Many of these incidents are of the cross of Christ, thus we will find great profit in studying the cross in the light of these records.

Nicodemus was puzzled at the expression, "ye must be born again." What could it mean? Surely a person could be born a second time into his mother's womb and be born, not that, but just as a person can enter this world only through birth, so a new birth is necessary to enter the next. But there is a difference in these births. The first is the birth of the flesh and is flesh. That is, we were born of fleshly parents and have a fleshly body. In the

new birth a person is born of the Spirit. A spirit is invisible, so how can we be born again?

Illustrated by the Wind

We can imagine that as Jesus and Nicodemus were discussing this question, the wind was blowing and whistling about the house. "Now, Nicodemus, the new birth is just like that wind. You hear the sound thereof but cannot tell where it comes from or where it goes, but you can recognize its presence by what it does. 'So is everyone that is born of the Spirit' (John 3:8). It is a matter of faith and not of sight; you can, however, see the evidences of the new birth in a man's life."

Nicodemus was puzzled and said, "How can these things be?" Jesus answered, "Now, Nicodemus, the incidents of the Old Testament were written for your learning and just like 'Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life'" (John 3:14-15).

Let us use our imagination and consider the incident of the serpents.

"Help! Help! I have been bitten by a serpent. Carry me home quick."

Well did this man know the result of his deadly wound, for one bite from the fangs of those serpents mean certain death. The company of Israelites numbered about six hundred thousand men. They had repeatedly tempted God. Now God had sent the serpents among them as a judgment for their sins. The serpents crowded in and out among the people, leaving a path of pain, suffering and death in their wake.

We can imagine this man's situation as he is bitten. Two friends carry him to his tent. His wife applies every known remedy, but to no avail, for there is no earthly cure for this terrible venom. His leg soon begins to swell and the pain shoots up the limb like flashes of lightning. In one hour the suffering is almost unbearable. The leg is twice its normal size, the pain has increased to a dull throbbing torture, fever is burning throughout his entire body. Is there no help?

Yes, God has directed Moses to make a serpent of brass and place it on a pole where everyone can see it. Listen! A messenger is now running through the camp, proclaiming the welcome message:

"Look! Everybody look! Look at the serpent and be healed!"

A gleam of hope shines in the face of the suffering man. He believes the message. They pull back the tent door and with the help of his wife he lifts his head and looks. Far away over the tops of thousands of tents he sees the brazen serpent.

Instantly the pure warm blood surges through his body and with a bound he is out of bed completely healed. Why is he thus healed? Because he believed God's message.

And now, dear reader, God has a message for your sick soul. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him, should not perish but have everlasting life." The Son has been lifted up and has died on the cross for our sins. Believe it. Come to him now. Put the keeping of your soul in the Lord's hands NOW before you finish reading this page. Then, say with Paul, "I know whom I believed and am persuaded that he is able to keep that which I have committed unto him against that day!" (2 Tim. 1:12).

Lake Odessa, Michigan.

Shame rests on those who knew Jesus was innocent and yet allowed the crowd to revile him as guilty.

The Father and the Savior of Our Country

(Continued from page 3)

tue, but in Lincoln kindness was developed to extraordinary proportions. His kind and sympathetic spirit constitute a large part of his real greatness; it was that that made him so greatly loved. No one ever accused Lincoln of being beautiful, but his magnanimous spirit transformed his homely features into "the beauty of a god."

And Lincoln was religious. He has often been misunderstood at this point, because he never belonged to any organized church. He believed in God, the Bible and in prayer, and he spent much time in reading the Bible and in prayer. It is said that one reason why he never identified himself with any church was because he could not accept their lengthy creeds, which he believed they never practiced. He was a constant attendant at church services while in Washington, and was frequently in prayer meeting, says J. Sherman Wallace. This writer goes on to say that "When Bishop Simpson called upon Lincoln, the President asked him to pray with him. Then Lincoln said: 'Bishop Simpson, I want you, in the simplest terms, to explain to me just what you Methodists mean in the experience that you folks call conversion.' This the Bishop did in full detail, as if instructing a serious youth. When he had made an end, the great President slowly and cautiously replied: 'Bishop, during these terribly dark days I have been much engaged in prayer for God's guidance and presence, and I think that I may humbly claim that this experience, which you have so clearly explained, has taken place in my life.'"

Two such great men came not by accident, but by and in the providence of God. As we think on the things that made them great, our hearts are thrown back in gratitude on the goodness of God. And may the qualities that inhered in them, become more and more characteristic of the nation they gave their lives to create and to save, and also of the people who enjoy the priceless heritage of these great souls.

CLIMBING THE HILL DIFFICULTY

I looked then after Christian, to see him go up the hill, where I perceived that he fell from running to going, and from going to clambering up on his hands and knees, because of the steepness of the place. Now about the midway to the top of the hill was a pleasant arbor, made by the Lord of the hill for the refreshment of weary travelers. Thither, therefore, Christian got, where also he sat down to rest him: then he pulled his roll out of his bosom, and read therein to his comfort; he now also began afresh to take a review of the coat or garment that was given to him as he stood by the cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night and in his sleep his roll fell out of his hand. Now as he was sleeping, there came one to him, and awakened him, saying, "Go to the ant, thou sluggard; consider her ways, and be wise." (Prov. 6:6). And with that, Christian suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.

Now when he was got up to the top of the hill, there came two men running amain; the name of one was Timorous and of the other Mistrust: to whom Christian said, Sirs, what's the matter?—Bunyan's Pilgrim Progress.

believers of somewhat different practices, for it recognizes the unity of the Spirit even in diversity of practices, due rather to ignorance of the truth than to disobedience.—Rom. 14:1-23.

It is not to form a creed. We already have too many documents to chain the thought of the present to the past, and hinder the free acceptance of new truth. We have the Holy Scriptures, given "that the man of God may be perfect, thoroughly instructed for every work."—2 Tim. 3:15-17.

But it is written to facilitate an orderly study of faith once for all delivered unto the saints." This is afforded by means of abundant references, arranged in order and touching all the principal doctrines, ordinances and practices of the Christian life and the church.—Acts 11.

It is to convert the unconverted and to bring back to God those who have gone astray. To those who have been caught in the great apostasy of which Jesus and the apostles warned us (the fallen church, called "Babylon the great") the message is, "Come out of her, my people, that ye be not partakers of her plagues."—Rev. 18:2-4.

It is prepared especially for those who wish to be members of the church and wish first to know its teachings, and for those who wish to be workers in the church—"workers who need not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

It is hoped that it may promote the spiritual unity of all evangelical believers who read it, by means of a better knowledge of the questions which divide believers into groups, and an increased respect for the reasons and motives of those who may differ. It is for use by individuals and by classes.—Eph. 4:13-16.

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- IV. Members
 - 1. Qualifications.
 - 2. Duties: personal, domestic, social, industrial, political, to the church, to God.
 - 3. Doctrines: of God, of Christ, of the Holy Spirit, of man, of angels, of the creation, of the future.
 - 4. Discipline.
- V. Organizations and functions:
 - 1. Direction.
 - 2. Nutrition.
 - 3. Work.
 - 4. Extension.
 - 5. Sustain.
 - 6. Defense.
 - 7. Spiritual Growth.
- VI. Meetings.
- VII. Ordinances.

PART TWO—GOSPEL ORDINANCES

I. Baptism.

- 1. Origin and meaning.
- 2. Form.
- 3. Conditions.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

THE FAITH OF THE GOSPEL

THE USE OF THIS BOOK

This book is not to be a substitute for a study of the Bible, but rather to stimulate and facilitate such study.—2 Pet. 1:12. It is not to make proselytes of evangelical

4. The laying on of hands.
- II. The Lord's Supper.
 1. Relation to the Passover.
 2. Footwashing.
 3. The Agape.
 4. The eucharist.
 5. The unity of the Lord's supper.

THE FAITH OF THE GOSPEL

Nearly two thousand years ago a prophecy was written which says, "The time will come when they will not endure sound doctrine, but after their own lusts will heap themselves teachers having itching ears; and they will turn away their ears from the truth and shall be seduced unto fables" (2 Tim. 4:3, 4).

To such an extent the prophecy has been fulfilled that it sometimes reclaim careful attention to the exhortation which follows: "Preach the word." The word of God is the sword of the Spirit against apostasy, and it is to help us to use this trusty sword that we present this study of the faith of the Gospel.

It is natural to think, if we do not think deeply, that religion plagued with errors cannot be true. Nevertheless Jesus Christ, the peerless teacher, repeatedly announced that the leaven of error would enter the church to such an extent that at the last he would vomit the corrupted portion from his mouth (Matt. 13:33; Rev. 3:14-15).

But the Gospel is not false on that account. Doubtless it might have preserved free from error all translations, and infallible all interpreters, but such care would limit much the free will of man. A forced action is not good, and God wants free moral agents. None other can be his sons and daughters. To produce such is the end of our endeavors. We read, "The earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:19).

Responsibility of Knowing

To develop free will it is necessary to give man moral responsibility. Instead of giving us doctrines, cut and dried, to be taken as a child takes pills, God says to us, "Love all things; hold fast to that which is good." As a result of this liberty some people change the blessings of God into curses, and others substitute for the word of God their own ideas, and true believers are therefore exhorted to "contend earnestly for the faith once delivered unto the saints." We are not to add to the decrees of a church, but to contend for the purity of the original word.

As the Scriptures are the fount of truth, it is natural that the great apostasy predicted should take forms that discredit the Bible. The false Roman church, pretending to guard the faithful from corrupted versions, has ever sought to keep the Bible from the people. Where it cannot do this it presents its own version corrupted by notes, and apart from the text, which pervert the original meaning to suit the doctrines of the church.

Another part of the church, abusing the liberties of liberal interpretation, comes to the Bible with carnal eyes and naturally see only the natural, for "the natural man discerneth not the things of the Spirit for they are spiritually discerned." Therefore these materialistic teachers deny all inspiration, all miracle and all authority from reason. But as reasoning can only be based on facts, and they are lacking the facts of personal experience in the regenerated life, their reasoning is false.

With these traitors to the word are found pseudo-scientists, near-sighted philosophers and blind atheists who are crying out against the Bible.

(To be continued)

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Psalm 19. "The heavens declare the glory of God; and the firmament showeth his handiwork." How much more truthfully could such a statement be made in these days of the telescope! With even the most casual contemplation of the heavens we cannot but be impressed with their beauty; they are so beautiful, in fact, that countless numbers throughout the earth have worshipped the stars, the moon, or the sun, rather than him who made them and placed them there. Our meditations this week will center around these glorious symbols of his power and majesty, of his love and care.

TUESDAY

Gen. 15:1-6. God promised Abraham that his seed should be as countless as the stars. Although we know that the stars are numbered by hundreds of millions, there are not more than three thousand stars that are visible to the naked eye at any one time or place, so we know that Abraham saw no more than that, yet he was overwhelmed at the greatness of the promise. In much the same way as Abraham, we may think now that we understand something of God's precious promises, but it will take all the ages to come before we begin to realize the fulness of the riches that are in Christ Jesus.

WEDNESDAY

1. Cor. 2:1-9. Each of the twinkling stars which we see in the heavens is a blazing sun, similar in every way to the sun which gives us our light and life. Some of them are several hundred times as big as our sun, and many times as bright. Probably some of these stars are also circled by planets like our earth. We do not know their purpose in the universe, but perhaps in the day when there shall be a "new heaven and a new earth," and the former things are passed away, we shall inhabit some of these other planets which God is even now preparing. But be that as it may, it is certain that he has prepared for us things as far exceeding our expectations as these blazing suns exceed our puny ideas of them.

THURSDAY

1. Cor. 2:10-16. From the days of Abraham until Galileo first turned his telescope on the heavens, men knew only the few thousand naked eye stars. The telescope may be likened unto the Spirit of God, which opens up to us a world that cannot be seen by the natural eye. We may see things with the naked eye that are like what we see with the telescope, but what we see with modern telescopes far transcends anything we could imagine otherwise. Jesus said, "The kingdom of heaven is like"—but when we actually see it, it will far transcend anything we have ever imagined.

FRIDAY

Psalm 103:1-13. Light travels about seven times around the earth in a single second; light reaches us from the sun in about eight minutes, but traveling, at the same speed, light will not reach us from the nearest star for more than four years. The light which we see from some of them has been hundreds of years in reaching us, so great is their distance from the earth! How much more meaning, then, we see in the words: "As the heaven is high above the earth, so great is his mercy toward them that fear him."

SATURDAY

Psalm 103:14-22. If Abraham could see the stars today, they would appear to him just as they always did: They shine on, practically changeless for thousands of years, appearing just the same to all men, everywhere. In a small way, then, they remind us of him who is from everlasting to everlasting, and may be known by the people of every nation.

SUNDAY

Psalm 8. As we realize the comparatively unimportant place of our earth in the vast universe, we cry out with the Psalmist: "What is man, that thou art mindful of him?" Yet we have abundant evidence that he is mindful of us, and has even visited us in the person of his Son. Let us praise him for his great power and glory, but most of all for the great love with which he hath loved his creatures.

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary South Bend, Indiana</p> <p>M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois</p>
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Seventh Day Adventism

The Result of a Predicament

By William Edward Biederwolf

If the followers of William Miller had been as honest as this misguided man himself was, the situation which led to Seventh Day Adventism would not have survived that disappointing day in 1844, when for the second time the hopes of this farmer prophet were dissipated by the failure of Christ to put in his appearance according to the laboriously conceived and widely heralded chronological calculation of this deluded but none the less sincere man.

The First Mistake

William Miller made his first big mistake when he threw aside all human scholarship and depended alone upon his own untutored ability to master the mysteries of the Word of God. No man has a right to ignore what others have learned before him. You might as well step out into the starry night and expect to write an accurate treatise on astronomy and ignore all the findings and deductions of Galileo and Kepler and Herschel and scores of others who have given decades of tireless study to God's handiwork in the skies. When Phillip found the Ethiopian sitting in his chariot and pondering over the Scriptures, he said to him, "Understandest thou what thou readest?" But the Ethiopian didn't say, "I thank you, sir, but I have the Word." No, but he said, "How can I understand unless some one should guide me?" And God's chosen messenger climbed into the chariot at the Ethiopian's request and put him wise to the meaning of what was puzzling him.

BUT WHAT DID MILLER DO?

He took his Bible in one hand and a Concordance in the other and said, "I'll figure this thing out for myself," and so foolishly sought to establish in this foolish and inexcusable way, "the times and seasons which the Father hath put in his own power." And so he went to work and he discovered the exact time when the Lord was to come back again to the earth.

AT LEAST HE SAID HE DID.

But William Miller was not the first nor the last man to itch after a knowledge of this kind and to think he had found it. But all alike have seen their hopes vanish into thin air.

Presumptuous Prophecies

As soon as Christ had ascended, some of the wise ones got it fixed up that he would come back BEFORE JOHN DIED.

Christ had not been gone more than twenty years until a certain party claimed that by divine revelation they were made the heralds of the glad tidings that the time of his second coming was JUST AT HAND.

Another hundred years rolled by and some who were wise above what is written got it tipped off to them through ecstatic visions that Christ was JUST ON THE EVE of coming. But it was all in their mind's eye.

In the tenth century they got at it again, but it didn't pan out and the movement was

followed with the usual disastrous results.

A little later some others got on the job and they said that the fifth kingdom prophesied by Daniel was JUST ABOUT to be set up and then of course Christ would come. They were known as "The Fifth Monarch Men."

A hundred years later Immanuel Swedenborg came along with his revelations. Then came the Irvingites, the followers of Edward Irving. THEY KNEW WHEN HE WOULD BE HERE. But he didn't come and the old sun rolled through the sky on the appointed day and said with a laugh, "Guess again."

Another hundred years and Joanna Southcott with her "visions" and her "Book of Wonders" was in the limelight. She said that she herself was the actual Bride of the Lamb and that Christ would come through her on October 19, 1814. Then came Anna Lee, the founder of the Shakers, and claimed that Christ had come in her. And now, to say nothing of a number of less conspicuous prognosticators, we have today among others one Edward Taze Russell, who says that Christ has already come; that he came in 1874, and who said that he would establish his Millennial reign in October 1914, but who later changed the date to the same month in 1915.

AS IT HAS BEEN WITH ALL THESE, SO IT WAS WITH MILLER.

THEY THOUGHT THEY KNEW, BUT THEY DIDN'T.

A Predicament and the Way Out

Miller took for the foundation text of his theory the same old verse that so many other self-appointed prophets had bungled over, Daniel 8:14, "UNTO TWO THOUSAND AND THREE HUNDRED DAYS THEN SHALL THE SANCTUARY BE CLEANSED." He was as ignorant as Hebrew as a Hottentot is of the Klondyke and he got "balled up" over the meaning of the word "day."

With the verse just mentioned as the basis of his calculation, Miller fixed the date of Christ's second coming as October 22, 1843. It is said, although stoutly denied, that on this day the Millerites put on their specially prepared white ascension robes and climbed to the house tops and high places and waited for the moment to come when they would be "caught up to meet the Lord in the air."

At any rate the wildest excitement prevailed. Property was given away and crops were left to rot in the field. They knew the end of the world was upon them. Those who did not believe were to be lost. But remorseless old Time kept marching right on and CHRIST DID NOT COME.

This should have been enough, but Miller, like Pastor (?) Russell, discovered that he had miscalculated by a year and once more he fixed the date on the same day of the month, but in the year 1844. It is said the excitement was even more intense than

the year before. "THERE IS NO POSSIBILITY OF MISTAKE THIS TIME," the Advent Message, page 569; all who reject the light will be lost." But again day passed without regard to Miller's ure.

The results were pathetic. Many were left destitute, many drifted into the errors of the times and others went away to infidelity altogether. Everybody tried to explain.

Elder White shoved the date up another year.

BUT THEY MISSED IT AGAIN.

But fanaticism dies hard, if at all, those determined to find an explanation relieve them of their ridiculous embarrassment of course found it. They had taught that Christ was coming in 1844, to clear the earth, the sanctuary mentioned in Daniel 8:14, but since Christ very plainly did not come to the earth in 1844, if they could only find a sanctuary in heaven, the necessary explanations would be at hand, then they could show that it was the heavenly sanctuary which they, "by a slight mistake," had supposed to be the earth.

Well, in the book of Revelation there is a "temple of God that was opened in heaven," and in the book of Hebrews there is a "tabernacle which the Lord pitched," and lo! their explanation was at hand. It was Christ's coming or going into the Holy of holies, the sanctuary of this tabernacle in heaven, which Miller ignorantly prophesied, and "GOD SAID MRS. WHITE, 'was in the proclamation of 1843 and his hand hid a mistake in some of the figures' (Early Writings, page 100). This looks a little like God bungled as did Miller, but anyhow the mistake was satisfactorily explained.

Mrs. White and Her Visions

The Mrs. White just referred to was until her recent death, the leader and prophetess of the Seventh Day Advent movement. She was one of the early disciples of William Miller. Her maiden name was Ellen Harmon. She was a nervous young girl and at the age of seventeen she had, as she claimed, her first vision. She was afterwards repeatedly caught up into heaven and "saw things." In one of these translation excursions she claims to have been shown the sanctuary, the temple into which she went.

The purported visions and revelations of this neurotic, hysterical, cataleptic woman were certainly the limit and the credit that swallowed them was certainly a remarkably easy one. These revelations she called her "Testimonies." She has contributed them to writing, and claims inspiration for them even as the writings of the prophets are inspired. These revelations she says are "what God opened to me in vision. YET SHE HAS ALTERED THEM AGAIN AND AGAIN, A PROCEEDING HARD TO UNDERSTAND IF GOD TOLD HER WHAT TO WRITE IN THE FIRST PLACE.

But if the credulity that "fell" for it in the first place is astonishing, it is a more astonishing that any one of ordinary judgment can put any faith in her inspiration or her divine leadership, in so many, if not every one of her vision prophecies have proven false.

1. In one of her visions her accompanying angel told her that the time of atonement for all sinners ended in 1844. She claims the door of mercy is still open.

2. In another vision she discovered that women should wear short dresses

nts and she and her sister followers
 ssed this way for eight years. But the
 iculous custom has now been abandoned.
 . In another vision she said, "Soon we
 rd the voice of God like many waters,
 ch gave us THE DAY AND THE HOUR
 JESUS' COMING." This cannot refer
 the coming in 1844, because it was in
 9 that she had this vision. Knowing then
 exact hour of his coming, what about
 prophecy of sixty-seven years ago,
 n she said, "Now time is almost finished
 what we have been years (six years)
 ming, they (the new converts) will have
 earn in A FEW MONTHS?"

In a vision in 1849 she learned that

(Continued on page 15)

Editor's Select Notes on the Sunday School Lesson

(Lesson for March 1)

Jesus Sending Forth Missionaries

Scripture Lesson—Luke 9:1 to 10:24.

Printed Text—Luke 10:1-11, 17, 21, 22.

Devotional Reading—Rom. 10:8b-15.

Golden Text—The harvest indeed is plenti-
 ful, but the laborers are few: pray ye
 therefore the Lord of the harvest, that he
 send forth laborers into his harvest.—Luke

Introductory Note

Luke sets the mission of the Twelve and
 of the Seventy in successive chapters.
 In four lists of the apostles agree in ar-
 ranging the names in three groups of four;
 in giving Peter, Philip, and James fore-
 positions. Luke agrees with the first
 pairs of Matthew. In the other six
 places Matthew before Thomas. Mat-
 thew places himself last. The Seventy got
 their name from the seventy elders of
 Israel, or from the traditional seventy na-
 tions of the earth. Luke's universal Gospel
 gives the account of the sending of the
 Seventy to all people without distinc-
 tion. There is no duplication of the charge
 to the Twelve. The work of the Seventy,
 which was intended as a preparation for Christ's
 coming, was not permanent like that of
 the Twelve. Luke is not an eyewitness. So-
 me of some of the Seventy are: Sosa-
 phas, Mattathias, Barnabas, Cephas. Thad-
 deus. Their successors were the early pres-
 byters.

Laborers Few—Pray Ye

The harvest is always great; full half the
 world's population is yet in heathen dark-
 ness. And the laborers are always few
 compared with the great need. Even among
 those who are professing Christians and
 members of the church, the laborers are
 few. There are not many who are willing
 to make the necessary personal and finan-
 cial effort to win souls, and fewer
 who are willing to go into all the world
 to preach the Gospel message. The most im-
 portant factor in the solution of the problem of
 the world is prayer.

It is instructive to note that the laborers
 themselves, and those who ought to be la-
 borers, were the ones instructed to pray for
 laborers. (1) They felt the need and
 therefore, pray with heart and soul.
 Their prayer was an inspiration to enter
 heartily into the work themselves. The
 prayerer will do all he can to answer
 the prayer. (3) No one has greater
 power of praying, of constant communion
 with God, than those who would gather in
 the harvest."

The Spirit of Christ, a Requisite

There is something more important than
 just men, and that is the quality of men.
 There is need of volunteers, but volunteers
 must first be wholly yielded to Christ and
 the Spirit of Christ must dwell in them.

"Give me a hundred men—not men that
 are glowing while they sing, and heavenly
 while they pray, though I would have them
 so; (writes a famous pulpit orator but men
 that are morning, noon and night born of
 God and that so carry the Spirit of Christ,
 that others coming into their presence say:
 "There is a Christian here,"—give me a hun-
 dred such men and I will make the world
 believe. I do not ask to see a grape vine
 before I know it is there. I know there are
 grapes near when the air is full of their
 odor; and the question under such circum-
 stances always is: 'Where is the vine?' and
 not, What is that I smell? You are to be
 a savour of love and peace and gratitude
 and thanksgiving, so that wherever you go,
 the essence of the truth that is in you shall
 go out to mankind."

Methods of Work

1. They went in their ordinary mode of living.
2. They went forth two by two. This is still one true and effective method of Christian work.
3. They were going among countrymen, and lived according to the usages of Oriental hospitality.

4. This was the best way to reach the
 people. The religion of Jesus was for daily
 life. There was no show, no self-seeking,
 no expense. They met the people on com-
 mon ground.

5. They themselves were to be free from
 all worldly anxiety, so that they could give
 themselves wholly to their mission without
 fear or favor. They had nothing to lose,
 and their support was assured.

6. Under other circumstances Jesus gave
 very different instructions (Luke 22:35, 36).
 His disciples carried some money with them
 (John 12:6; 13:29).—Illustrated Quarterly.

Travel Light

The purse was for money, and they
 would need no money. The wallet "was a
 small basket carried on the back, or by a
 strap hanging from one shoulder, contain-
 ing the food of the traveler."—Endicott.
 They were to carry no food. They were not
 to go barefoot, but were not to carry a sec-
 ond pair of sandals. The Christian worker
 will "travel light," he will not burden him-
 self with many possessions, each of which
 is a care and a distraction from his great
 task.—Ibid.

No Time for Salutations

"This expression meant very much to the
 Oriental, for the salutation of the Eastern
 people frequently took half an hour, and
 sometimes an hour would be consumed.
 They touched their turbans, fell upon their

(Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>  <p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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Cambria County C. E. Union

The Cambria County Brethren Christian
 Endeavor Union held its first rally of the
 new year in the Third Brethren church of
 Johnstown, Pennsylvania, on Tuesday even-
 ing, January 27th. This organization is
 made up of the C. E. Societies of the brother-
 hood in Cambria County, Pennsylvania,
 and so far is represented by the following
 societies: the First church of Johnstown,
 Third church of Johnstown, Conemaugh,
 Vinco, and Pike. There were over 100 mem-
 bers from the various societies present and
 as many friends.

The program of the evening was opened
 with the hymn, "Onward Christian Sol-
 diers," after which Rev. J. L. Gingrich, pas-
 tor of the Third church, led in prayer. In
 looking forward through the theme—"Our
 C. E. Vision for 1931"—many goals and
 plans, whereby each individual as well as
 the society might experience steps forward
 in C. E. work, were suggested. The three
 talks of the evening, which were given by
 members of the Union, brought out the
 thought of the theme very clearly. The
 first by Dora McCoy of the Third Brethren
 Society stressed "Personal Allegiance to
 Christ." The second, by Kenneth Ashman
 of the First Brethren Society, was on the
 subject, "Witnessing for Christ." And the
 third by Mildred Furry, also of the First
 Brethren Society, gave a practical applica-
 tion to the separate societies through the
 subject, "Stronger Stakes and Longer
 Cords. All were most interesting and in-
 structive.

The music of the evening was in keep-
 ing with the theme. The thought of a guid-
 ing hand was expressed in a soprano solo
 entitled "Lead Kindly Light, by Hanna
 Jones of the Pike society. In the absence
 of a second special number an impromptu
 quartet was chosen from the group to sing
 "I Love to Tell the Story." Those in this
 quartet were Mrs. Floyd Benshoff, Lois
 Byers, James Mackall, Paul Rorabaugh.

A playlet entitled, "Who Killed Christian
 Endeavor?" was given by members of the
 Third Brethren, or Morrellville Society. It
 gave the story of many of the bad practices
 in the Christian Endeavor meetings that
 tend to kill the meetings, and what to do
 when such things occur. The playlet was
 directed by Catherine Benshoff, and those
 taking part were Betty Swallow, Helen
 Jones, Ila Wingard, Martha Eppley, Rita
 Jones, Anna Leftie, Vivian Swallow, Goldie
 Horner, Dorothy Link, Anna Ford, Luella
 Jones, Clara Smith and Ruby Horner.

In the business session which followed,
 plans were formulated for the Bible Con-
 ference which the Union will sponsor the
 week of April 13-19 inclusive. Rev. A. V.
 Kimmell, of Philadelphia, has accepted the
 invitation of the Union to be the speaker
 during this conference, the Lord willing.

The awarding of the "Honor Society Ban-
 ner" at each rally is based on the average
 percent of attendance at the weekly meet-
 ings and at the rally. The Vinco Society
 has held this banner for the last three
 months. The Pike Society received the ban-

ner this time with a 92 percent record. Vinco was second with 89 percent and Morrellville third with 84 percent.

The invitation of the Vinco Society to have the next rally, which will be on May 5th, at their church was unanimously accepted.

An evening of games, Christian fellowship, and refreshments, directed by the Social Committee under the supervision of

Carl Uphouse, chairman, brought the rally to a close.

Just recently the Union sent six bags containing over 200 pounds of clothing to the Kentucky Mission. This clothing was gathered through the various societies of the county.

In his Name,
ROBERT A. ASHMAN, President,
Cambria County C. E. Union, Penna.

Fifty Years of Christian Endeavor

High Points in the Society's Progress

Editorial Note—We are sorry to note that last week the review of Christian Endeavor for the years of 1898 to 1910 was omitted. We are therefore running it in this week. Those making a scrap book of this brief history, will please take note and paste their clipping in their proper order.)

1898

The first Christian Endeavor society in St. Petersburg, Russia, was organized October 15, with twenty-one members, by John Shirlaw, a young Scotchman.

1899

Army Christian Endeavor societies were doing a splendid work among our soldier boys in the Philippines.

1900

Dr. and Mrs. Clark with their youngest son Sydney made their second journey around the world, visiting Japan and China, and returning across Siberia to the World's Convention at London.

The nineteenth International and second World's Convention was held in Alexandra Park, Alexandra Palace, Royal Albert Hall, and Tent Mizpah, London, England, July 14-18.

Thousands of Christian Endeavorers were massacred in the Boxer outbreak in China. During the outbreak twenty-seven members out of a Christian Endeavor society of forty-seven in Dr. W. S. Ament's mission were massacred.

1901

It was voted to signalize the twentieth birthday of Christian Endeavor by making February 2 a great Decision-Day for Christ, and that the year be made further memorable by an offering from every society to the missionary boards of its own church.

Ohio was one of the first States to appoint a field-secretary—Rev. Charles H. Hubbell.

1902

John Willis Baer resigned as general secretary of the United Society of Christian Endeavor June 25, the resignation becoming effective October 1.

1903

One hundred and seventy-five returned Boer prisoners of war Endeavorers dedicated themselves to missionary work among the natives of South Africa.

1904

The great revival in Wales began in an Endeavor meeting of the New Quay Calvinistic Methodist church in February.

1905

The campaign for a World's Christian Endeavor Building was inaugurated. The corner-stone was laid July 18, 1917; the building was dedicated July 31, 1918.

A letter from New Caledonia, Loyalty Islands, reported that out of a population of 6,092 there were 1,988 Christian Endeavorers.

They raised \$8,000 for missions the year before.

1906

William Shaw was elected general secretary of the United Society of Christian Endeavor December 12; his resignation became effective December 31, 1919.

1907

Dr. Clark and his daughter, Maude V. Clifton Clark, crossed South America in interests of Christian Endeavor.

1908

Daniel A. Poling became field-secretary of the Ohio Christian Endeavor Union.

1909

Dr. Clark left on his fourth journey around the world, accompanied by Maude Clark, to attend the World's Christian Endeavor Convention at Agra, India.

The fourth World's Christian Endeavor Convention was held in the vice-regal tent at MacDonald Park, Agra, India, November 20-23.

1910

Dr. Clark was accorded the unusual privilege of an audience with His Majesty, Mutsuhito, the emperor of Japan, which was a very gratifying to the missionary force there.

Send Foreign Mission Funds to LOUIS S. BAUMAN Financial Secretary Foreign Board 1925 East 5th St., Long Beach, California	<h1>MISSIONS</h1>	Send Home Missionary Funds to R. PAUL MILLER Home Missionary Secretary Berne, Indiana
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News from French Equatorial Africa

December 18, 1930.

Dear Evangelist Readers:

When we last wrote you Mr. Hathaway had been suffering from fever. We are glad to say that he recovered sufficiently to be up by November 21st, and has seemingly been in better health since than before.

On the 23rd of November a strange phenomenon occurred, which was repeated on the 6th of December. Clouds and swarms of locusts hovered over the country, obscuring the sun by day and settling down by night to eating the vegetation and stripping the fields and pastures of the locality. Fortunately they did not settle at Yaloke Station either time, and our gardens were spared any damage. The natives went forth in large numbers to the surrounding villages to gather them for food, for, like John the Baptist, they believe in eating anything which the law has not forbidden, seemingly so at least, for they find locusts a great delicacy.

On the 25th of November, after a long silence, mail was received. It was in time to make us thankful for Thanksgiving Day in more ways than one, not only joy in our hearts, but delicacies for our table were the result of that mail, just in time as I have said, for Thanksgiving. Dr. Gribble had a birthday on the third of December and was hospitably entertained at Mrs. Hathaway's. A delicious meal was followed by a time of fellowship and rejoicing. The missionaries returned to their work refreshed by this little experience and encouraged to go forth to their ordinary service.

On December 7th wholesale vaccination was performed in this region by one of the government doctors. Our own native mission force was included, for we do not voluntarily seek medical work which the government will handle for us. So efficiently do they vaccinate in the region about Yaloke, that we have never seen a case of smallpox in this vicinity. Many of our people, however, had not been vaccinated before and some of them have been very, very ill from the effects of the inoculation, leaving

us short-handed in many lines of our work.

Meetings have continued daily in our church. There have been inquirers daily, six of whom have been baptized during the month. Building has gone forward rather slowly, having been closed on the 15th of December, not to be resumed again until after our Conference at Bellevue, which will hold its sessions from Christmas until sometime early in January. The school children at Yaloke are still enjoying a vacation. School will not be re-opened here until the arrival of Miss Emmert. A telegram is daily expected giving news of her prospective arrival as well as that of Miss Tyner.

But although brief vacations take us from time to time in the work; although school children are at times free from their duties; there is one branch of our work which never takes a vacation. The medical work at Yaloke continues 365 days in the year, although only emergency cases are cared for on Sunday aside from the routine of in-patients' work. Some of our new patients which we are caring for in hospital during the last two weeks are: a case of arthritis of the knee, requiring amputation; a case of amputation of the toe; patients seriously mauled by leopard; a case of very severe burns and a fractured leg. The total number of patients cared for during the quarter was 3,483.

Just as we were writing this, the boys whom we mentioned last month as having departed for their vacation, returned in health and strength, reporting a prosperous time, having preached daily in the villages where they were being entertained.

A very important event which has occurred during the month is the completion of Mrs. Hathaway's translation of the Gospel of Mark, which will be submitted to the Conference meeting for final approval, typed and sent to the publishers as soon as possible.

On December 13th mail was again received after eighteen days of silence. Before we scarcely had time to read this mail it was received from Bassai and Bellevue.

ant letters had to be written and sent in directions at once, so that we hardly v where to find a moment for rest, even the usual hours of repose. These are very busy days for the one who writing, as the hospital work is going full e, the village work is continuing, prepara- tion is being made to leave for the Con- nance at Bellevue in the early morning of 24th, and all sorts of reports and cor- ondence must be gotten off beforehand.

Therefore we are compelled to send you a short letter this time.

We trust that you will remember us the more in prayer the busier we are, and that you will pray in a very special way for every department of our work, for every Station thereof, and for new stations which we hope may soon be opened.

Praying God's blessing upon you, I am,
Faithfully yours,
FLORENCE N. GRIBBLE.

Kittanning to Fort Wayne, Indiana

are better able to understand God's to Abraham, asking that he leave coun- and kindred, since we now in obeying all have left our native state to become osier.

ter almost three years of work in the sylvania hills one cannot help but re- the "glory of God," is not to be seen "in the heavens," but also in the hills. llowing Brother Witter in the work at nning and Brush Valley, we found a ripe for development, and watered by and of God, it truly produced abundant- Suited for the sowing of Brethrenism on witnessed the growth in our Sun- school and the attendance was shown in gures set from Sunday to Sunday. At resent without a pastor the Sunday is in the neighborhood of two hun-

With such a Sunday school we found no task to start laying the founda- for Christian Endeavor work. Two lid societies were organized by Mrs. s, one Intermediate and the other Jun-

older girls not being content with the Christian Endeavor, opened the way e organizing of a Sisterhood. Today splendid organization. With so many people the future of the church at nning will be well cared for.

as with regrets that Mrs. Adams and this work on the 18th day of October. dided to first take a little rest, which ver, nearly turned out to be our eter- ist, due to an automobile accident. We ll ever forget the many happy days of

fellowship, the kindness, and real love of these people, which continue to follow us even though we are miles away. May God richly bless them and in these days, and may they patiently wait and watch and pray for him who has promised to return.

After a visit in the east, during which time we had the opportunity of speaking in our churches at Allentown and Philadelphia, and also seeing our loved ones, we started for our new home in Fort Wayne, Indiana.

We are more than satisfied in our new field to say the least. The women of the church very kindly, at our request, secured for us a house, and with the aid of the men had everything in order for us upon our arrival. Our only task was to enter and make ourselves at home.

Following our first Sunday together there was a reception held for us in the church, at which everyone had a most pleasant time, and also the opportunity of getting better acquainted.

Our work has chiefly been one of visita- tion, yet ye have endeavored to keep our eyes open for those we could interest in the church as well as those we could win for the Lord. Fort Wayne is young as a church and small as to membership, but we feel God has a great future for her. We ask an inter- est in the prayers of God's people every- where, that we may build and work with a mind to work. Only thus, will we glorify and honor him who "loved the CHURCH AND GAVE HIMSELF FOR IT."

SAMUEL J. ADAMS.

ful. If in your judgment the school has been successful they deserve the credit.

The Word of God has been faithfully preached from our pulpit and this has had its effect upon our officers and teachers and in turn has reflected itself upon the schol- ars. The Word of God does not return void but accomplishes his purpose.

I would like to mention a few items of interest which have occurred during the year.

1. The coming of our pastor, Brother A. V. Kimmell, has given confidence and im- petus to our work. He has cooperated with us in every way. He has been a booster of our school.

2. In order to give us a little more time and to insure our closing on time, we changed the opening of our school to 9:40 A. M. This has worked out all right.

3. Through the energetic efforts of our Brother Robert Crees, we were able to start a new work, that is, a week day Bible school. The attendance and interest have been satisfactory. We are expecting great things from this school.

4. Our sixth Summer Bible school was highly successful. A reorganization of the course of study was effected. We can now promote from year to year and finally grad- uate a student after having finished the course. The main object of this school as well as the week day school is, of course, to get the boys and girls acquainted with the Bible. Ten children confessed Christ as their Savior, four of whom were baptized and received into the church.

5. Thirteen boys and girls confessed Christ as their Savior during Brother C. H. Ashman's meetings, two of whom were bap- tized and received into the church.

6. Out of twenty-six who joined the church during the year sixteen came through the Sunday school and three through the Week Day Bible school.

7. We are gratified with the good re- ports received from our new missionary, Miss Edna Patterson. Miss Elizabeth Ty- son, our other missionary, is probably just reaching Africa after spending a year in the Homeland.

8. There have been a number of Red Let- ter Days which for attendance and fine pro- grams have perhaps never been excelled. Junior Day, 367; Easter, 400 (Greatest Mis- sionary Offering in the history of the school); Children's Day, 420; Rally Day, 518 (record attendance for all time); Home- coming Day, 337; Special Thanksgiving Day, 357.

9. During the year 28 scholars had per- fect attendance, 19 missed only one Sunday, 2 two Sundays, 9 three Sundays: total 58. Our Secretary reports total attendance for year 14,394 average 277 per Sunday as against 13,633 total and 262 average in 1929 (Seven year average 244). There were 84 new scholars.

10. During the year we changed our Sunday School Visitor, having been fortu- nate in obtaining the services of Miss Clara J. Hendley, who has done fine work.

11. Our Treasurer's report shows un- usually large offerings. Total receipts amounted to \$4,281.11 to which we add \$496.43 Missionary balance from last year making a total of \$4,777.54. Total expendi- tures \$4,292.28, leaving a balance of \$485.26. Of this amount \$2,512.47 went for Foreign Missions and \$1,779.81 for Home Missions.

In closing this all too lengthy report I wish also to thank our Honorary Superin- tendent, Brother Horace Kolb, for his coun-



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a great correspondent



BRETHREN CHURCH, PHILA- DELPHIA, PENNSYLVANIA February 9, 1931.

George S. Baer, Ohio.

Brother Baer:

Our annual church business meeting it dided to send our Sunday school re- port for the year to the BRETHREN EVANGELIST for publication.

I thought that it might be of interest and encouragement to some other schools what the Lord has done for our church. Following is the report:

Sincerely yours in his service,
LARA J. HENDLEY, Secretary.

The Superintendent's Report

January 31, 1931.

Moderator and Brethren:

In presenting the annual report of the Sunday school for the year of 1930, I do so with thanksgiving and praise to our Heav-

enly Father through his Son, our Lord and Savior Jesus Christ. "Blessed be the Lord, who daily loadeth us with benefits, even the God of our Salvation. Selah" (Psalm 68:19). "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O Most High; to show forth Thy loving kindness in the morning and Thy faithfulness every night" (Psalm 92:1, 2).

In summarizing the work of the year, I feel that we, as a school have made progress under the direction of the Holy Spirit. The Lord has blessed us with a fine organization of loyal and faithful workers. I do not know of a more consecrated band of officers, teachers and committeemen than we have at 10th and Dauphin Streets. All of them have separated themselves from the world and are living for his glory and the salvation of lost souls. I thank God for every one of them. They have given me whole-hearted support for which I am grate-

sel, suggestions and encouragement given during the year.

The work of the Sunday school is a great work. We have much before us, and with the Lord's help we hope to be used in the coming year in a larger measure in the salvation of precious souls, thereby hastening the coming of our blessed Lord.

Respectfully submitted,
CARL H. SEITZ, Superintendent.

Extract from Treasurer's Report
Sunday School

Receipts:	
Cash Balance on hand Jan. 1, 1930	\$ 112.23
Offerings received during year	1,717.27
	\$1,829.50
Expenditures:	
Total for year	\$1,749.81
Balance on hand Jan. 1, 1931	79.69
Missions	
Receipts:	
Balance on hand Jan. 1, 1930	\$ 496.43
Monthly Offerings	489.14
Easter Offering	1,962.47
	\$2,948.04
Expenditures:	
Missions	\$2,512.47
Miscellaneous	30.00
	\$2,542.47
Balance on hand Jan. 1, 1931	\$ 405.57

THE TREASURER.

SOUTH BEND REVIVAL

It is our good fortune to be able to report another very successful evangelistic campaign here in South Bend, Indiana. The meetings began on Sunday, January 18, with Dr. W. S. Bell preaching. The attendance was good right from the start. The working members of the church were interested and enthusiastic in doing what they could in prayer, visitation and invitation. Dr. Bell preached with his usual fervor and vigor with the Spirit of the Lord leading him. One business man (not a member of the Brethren church) remarked to another concerning Dr. Bell, saying, "He was the best fundamentalist preacher that has been in South Bend for a number of years." Our people here appreciated the good he has done for us.

The song service was directed by our regular choir director, Lewis Long. Brother Long, in an unassuming manner, pleasingly and positively leads the people in the song service which best prepares them for the message of the evangelist. He also had the regular backing of the choir that was faithful every night.

As to the results of the meeting there were fifty-five who made the confession or presented themselves for membership into the church here either by letter or by relation. Of this number thirty-six have been baptized and five others added by letter and relation. Others are to be baptized soon. This is the largest ingathering in the pastor's five years' experience in South Bend. Plans are being made to care for the little ones who have blessed our church with their new membership and by this means made us responsible for shepherding them. Of the number coming, seventeen were young people and adults, the rest were juniors and intermediates.

We appreciate the men's chorus from our Nappanee church which Brother Owen brought with him on one of the evenings as well as further visits from these good brethren. Brethren from Ardmore and

Goshen also demonstrated the good spirit with their presence and interest.

Our people were prepared in no little way by the generosity of Brother C. F. Yoder who gave us a series of four sermons at the Christmas season. The church has been greatly benefitted by the coming of both Dr. Bell and Dr. Yoder.

N. V. LEATHERMAN.

REVIVAL AT LONG BEACH CHURCH

December the 28th the First Brethren church began a revival which continued for four weeks. Rev. Russell I. Humberd of Lake Odessa, Michigan, preached both morning and evening, which pleased us so well we wanted him to give us a few more sermons. This he did using his Bible chart making his subject very plain and comprehensive.

Tuesday, December 30th, Walter McDonald, the converted comedian-evangelist, Harry Vom Bruch's singer, arrived to lead the singing, also Vom Bruch's pianist, James Davis, he is a fine player and singer too. This is what our pastor says of Mac. "During thirty-seven years in Christian work as pastor and evangelist, having spent twenty-six of those years in Philadelphia and Long Beach, into which America's best talent always comes, without hesitation, we say that the three greatest leaders of evangelistic singing we have ever heard, are, Charles Alexander, (deceased), Homer Rodeheaver, and Walter MacDonald. And in our humble judgment, while each had (or has) his own strong points, Walter MacDonald, our own 'Mac', is the most winning, therefore the most popular personally, of the three. And 'Mac' gives the Lord all the credit! May God bless his ministry now in our church."

He not only gave us lots of good singing himself but used some of the fine talent we have in our church in singing and instrumental music. Also having talent from the outside, including one man who played on ten instruments at the same time, these musical entertainments brought the people out, even the unsaved. Then on Saturday evening "Mac" had converted dozens and outs from the Pacific Garden Mission, Chicago (where "Mac" was converted) and others to come and testify of their miraculous conversions.

Brother Bauman did the preaching; preaching the old time gospel sermons "GOOD MEASURE, RUNNING OVER." One night he preached on Baptism and another on Footwashing.

"Mac" is a wonderful personal worker. When the invitation was extended he went among the people and most always brought some forward. Then when the congregation was dismissed, he took them to a room and gave all who had come forward instruction concerning the plan of salvation, and had them confess the Christ as their personal Savior.

A square box was brought in with these words on, "HELP KEEP THE CHRISTIAN CLEAN." It contained smoking pipes, cigarette packages; two women sent their cigarettes up for the box. There were also show and dance tickets, gambling tickets and other devices to entertain the "OLD MAN," in the box.

The Lord heard and answered the many prayers that were offered up before the revival and during the meetings in the church and at the cottage prayer meetings.

The Holy Spirit was in these meetings with old time power, convicting and con-

verting sinners, for which we thank praise the Lord and rejoice.

The final results of the campaign, so as mere numbers are concerned, is as follows:—Two hundred and twenty-one stepped forward to the altar. Probab three-fourths were first confessions. Two were members of the church, who came confess to the sin of backsliding or indiffence, and who wished to make a confession and rededication of life. Seventy-eight the number have already been baptized more will be very soon. Three baptized unite with some other church. Two unite by letter from another Brethren church. One came by relation. Quite a number the children are members of the Sunday school, and would unite with the church find their parents objecting. Some will ever unite with other churches.

We held our quarterly communion service January 28th, with many new taking part for their first time.

Our Bible school the last few Sundays had an average attendance of over a hundred, our goal is one thousand.

On February 1st to the 6th the Hebrew Christian Alliance of America held a conference at the First Brethren church Long Beach, California. There were meetings both afternoon and evenings. The meetings were conducted by Dr. Max Reich, author, poet and lecturer and a member of the Jewish Synagogue at the time of his remarkable conversion, and one of the most eminent Christian scholars in the world; and Rev. Jacob Peltz, General Secretary of the Hebrew Alliance. Their lectures were very interesting. Rev. Peltz gave a "Panorama of Jewry in Relation to Christianity." He told how the Jews have suffered during the centuries, and the difficulties of the Jew to become a Christian, in the family and among the world. Dr. Reich lectured on the History of man from the Creation to the Fall and the different dispensations in the history of Israel. He also discussed the trouble between the Jews and Arabs today.

We received much light on God's wonderful plan and leading of his people and final restoration, etc. It would be an inspiration to any church to hear an evangelist like Dr. Reich.

N. C. NIELSEN.

FROM AN ISOLATED MEMBER

I believe I have written before about "time of waiting" out here, and how gray we get for Brethren doctrine and brethren fellowship. The church where we worship regularly is one that talks much of "whole gospel" and their loyalty to the fundamentals, yet many of the doctrines so precious to us and so clearly taught in the Scriptures, are either lightly or dismissed.

Among the people I meet daily there many who have spoken of such inconsistencies of doctrine in the churches of various communities. Just recently, referring to such matters, one remarked "it a farce!"

At no time in recent years have there been so many who were ready and anxious for a whole gospel in fact as we are named. Equally true is it that there has wearied of churches which encourage all manner of social activities to the practical exclusion of the spiritual. There has been a time, then, when the whole gospel preached by the Brethren the sturdy, sincere, practical Christian

has been their historic heritage, have so strong an appeal to such numbers of people.

The Brethren people, I believe, give more zealously for missions than do the people of most other denominations, but if they are unwilling to give scripturally, as God prospered them, how much might now be accomplished! If the Mission Board were able to place competent men in these fields which are "white unto harvest," it is a relief that the church might experience at ingathering.

In this connection, let me say that I believe it is a grave mistake to separate the work of our missions, both home and foreign, from the "Evangelist," and to maintain separate publications for these interests.

To maintain these separate publications only result in limiting the inspiration that comes from reading of the trials and victories of our missions to the comparatively few who are already vitally interested. Moreover, this undesirable result can be achieved only by considerable added expense and duplication of effort.

In one of his splendid editorials, Brother [name] recently directed our attention to the work of the Church of the Brethren in updating their various publications, and might well profit from their experience. The news of our various mission projects at home and abroad were presented each week (not monthly), to the wider circle of our evangelist readers, the natural result would be a quickening of interest on the part of those whose interest is now but slight, and whose sustained, better informed interest is a part of all. It is true that this might call for an enlarged "Evangelist," one that would be more efficient than any entirely separate publications.

It would be well to maintain separate departments in the "Evangelist," each edited to various special interests, but certainly a stronger, more effective, and more attractive church paper would be the inevitable result. Our present policy will make the "Evangelist" little more than an exchange for sporadic news letters and the adulations of pastors and evangelists. The principal mission news would continue largely of the propaganda in connection with the special offerings, at which the mission interests would still be dependent at present, to avail themselves of a larger circulation and wider appeal of the "Evangelist."

These things have always been very dear to us, and are more so since we have been, at this time, at least, isolated from our own country and compelled to feed in strange places. Our nearest Brethren center is the Church of the Brethren, at Elgin, and to treat it is when the weather permits to drive the thirty miles to worship them! They have been very congenial in inviting us to place our membership with them while here.

In conclusion, may we repeat that in the closing of the day there is an almost unimagined opportunity for the genuine gospel and sturdy Christian life that is our historic heritage as Brethren. May we never depart from our whole gos- pels or from consistent Christian living. May we awake more fully to our responsibilities at home and abroad; may we realize that would in any way weaken our effectiveness in the Lord's work, but let every plan and effort be to glorify and build up the church for

which our Lord gave himself, and so hasten the day of his coming.

THOBURN C. LYON,
Elmhurst, Illinois.

ANKNEYTOWN, OHIO

You have not heard from the Ankneytown church for a long time, but it has not yet disbanded, far from it. Instead it is growing. It stands as a challenge to the idea held by some, that the small country churches may be allowed to die since, in this day of automobiles and paved roads, the people can drive in to the city churches, thus effecting economical advantages in fewer church properties. This congregation, like some others, surely has greater enduring qualities than many of our larger city churches, because she has withstood the batterings and vicissitudes of untrained student pastors for years.

Last September Ankneytown called Brother Ray J. Klingensmith to conduct an evangelistic campaign of two weeks' duration during the Christmas period. The members began praying and planning and before Brother Klingensmith came upon the field the revival had started. Sunday school and church attendance began to grow about Thanksgiving time. The services were well advertised and started off splendidly in spite of Christmas programs all over the community. The interest and attendance grew until, on the last Sunday evening of the services, the house was packed full and people were turned away from the door. Brother Klingensmith, though he is only a college boy at Ashland, preached like a veteran, and the people there are still talking about his sermons. He, so I am told, preached some of the greatest sermons that have ever been delivered in that church in the memory of the oldest residents. Neighboring churches came in delegations. Twelve were added to the membership, which makes a total of twenty-seven new members in two years. But the best part is that the revival has not yet ceased. The Sunday school attendance exceeds the enrollment of that prior to Christmas, and usually more come in afterward for church service. This is phenomenal for the winter months and bids fair to continue.

Some of the spirit prevalent at Ankneytown seems to have spread to Mansfield, also. The interest in things spiritual has been growing there this winter resulting in increased attendance, and baptism and reception of two new members three weeks ago.

May the Lord continue his work at both places.

DELBERT B. FLORA, Pastor.

TELL JESUS

The recent death of Dr. Elisha A. Hoffman, writer of well-known hymns, calls attention to one hymn in particular, "I Must Tell Jesus." This gospel song emphasizes the personal note in religion which is so essential to a living faith and genuine joy.

In this hymn we sing of Jesus as a Friend who has such an interest in us that he is willing and eager to listen to all that we have to say to him. He is even interested in our trials. He listens when we tell him of our doubts and our unhappiness.

We may tell Jesus everything, and have the assurance that he is able to help us out of our difficulties.—*Selected.*

Sunday School Notes

(Continued from page 11)

knees, saluted one another with a holy kiss, talked together concerning their own interests. The seventy were not bidden to be impolite—this is farthest from the spirit of the Christian—yet they were commissioned to be about the King's business, and the King's business required haste.—J. Wilbur Chapman.

Every Christian a Missionary

"The Father projected his life and love into one country of the world by sending his Son. The Son projects his life and love into all countries by sending forth disciples, men who have caught his mood and spirit. Many words are made print, but 'The Word' which saves the world is made flesh and dwells among us, full of grace and truth."

"Amid our most trivial duties, on days which are passing in the usual round of uneventful routine. He may speak to us as never before. . . . To listen for the footsteps of the divine Redeemer passing by in the ordinary providences of life is a most important part of the probation of every man. How much may depend upon following when he beckons us to some higher duty, to some more perfect service, we shall only know when we see all things as they really are in the light of his eternity."—Henry P. Liddon.

"There should be no aimless souls in the living church of the everloving Christ. Our endeavor counts upon his interest and his companionship, and it excludes all listlessness from the days we spent with him."

Sophie Brugman, a German girl living in New York, wanted to be a foreign missionary and prayed for the way to open. One day a voice seemed to ask her, "Who lives on the floor above?" She answered, "A family of Swedes." "And who lives in the rear?" "Some Italians." "And who lives a block away?" "Chinese." Then she said to herself, "And I have never said a word to these people about the blessed Jesus. No wonder I am not sent to the heathen, thousands of miles away, when I do not care enough for those at home to even speak to them of Jesus." Some want to go around the world to China for Christ who won't go around the corner to the Chinese laundryman for Christ.

SEVENTH DAY ADVENTISM

(Continued from page 11)

"the time for Jesus to be in the most Holy Place is nearly finished." He had then been there according to this theory only SIX YEARS, and this she said "nearly finished" the time, but he has been there now SIXTY-ONE YERRS MORE.

5. In a vision in 1847, she saw that Christ would come before slavery was abolished and that it would be abolished when he came. But slavery has been abolished and Christ has not yet come.

6. In a vision of January 4, 1862, she had it revealed to her that slavery "is left to live and stir up another rebellion." But it did not live and it did not stir up another rebellion.

7. Again it was revealed to her that "When England does declare war, there will be general war." There were others who thought in those days that England was about to declare war, but England did not declare war.

IF THIS IS "READING THE FUTURE WITH MORE THAN HUMAN FORESIGHT," WE FAIL TO SEE IT.

But what saith the Scriptures? "And if thou say in thine heart, How shall we know the word which the LORD HATH NOT SPOKEN; when a prophet speaketh in the name of the Lord, IF THE THING FOLLOW NOT, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt be afraid of him." Deut. 18: 21, 22.

BUT WILLIAM MILLER SEEMS TO HAVE BEEN HONEST. He said, "We expected the second coming of Christ at that time and now to contend that we were not mistaken is dishonest. I have no confidence in any of the new theories that grew out of the movement" (Advent Message, pages 410-412).

Now, so far as believing in a definite time for the second coming of Christ is concerned, by whatever process of chronological speculation it may have been reached, we may gracefully allow each man his own sweet way about this and pity the victim of his delusion when he is embarrassed by it; but the great objection to Seventh Day Adventism, as to all other fanatical departures from the time honored and generally accepted interpretation of Scripture, is that they do not content themselves with their single, harmless, though unwarranted deduction but proceed forthwith to gather about it or to deduce from it, as they believe, all sorts of doctrinal vagaries and perversions which make the thing in its ultimate form an undistinguished contradiction of all or nearly all the fundamental tenets of the Christian faith.

(To be continued)

OUR LITTLE READERS

"STICK TO THE TRUTH"

Story of Abraham Lincoln

It was a bright autumn evening, nearly one hundred years ago. Abraham Lincoln, then a great, awkward boy of sixteen or seventeen, looked in at the door of a little log cabin, on the edge of one of the Western prairies, and said pleasantly: "I'm going off into the woods to chop tomorrow, mother; I've got a job over at Laird's, and, as I have to start by daybreak, I quit work early this evening, so I could attend to any chores you might like to have done."

"You are a good boy, Abraham, to be always thinking of helping me. If I was your own mother, you could not be better to me, and you will be rewarded for all your kindness in the end, I am sure."

"I have a right to be good to you, mother, for have you not tried most faithfully to take my own dead mother's place? No one who has been blessed with two such mothers as I have had could ever be anything but good to women folks. But you have not told me how I can help you yet, and it is almost dark," he insisted, rubbing the moisture from his eyes with his coarse sleeve.

"Well, as I am going to wash tomorrow, I would be ever so thankful if you would bring me a few buckets of water from the spring, and call the cow up for me to milk. It is hard telling how far out over the prairie she may have strayed. I have not set eyes on her since morning."

"Trust me for finding her! What's the use of my long legs if they can't out-travel a cow? But I reckon I'd best bring the water first. And here is Sally waiting for a ride," he added, placing upon his shoulder his little step-sister, who had come running out the moment she heard the water-buckets begin to jingle.

Back and forth the tall, gaunt, prairie boy hurried until all the tubs and kettles about the cabin were full to the brim.

"You see, sis, I am going to chop myself out a suit of clothes," he said, in answer to a question from the girl perched upon his shoulder.

"Chop yourself a suit?" laughed the child. "Who ever heard of wooden clothes?"

"We shall see," replied Abraham, as he set down his bucket of water and deposited Sally on the steps, and then started off in search of the missing cow.

"Bless the boy! I could not get along without him," said his mother, stopping her work for a minute to gaze fondly after him.

"There is no call for you getting along without him, at least for many a year to come," remarked her husband, who had entered the back door in time to catch her words.

"He'll not stay here always, you may set that down. Abraham Lincoln was born for something better than he'll ever find in the life we are living. You may live to see the day that you'll be proud to call him son."

"Abraham is a good boy, wife, but your ideas about him are somewhat visionary," returned his father, with a smile. "It is not good for boys to get high notions about themselves into their heads, and I hope Abraham will always be content to make an honest living as his father has done."

Early in the morning, before it was clearly light, Abraham was ready to set off for the place where the rails were to be split, but, early as it was, Sally was up, too, determined to keep her big brother company during his long walk across the country.

"Can't I go, Abraham?" she begged, after her mother had refused the desired permission. "Can't I go? Say yes, quick," demanded the impulsive child.

"Just as mother says," replied the big brother, pausing to give the little girl an opportunity to consult her mother. But Sally had no intention of saying anything more to her mother on the subject, and tried to hurry him off down the path before her absence would be noticed.

Abraham would not move a foot, however, until he knew his mother's wishes, which soon came in a positive command for Sally to come back into the house.

It was a very reluctant obedience that Sally accorded, and as soon as her brother was out of sight she determined to follow him, and at once cut across the field, intending to reach the ravine before him, and give him a genuine surprise by jumping out unannounced in the path as he came up.

She carried out her plan successfully, and when she heard his merry whistle in the distance, she climbed up on the bank to be ready to make the spring for his shoulders when the proper moment should arrive.

But the poor child had forgotten all about the sharp ax which he carried, and, although she gained her coveted seat on his shoulders, her little bare foot received a gash from the cruel ax, which changed her merry laugh to a bitter cry without a moment's warning.

"Why, Sally! How did you get here?" was all the boy could say as he placed her

tenderly on the bank, and began an examination of the wounded foot.

Finding it to be a deep cut, he gathered some broad plaintain leaves which grew near, and by their aid soon succeeded in staunching the flow of blood, which had first frightened both himself and Sally.

This accomplished, he tore the sleeve from his shirt, and in his clumsy way daged the injured foot as well as he could. Then, as he carried the little home he drew from her the story of disobedience. She would have been willing to evade the truth in order to screen her from her mother's displeasure, but her truthful Abraham would not permit this.

"Tell the truth, Sally, no matter what consequences may be. Better suffer punishment than lie about it. I do not think you will be hard on you when she sees you sorely punished you are already, but I will tell a lie to shield yourself—never."

Sally took his advice, and her mother was very willing to forgive her when she saw how really sorry she was, and from that day forth Sally never forgot how something perfect honesty is.—Selected.

OUR READERS' FORUM

AN ENDORSEMENT

The Brethren Evangelist, Ashland, Ohio.

Dear Sirs:

I endorse Mrs. Lyon's piece regarding the combining of the Missionary with the Evangelist paper.

In worshipping the past year with the Church of the Brethren here in Des Moines, I cannot see why the two churches could not unite. I know there are people who would be saved to the Brethren faith here and that is perhaps true of many other places.

Yours truly,

MRS. RAY A. EMMERSON

2907 Carpenter Avenue,
Des Moines, Iowa.

ANNOUNCEMENTS

CHANGE OF ADDRESS

As we are closing our work at Oahe, West Virginia the first of March and taking up the pastorate of the First Brethren church of Flora, Indiana the first of March, address all mail for me to Flora, Indiana, after March first.

FREEMAN ANKRU

Secretary National Conference Executive Committee.

IN THE SHADOW

FORSYTHE—Lillian Mae Glick Forsythe was born Eaton, Ohio, March 23, 1881. She departed this life August 18, 1930, at the age of 49 years, 4 months and 10 days. In 1900 she was married to John Calvin Forsythe, who was blessed with one daughter, Mildred. The date of her husband's death is not known. Sister Forsythe had been ill for some time, and it was my privilege to call many times during the last few days of her life. It was also my privilege to receive her confession of her sins. Her funeral services were conducted by the undersigned.
R. D. BAILEY

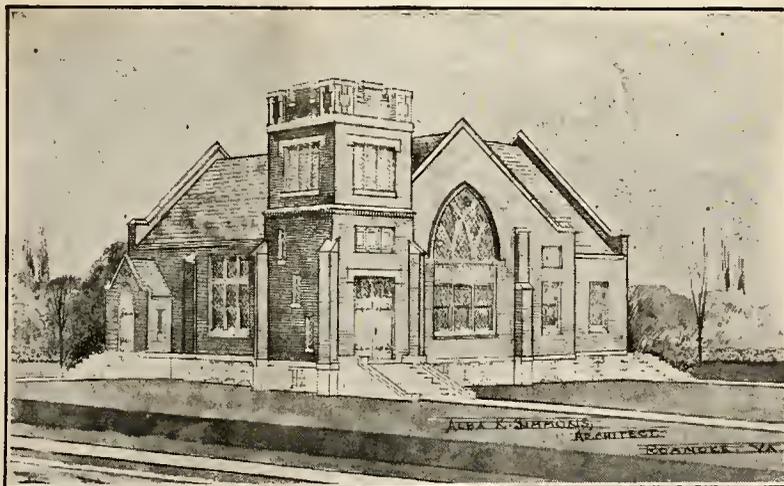
FORBES—Garland Forbes was called to be with his father, August 18, 1930, at the age of 64 years. He was born in Virginia but had made his residence in Dayton, Ohio, for many years. He was a most faithful member of the Brethren church. He had been engaged in the coal business for many years, and was known for his kindness and generosity to his community. He leaves the widow, a son, a daughter, besides many friends. May God bless all the friends. Funeral services by the pastor.
R. D. BAILEY

THE BRETHREN EVANGELIST

And the Lord said unto him

I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house, which thou hast built to put my name there forever; and mine eyes and mine heart shall be there perpetually.

--I Kings 9:3.



*The Attractive New First Brethren Church
of Roanoke, Virginia
Rev. H. E. Eppley, Pastor*

(See description in News Department)

Signs of the Times

by
Alva J. McClain

ARE Hard Times a Good Thing?

This country is passing through one of the major financial catastrophes of its entire history. The crash came when the bottom dropped out of the stock market something over a year ago, and we cannot tell whether the worst is over or not. We hope it is.

From one standpoint the outlook is rather gloomy. But on the other hand there are indications that the "hard times" may be making men do a little more thinking about eternal values. From the Long Beach First church comes the news of a most remarkable campaign of soul-winning. News from the church at Johnstown tells the same story. From other places also we hear of great revivals; all the more startling because we had been told by the modern religious experts that the day of evangelism was over.

Perhaps this country needed some shock to remind us that "the things which are seen are temporal"—stocks, banks, real estate, etc.

Now is the time to hold revivals and go after the souls of men. They have been shaken by the events of the past few months, they are looking for something solid to anchor to, their minds are open to the message much more than during the years of prosperity.

DOES he Know What Jesus did?

Dr. Louis C. Wright, pastor of a great Methodist church in Cleveland, said recently in a Lenten address, "Jesus did not pause to defend his life, his mission, or his deeds. We need to live Christianity and forget about debating religious topics if Christianity is to win against the encroachments of paganism."

One wonders whether Dr. Wright has ever really studied the New Testament records. If he will take time from his busy life to read the eighth chapter of the Gospel of John, he will find a veritable battleground of religious debate. Our Lord was almost constantly involved in conflict with the Jewish religious leaders. But perhaps Dr. Wright does not attach much value to the Scriptures.

The amusing side of the matter is that Dr. Wright, in his condemnation of religious debate, is himself doing the very thing he condemns. "Wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things"—this is what the Apostle Paul would tell him.

Religious debate is a good thing; it helps to reveal error and bring it to the judgment of truth. That may be why some men do not like it. What they really would like is to do all the talking themselves and have the rest of us keep silent.

Of course, we should live Christianity. No one disputes that. But we ought to do more talking about it, not less.

GENERAL BUTLER'S Suggestion

The great increase in criminal activities in this country has provoked numberless suggestions as to its remedy. General But-

ler, hard-boiled marine who was reprimanded lately for saying harsh things about Mussolini, would like to see the present police system abolished, together with its local political control. In its place he would organize a state police force along military lines, a sort of "American Scotland Yard."

It is an interesting suggestion, and ought to appeal especially to Chicago citizens, but probably nothing will be done to adopt the scheme. The local politicians need their police henchmen too badly.

Some day the world will be placed under a police organization even more efficient than Butler suggests. It will be composed of angels. Read Matthew 13:41-42. That will be the end of all the Capones with their gunmen and bootleggers.

SMOTHERED with Things

Raymond B. Fosdick, writing in the Wellesley Alumnae magazine, levels a severe indictment at some of the trappings of modern civilization.

"We are smothered with things," he says. "The desirability of their possession is screamed at us over the radio and from every billboard, from every newspaper, from every magazine. The ingenuity of modern business is devoted to the task of creating new things, of making people want what they have never wanted before. . . . We live in a kind of mental five-and-ten-cent-store, our minds cluttered with gear. . . . The whole structure of modern industry rests upon its success in stimulating an appetite for more things."

He concludes with this word, "I cannot believe that the present bacchanalian orgy of consumption represents a permanent phase of human development. I cannot help thinking that some day man will grow tired of his things. Some day, if not our day, they will begin to pall on him, the glamour of possession will wear off, he will grow weary of their domination, and like a child satiated with toys he will look around for other interests. . . . A thing-ridden mind cannot live the life of the spirit."

All this reminds us of the Word of our Lord, "A man's life consisteth not in the abundance of the things which he possesseth. . . . Thou fool, this night thy soul shall be required of thee: then whose shall these things be?"

But only God can open the eyes of men to this truth.

The 1931 Winona Lake Bible Conference. Winona Lake, Indiana

The dates for the 1931 Bible Conference, which is the Thirty-seventh Annual, are August 14 through Sunday, August 23, beginning as usual on Friday and closing the second Sunday thereafter.

These ten days furnish a happy, helpful retreat to the hard-worked minister, the Christian layman and to all lovers of Bible truth.

There are bathing and fishing in the beautiful lake; cool and shady walks among the gardens and the great oaks of Winona's justly noted Park, and innocent games of every sort. Here you study the Word of God as you sit at the feet of the master preachers and Bible teachers of the world. Few Bible conference programs are comparable with the one offered at Winona Lake, Indiana. Entertainment rates range from

the lowest to the moderately high, according to your desire.

Dr. W. E. Biederwolf, associated Winona's activities for 36 years, Ass Director of the Bible Conference for years, and director now for ten years with his Bible Conference Committee prepared the program with the needs of a minister especially in view, but it is a rare feast for all.

Definite arrangements have been made with the following speakers, and favorable response is expected daily from some or four other equally noted leaders of the Christian world.

- 7:00 A. M. The Morning Inspirational Hour. Dr. J. C. Masser.
- 8:30 A. M. The Morning Bible Interpretation Hour. Dr. W. I. Carroll for the first five days, and Dr. Charles R. Stone for the second five days.
- 9:30 A. M. The Ministers' Hour. Campbell Morgan, Dr. Max Reichert, James M. Gray, Dr. J. C. Masser and others.
- 9:30 A. M. The Women's Hour. Speaker to be announced.
- 10:30 A. M. The Morning Sermon. Campbell Morgan, Dr. John T. Stone, and others.
- 2:00 P. M. The Song Director's Conference. Prof. Homer Rodeheaver.
- 3:00 P. M. The Missionary Hour. Speaker to be announced.
- 4:00 P. M. The Afternoon Bible Interpretation Hour. Dr. Herbert W. Biederwolf.
- 5:00 P. M. Denominational Rallies.
- 6:30 P. M. The Hillside Inspirational Hour. Dr. David Bayless, Dr. W. E. Biederwolf and others.
- 7:30 P. M. The Evening Lecture, 8:30 P. M. The Preachers of the Month Hour.
- 9:15 P. M. The Missionary Stereoscopic Lectures.
- 2:00 P. M. Thursday, August 20, I.M. COMING DAY. Speaker to be announced.
- 2:30 P. M. Sundays. Paul Rader for the first Sunday, and Dr. J. C. Masser for the last Sunday. Speaker for the first Sunday to be announced.

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- Business Manager's Corner,

GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

and all moneys to the
Business Manager

THE BRETHREN EVANGELIST

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What Will Lent Mean to Me?

forty days beginning with Ash-Wednesday and closing with Sunday have not been very widely significant among Evan-

Protestants, but they have been recently growing in signifi-
Perhaps we have not been as widely acquainted with the
and purpose of the Lenten season as was necessary to have
general desire to participate in the occasion and to partake
possible blessings from the observance. Also the mechan-
ismalism that has often attended its observance by our Cath-
edonism has given us a decided prejudice against it.

Lenten season is primarily a time of fasting in preparation
festival of Easter. Seasons of fasting are not unknown in
church history. In fact, the Apostolic church itself occa-
sionally engaged in fasting, and Paul recounts the experience as
the outstanding items of his remarkable missionary career.
did not command fasting, neither did he oppose the practice,
he found prevalent, but he condemned the ostentatious fast-
ing of the Pharisees (Matt. 6:16-18). He seems rather to have
praised sincere and earnest fasting, for, according to the King
version, Jesus placed fasting right along side of prayer as
evidence of that dead earnestness and implicit faith necessary
to drive out the deaf and dumb spirit. Though we cannot say that
the custom of fasting, carried over from Judaism by the primitive
church, was directly required by God either under the Old or the
New Covenant, yet it was an exercise of piety frequently used to
obtain God's favor, usually at the time of some great need or ex-
traordinary experience, and it became a rule early in the history
of the church so strictly adhered to, according to Tertullian, that
it was thought necessary to abstain from the Lord's Supper on
fasting days.

The number of days over which the Lenten fast continued varied
at different times. But at the beginning of the fourth cen-
tury, during the terrible persecution, the forty days period was
observed, the time being deduced by analogy from the forty days
of Jesus (Matt. 4:2) and of Moses (Exod. 34:28) and of Elijah
(1 Kings 19:8). Those analogies as well as the original intent of
the observance made it a most serious and sacred occasion. Those
days were to be times of heart-searching, separation from
the world and sacrifice. They were freighted with possibilities of
spiritual blessing. They were a challenge to enter into
a deeper and more vital religious experience. And why should not
it be the same to us today? It is true that Lent has been
abolished, but that fact makes it all the more certain that it
is still to us a great spiritual opportunity. We may not care to
join the procession of those who will resolve to "give up some-
thing" only to break over the prohibition as soon as Easter is past.
We care too much of the conventional pretense that has brought
the observance the ridicule that it has suffered. But might
we not decide, as Dr. Chalmers suggests, to "take on something"
during Lent—"something so big that unimportant things would
fall out of our lives"?

Let us resolve within our hearts—and pray that it may
pass—to take on a larger appreciation of and more in-
dependence for God. There is a wonderful opportunity. How poor-
ly do we think of God! And with what little real affection! He
is so vague and indefinite, so unreal and far-away, notwith-
standing all our professions concerning him. It is not enough to
think of him as the mighty Power that created all things and holds
all things in its course; we cannot love a Power. Let us think
of him as a personal, loving Spirit with whom we may and do
commune. It is not enough to be overawed by the greatness
and majesty; let us seek to be overwhelmed by the tenderness
and reach of his compassion and the wisdom and dependable-
ness of his Fatherly care. And out of appreciation for such a
beneficent person, we shall be driven forth in gratitude and
to do his will.

Suppose we seek to take on a truer fellowship of the sufferings
and yearnings of the heart of the Master and Savior of men.
Nothing will be harder to do, but at the same time nothing will
count so much for efficiency and power in the members of the body
of Christ. If we could but tread with more courage the moral
and spiritual frontiers with the Great Shepherd of all souls, how
much greater things we might do! And how much it might mean
to our Lord! The Christian Advocate (Nashville) says: "Com-
munion with Christ and participating with the sorrows of the last
days of his ministry will work to the filling up of his sufferings
and to the efficiency of his redeeming death. Only a church that
has a bleeding heart can help a perplexed and straying world.
Only a riven side draws forth and heals the hand of doubt. The
church or the soul that is not broken as Christ was broken will
fail to save a perishing humanity." Do not stumble over that
statement. Christ's death was unique and all-sufficient for a sin-
ful world, but the messenger of the Cross must dip down deep
into the fellowship of Christ's sufferings, if he is to make an im-
pression on the world.

And might we not take on a stronger loyalty to the church,
which is the body and the bride of Christ? Our service is so fitful
and superficial! We do so want our own way! We like to place
our own judgment, our own wisdom, our own standards over all.
We revolt when the church asks too much of our time; we refuse
when it calls for sacrifice; we complain when its offerings seem too
frequent. We have been doing a good deal of that in recent years.
Just recall that there were collection boxes in the temple when
Jesus went there to teach. He did not throw them out, but sat
over by them and watched the people casting in their money. And
no time nor effort which his service required did he allow his
disciples to account as too great. Not even home nor loved ones
might be allowed to stand between a person and his Lord. He
demanded first place. And nothing but first place will satisfy him
today in our relationship to his church. The same high standards
must characterize our attitude toward his "body" and "bride" as
he requires toward his own blessed person. Such loyalty to his
church this Lenten season challenges us to take on, and not for
the few weeks only that close with Easter, but for the entire year
and through the years.

As a Layman Sees Him

If the average layman could make his minister to suit his own
likes and dislikes, he would no doubt have a minister that was fear-
fully and wonderfully made. However, the layman has a right to
have his voice heard on the matter now and then and it is often
profitable as well as interesting to the minister to let the layman
speak his mind. A layman had such an opportunity recently in the
columns of *The Watchman-Examiner*, and we quote him as follows:

"I like my minister very well indeed, but he leaves some things
to be desired. I wish he would wear appropriate clothes. I do not
mean clerical clothes, but well pressed suits. Since ministers have
begun to dress like other people, they really seem to have overdone
it. It would be better if his neckties were a little less conspicuous.
In his preaching I could stand more of John, Peter and Paul, and
could get along without so much from the scientists and philoso-
phers. Then I grow a little tired of poetry, and I simply cannot
stand sermons on modern novels. Who are these novelists any-
how, and by what authority do they speak the last word on social
conditions in their application to Christ's religion? Then I wish
my pastor would control his voice and not shout simplicities to me
as though I were deaf. Then I wish my pastor would warm up
to me, and let me be his personal friend. I am a professional man,
a college man, and am counted an educated man. I have a fine
library in which my pastor and I could have many pleasant hours
together. I just wish he were more human."

Of course there are two sides to every problem, but the min-
ister can afford to listen to the layman's side presented without

yielding too quickly to the impulse to retort. Let us rather meditate a little on what he says, for surely, as The Presbyterian remarks: "It behooves the man of God to 'watch his step.'"

EDITORIAL REVIEW

The example set by the older people will have a great deal to do with determining the attitude of the young people toward the liquor question.

Don't get behind in the taking of the special offerings, if you can possibly avoid it. It is a lot harder to catch up than it is to keep up.

Ideals are the restricted possession of human beings; animals do not and cannot have them. How large a per cent of mankind is relinquishing its human birthright for a mess of animal pottage!

We may lose all desire for the ignoble things to which we have been accustomed if we will sit often and regularly at the feet of the Master while he fills our minds with thoughts of truth, goodness and purity.

DON'T FORGET—Send your offering for the Superannuated Ministers' Fund to Rev. G. L. Maus, Secretary, Roann, Indiana, and your offering for the Brethren Home to Mr. Cecil Hendrix, Treasurer, Flora, Indiana.

Rev. and Mrs. W. H. Schaffer of Conemaugh, Pennsylvania, are happy over the arrival of little Alyce Ann on February 11, 1931, into their home. We congratulate them and pray God's blessing upon them in the care of this little gift of God.

Brother W. A. Steffler writes in a personal note to the editor: "The work is going along here nicely at the Third church. Last night another one came forward and I baptized six at the close of the service." May God continue to bless Brother Steffler in the great work that he and his people are doing in the Third church of Philadelphia.

From Warsaw, Indiana, we have a report of a revival meeting conducted entirely by local talent, the pastor serving as evangelist and the regular choir director acting as song leader. The attendance and interest were good and the church was strengthened by the addition of five new members. Brother E. M. Riddle is the faithful pastor of this church and is doing a splendid work there. The meeting opened with a home-coming service in honor of Dr. C. F. Yoder, a former pastor.

Dr. C. F. Yoder writes of his visit among the churches in Indiana, Illinois and Iowa. In Indiana he came across a number of former parishes, which meant, of course, hosts of special friends, among laity and the ministry alike. He has completed the visit of the churches of the brotherhood and has found the vast majority of them prospering spiritually. He is to preach for a week in Southern Texas and then conduct a revival meeting at Manteca, California, March 8 to 30, the 1st to the 8th of March being spent in Bible Conference work in Long Beach, so we are informed.

The previously announced intention of the Home Mission Board to launch the publication of a distinctly Home Mission journal has materialized and the first number appeared under date of March, 1931, entitled "The Brethren Witness." It has an elaborately illustrated title page and is well supplied with cuts within the magazine. Brother R. Paul Miller, Secretary-Treasurer of the Home Board is the editor and Brethren H. F. Stuckman, President, and Freeman Ankrum, Vice President, are associate editors. The brethren are to be congratulated on the appearance of their new magazine, which entered upon its career at Berne, Indiana, where it is being printed.

The Elkhart, Indiana, church has recently enjoyed a very successful evangelistic campaign under the leadership of Dr. Charles A. Bame and Rev. W. I. Duker. It is scarcely a year since Brother Bame and this aggressive pastor and his people were joined together in a soul-winning campaign which was unusually successful

and now God has rewarded their efforts again with a great pouring of his Spirit that resulted in sixty confessions and 100 consecrations. Besides the numerical strength added to the church, the influence of the church in the community was greatly enhanced. Step by step this splendid people under the leadership of its capable pastor is going forward to the accomplishment of greater things in the name and for the cause of Christ.

The Business Manager has a good deal to say in his "Close-up" this week. He has a good many things of interest to bring to your attention, and you should inform yourself by reading what he has to say. He has been pleasantly surprised at the results of the campaign for new Evangelist subscriptions, and though the results were not large, as he suggested, yet the effort has been a good one while. We have been gratified at the kind words and the energetic effort on the part of a goodly number. Many have been hindered from doing what they would liked to have done, but we are grateful for the goodwill even where little or no material aid could be given. We have a new church on the Evangelist Honor Roll of the Second church of Long Beach. We congratulate Brother Lienhard and his loyal people on their achievement and hope they will find the fellowship so pleasant and helpful that they will remain in the Evangelist family indefinitely. We also wish to express our gratitude to the goodly number who have remained on the Honor Roll through the years since it began. Such continued usefulness means more than we can say to the Publishing House and we dare say it has meant much to the churches also.

We are pleased to give our readers a view of the attractive new church dedicated November 30th, 1930, at Roanoke, Virginia, where Brother H. E. Eppley is the aggressive pastor. Brother Eppley's comprehensive report is strongly supplemented by a report from Brother A. V. Kimmell, who officiated at the dedication and conducted the evangelistic campaign following. The new building in a new section of the city and is said to be well located. The change in location being made advisable by the change in the personnel of the community in which the old church was located. The new building is adequately and substantially built, and its attractiveness and accommodations will likely add much to the prestige of the Brethren church and to the people of that city. It represents much real sacrifice on the part of pastor and people and is a credit to the wisdom and devotion of both. Possibly they have had a great achievement solved the difficulty in the way of a strong Brethren work in Roanoke. Brother Kimmell's efficient service was greatly appreciated and the church was strengthened by the addition of nine new members and one reconsecrated to the cause. In addition to this new strength, the church was widely and favorably introduced into its new community by this campaign. It is a joy to us that it is a very important victory that the Lord has given to the Roanoke Brethren, and merits widespread thanksgiving as a part of the brotherhood.

Dr. Edwin E. Jacobs, president of Ashland College, gives a statement of College News this week and announces the meeting of the College Board of Trustees for April 14, upon the call of the Board's president, Rev. G. T. Ronk, of Cedar Rapids, Iowa. One of the most unique visitors the college has had in some time was Dr. Haridas T. Muzumdar, who spent two weeks at Ashland under the auspices of the Sociological department. He spoke at the chapel hour, during class sessions, at literary club meetings and to the public in a down town church. The purpose of his effort was to interpret Gandhi, India's great leader whom he had been associated. He pointed out that Gandhi was accomplishing more by his non-violent campaign against what he termed English injustice than could ever have been accomplished by means of war, and insisted that the world is destined to be freed from Gandhi the power of a great ideal. Two of the most important things we heard him say about the great Indian religious and political leader were the following: "He (Gandhi) is the example of one who lives in his own life what he believes to be true." "To Gandhi himself there is no enemy." If any man wishes to consider himself my enemy, I cannot help that, but I regard no man as my enemy." It is surprising how much of Gandhi's fortitude and Christian philosophy Gandhi has absorbed and knowing it.

The Brethren Church and the Message and Program of Christianity

By Freeman Ankrum

Synopsis of an address delivered at Mt. Olive, Virginia, June 1930, at the Conference of the South Eastern District).

The subject assigned me for discussion this afternoon has made me well aware of its immensity. The topic is one which may be approached from a number of angles. It is a subject worthy of a better speaker, and also of more time than it is possible to give it at this period.

Much of last winter was spent in research among the archives of Pennsylvania for Mack History. This history is closely connected with the history of our beloved fraternity. In this search I found that a message is not always accepted because it is needed. There can be no question of its need in the time of Alexander Mack, but instead of acceptance, oppression and loss of property was the result. He with his family and followers were forced to flee to America. His rich vineyards pleasantly located in the fertile valley and his mill became the unlawful property of those in power—confiscated without recourse. His message was accepted only in part and a very small part at that.

The world moves in cycles. Life is a cycle—birth—marriage—death. Over and over the same cycle repeats. It has been the same from the time that life was first given expression in the hearts of the world's people. We find that the world also moves in cycles, socially and religiously.

Recent history has not been favorable to Tunkerism, or Separatism. Because the world could not put its own hands upon them, they were called a peculiar people. The world also labels today as it pleases those who do not conform themselves with its desires and whims. The world looks back, and not so far back but that some living members, said of us, "They are well-intentioned but ignorant." The world also said that we were "rurally located and rurally minded." Nevertheless the Dunkards have been and are held up today as the highest type of citizenship to be found in any community where they are located in reasonable numbers.

Yet the fact remains that our message has not always been accepted. There may be reasons but time will not permit the discussing of them now.

As we proceed it might be well to insure keeping within the confines of our subject to ask the question, "What is the program of Modern Christianity?" One of the first things noted today, and that which seems to stand out most prominently, is organization. This is one of the major causes that led to the breaking down of the Independent Church World Movement. Organization in itself is not right, but it is not basic and to use it for a sub-structure is only inviting failure. Another thing which also stands out today as a very prominent part of the program of Modern Christianity is that of propaganda and publicity. Texts are twisted into freak subjects and all manner of things pertaining to the methods of the world are being attempted to lure the people who may have a curiosity to darken the doors of the churches. One church, shocked at the lack of interest and at the falling pews, and with the falling off of the financial end of the work, put on a publicity stunt or having girls jump from aeroplanes. All this to invite attention to the church and to secure notoriety. So the press came forth with the lines declaring that in order to accomplish that which the church desired, the "Sky would rain girls." It may be well for this church to try the Gospel when other things have failed. One of the greatest Protestant churches according to its own figures lost last year 56,000

members and the church which resorted to "Planes" and "Girls" was a member of this denomination. They now plan to raise ten millions of dollars for mission work at home and abroad, hoping to make their losses good, but still depending upon man made plans. It is plain to be seen that the program of modern Christianity is one that compromises with worldly institutions. In order to do this the Word of God is emasculated to meet the whims of a fickle race. The aim is numbers and not conversions. "Unite with us and then work out your salvation later," is told the ones in attendance at so-called revival meetings.

If this be religion at all it is a religion that touches the surface, and not the heart working outward changing the whole man.

THE BRETHREN MESSAGE IS NOT THE MESSAGE OF MODERN CHRISTIANITY. It is not a message that changes and mutilates the Twenty Third Psalm, making out of this Psalm of beauty a mere mechanical collection of empty phrases. Our message is not the message that lines up with such movements as the modernistic church organizations, represented in part by the Fosdick-Cadman crowd. The Brethren message is not the message that endorses the work of man but of God. Unfortunately there have been times in the past when its ring has not been true, but may that time be forever past. This message was stamped as peculiar when Alexander Mack first gave it to the world, peculiar in that it accepted the Bible for what it said. It must be peculiar in that respect today. Modern seminaries and churches of the same class are busy telling people that it reads one way and means something else, until we have the ceaseless tragedy of young people losing their religion in college and seminary. Few if any State controlled institutions of so-called higher learning are safe today for the young person who has not been grounded in the essentials of the Faith. How passing strange that in the realm of science the text means what it says; in literature; in language, but the Bible means something else. Personally I am through with them. I wasted eight years listening to and accepting their damnable mouthings, and from now on God's word is the first and final authority.

The Brethren message is the message for this age. It has always been fitting, though at times results did not seem to indicate it. Every suggestion the World has had to offer has been tried today. Each and every one has failed, and the World has through them reached the Laddocian stage. The end is near, the lengthening shadow of the anti-christ is looming up.

Read Brother J. H. Moore's article in the May 31 number of the "Gospel Messenger," on church statistics and doctrinal teaching. The Progressives are listed in Dr. Carroll's report of Statistics and churches as having 170 churches, 295 preachers and 27,847 members. The Church of the Brethren, or Conservatives, are listed as having 1,026 churches, 2,725 preachers and 134,620 members. The gains of the Progressives are given as 847 and the Conservatives as 869, the difference being 22 in favor of the Conservatives. Brother Moore asks "why the Progressives with a little less than 300 preachers should almost gain as many as the Conservatives with 2,700 preachers?" Perhaps part of the answer may be found in the distinctive plea. Preach the Whole Gospel, it is new to most people. I might also add that it is new to some preachers. A friend from another church in Oak Hill came to me complaining that his church did not teach

the Bible, but taught discipline instead. Why not teach the Bible,—there will be nothing of more lasting interest. If we preach Christian ethics, others do the same, even some Catholics. We are then no different. If we preach Stewardship others can, and do do the same thing, and perhaps better than we. Should we accent Missions others do likewise. Therefore there is nothing outstanding and different to appeal to the laity or the one outside of the church. America's churches are empty and decadent because everything but the Word is preached. I recently attended a conference of a neighboring church in Oak Hill as a guest of the pastor. Between sessions there was such a flashing of Masonic emblems and talk of Blue Lodge that I thought I had got into the wrong crowd. In fact I had. My experience has been that nothing draws like the Word. Nothing satisfies like the Word and nothing fills like the Word. Who wants to know what man says today when man will change his word tomorrow? Those two aged messengers of the Cross, Brethren Moore and Sharp say that the reason for the Progressive gain is in the message.

I believe that the Brethren Church has been preserved for this very day. I am also convinced that it will stand higher in the next fifty years than it has ever stood before if the Lord tarries. Many churches have less, none have more to offer. A Brethren Church that is decadent is very likely so because of a decadent leader. In other words, one who is not true to the Word. Perhaps a weak-kneed, vacillating, pussy-footer, who fears to preach the Word, one who stands in the pulpit from Sunday to Sunday uttering childish and meaningless platitudes, fearing to come out upon the side of Christ in no unmistakable manner. There is no place in a Brethren pulpit for him. His room is better than his presence. We are often accused of driving able men out of the pulpit. Let me ask the question, "Able in what?" Oh! Able in Oratory, able in organization! Many have been and are my friends; I weep over the departure of none of them. They were with us but not one of us. Better ten whole Gospel, sincere, re-born preachers than a hundred such as the world asks for today. Compromising, ear-ticklers, salary-drawers! The Gideon elimination has meant much for the advancing of the Church.

"Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." That is the message of the Brethren Church and the program for Christianity.

Oak Hill, West Virginia.

Six Things that God Hates. Proverbs 6:16-19

By J. L. Gingrich

God loves mercy but hates iniquity, Mic. 6:8 and Jer. 44:4. God as our Father certainly must want his children to do well and walk circumspectly before men. How many of us must disappoint God.

I. The Proud Look. There is far too much pride in our churches. One thing sadly lacking is the deep sincere spirit of humility. It is a rather singular coincidence that the word Humanity and the word Mumus—dust—come from the same root term. Why some should feel so far removed from others is a question hard to answer. Many persons are too far removed from their God and one might add, from the God of nature. By nature we are selfish. Through God and the grace of Jesus Christ we become unselfish. We speak with our eyes more than,

perhaps, we are ready to admit. We attract or defeat win or lose. The eye denotes attention.

II. The Lying Tongue. A servant of God will not. The devil and his children always do. When one lies must always lie to get out of a lie which is impossible has no legs, you must manufacture legs. The tongue, an unruly member, poisonous, and set on fire of hell is the smallest member but causeth the greatest amount of mischief. No man can tame this tongue of mischief. I thank God through Christ I can.

III. Hands that Shed Innocent Blood. The race never escaped the curse of Cain. Our hands may be bloodier than we realize. Influence is far-reaching. Causes of the greatest killings or the most notable stories are often unknown to the world.

IV. Hearts Devising Wicked Imaginations. It means to scheme by a combination of ideas. The heart is the most vital organ. It receives and pumps. Blood carries life. A Christian should be life producing. Imagination is a huge monster enthroned in every man. Frankness is the world's greatest blessing.

V. Feet Swift to Run into Mischief. Feet are designed to serve the body in locomotion. Tattle-tales are despised whether in school, church or anywhere. An important question for us to decide before telling about someone, is whether, even if true but bad, telling of it will benefit anyone. We are to "walk, stand, sit" not in the way of mischief to receive the blessing but must remember that his blessing is upon the whole whose "delight is in the law of the Lord."

VI. A False Witness. One who stretches and distorts the truth. One who refrains from telling all the truth handles the truth carelessly. To make a false statement about someone when that person is unable to defend himself is most cowardly. Discord when sown germs sprouts, grows and bears fruit.

"I said, I will take heed to my ways that I offend not with my tongue." It took nine years for one man to learn that one verse. Have you learned it yet?

Johnstown, Pennsylvania.

The Surrender of the Ideal

By H. H. Smith

If any one thinks a preacher has no temptations, let him read Dr. John A. Kern's book, "The Way of the Preacher." This preacher and teachers of preaching names five temptations that every preacher should guard against: vanity, indolence, formalism, untruthfulness (especially exaggeration and cant), and the surrender of the ideal. Of all the temptations named in this list, the surrender of the ideal is the most fatal to the success of the minister of the Gospel. When one loses his ideal, he has no rallying ground upon which to stand.

Here is the picture he draws of a preacher who surrenders his ideal: "Let me trace the outline of a typical career. A young preacher enters upon his life with grand conceptions of its requirements and possibilities. He seeks not his own, but the things that Jesus Christ's." He is filled with enthusiasm for the work. To call men to repentance, to be intrusted with the Gospel of the Son of God, to be numbered with the company that in all ages have wrought in word and deed for the extension of the kingdom of heaven—his soul exults at the thought! He would not exchange his position with a prince. If he may but become fruitful in good work as a minister of the new covenant, his aspiration will be fulfilled; yet to be satisfied with anything less would be impossible.

By and by perhaps his work begins to appear more common-place than he once supposed that it ever could. Now that the novelty has worn off, the round of ministerial duties is rather monotonous. A glory has detracted from his life. Men do not respond to his appeals as he expected. He cannot see much good resulting from his labors. Moreover, he begins to lose confidence in the ability of certain leading church members. Those who received him so kindly when he came to the charge, and whom he took to be pleasant examples of Christian character—this one will not pay his debts, that one is a chronic grumbler, another is a slave of ill temper. Some of the recently converted are beginning to show signs of indifference, and he cannot arouse them. He is even tempted to say in his haste that men are not worth the trouble he is taking for them.

Then earthly thoughts and affections begin to reassert their power. The preacher is concerned about personal comforts. He becomes mildly indignant that his life is so irregular and inadequate. He concludes that his people are not appreciative. Once his word was, 'I am for my congregation;' now he is inclined to add, not without emphasis, 'And my congregation for me.' Once it was, 'The kingdom of God,' 'the joy of doing good,' 'the worth of the soul;' now other voices may be heard mingling with these and threatening to put them to silence—'Parsonage,' 'Salary,' 'City church,' 'Good society,' 'Sacrifices.' Alas! he is gravitating earthward—down from the apostolic plane, from Christian love and endeavor to his grand and true ideal, down to the poor earth-level of mere respectability and official routine. He is beginning to satisfy himself with what is hardly good, instead of forever and untiringly seeking the perfect.

Better to die in the joy of our first love and labor for Christ than live to fall victim to such a temptation. But shall we abandon our ideal? Many have done so, but many others have walked in the guiding light of it even unto the end. It was so with Whitefield. Only a short time before his death, he wrote: 'Fain would I end my life following after those that have rambled away from Jesus Christ. . . . I do not regret being a poor, despised castaway and now almost worn-out itinerant. I would do it again, if I had my choice.'"

What is more depressing than to see a preacher who has surrendered his ideal! What is more inspiring than to see a preacher who has been faithful to his ideal during all the many passing years!
Shelton, Virginia.

contrary interpretations is to close the door to progress. The wheat goes on growing in spite of the tares. Science advances steadily in the bark of perseverance, rowing slowly over a sea of errors. Every conquest of truth must be made in spite of advocates of error. He who ceases to study on account of false teachers must remain in ignorance.

The Bible is like nature, which has bread for the hungry, mysteries for the children, glories for the artist and problems for the philosopher. Who quits eating because doctors differ as to the vitamins in the food? Who closes the window because he does not understand the mysteries of the sun? And why should we throw away the Bible because there are some things in it that we do not yet understand? Digging in its diamond fields will uncover more jewels than in any part of the world. Listening to its voice will reveal more truth than any classroom.

Let each one eat what for him is meat and leave the bones for mills to treat. In the Bible there is nothing without a purpose, but not all is for one person, and much less for beginners. When we go to a grocery we do not begin to chew on the first thing we see, but select the things that we need. Why should we not do the same with the Bible?

It is also an error to think that the Bible is so full of contradictions, or so changed by translations and interpolations that it is impossible to know what the original authors said. The variations in the different versions are almost all of slight importance. They do not prevent our knowing the great doctrines of salvation. Even the Catholic versions, though they differ among themselves, and from the Protestant versions, contain the fundamental doctrines. Taking the text alone one can read any version with confidence. The Bible of today is the Word of God as much as in times past. And for those who believe, it is ever "the power of God unto salvation" (1 Thess. 2:13; Rom. 1:16).

The limits of this book do not permit an extensive review of the proofs of the truth of the Bible, its object being rather to gather together its teachings and let them speak for themselves to those who are willing to hear. To such it brings its own credentials of authority.

First, the converted have the testimony of their own experience. They have proved the promises and found them true. They have followed the scientific method of experimentation and it has worked out. They have found him of whom Moses in the law and the prophets did write, and he has given a new life. "Prove me" says the Lord in the Old Testament (Mal. 3:10). "Come and see" says Jesus in the New (Jn. 1:39). If any man will actually live as if the Bible were true he will soon have abundant proof that it is true.

Converts also have the testimony of their own awakened consciences. A healed person can appreciate the remedy that brought health. And a saved person can testify of the Savior, as no one not saved, however learned, can do. If for others the Bible is a book of fables, for the saved at least it is the word of God. It has led them into a life incomparably better than the life of sin.

The saved also have the testimony of the Holy Spirit, whose voice the unsaved do not know. When believers read the word of God the Spirit of God enables them to feel that what they read is true. They may not be able to explain all they read, but they find inspiration for holy living. "The Spirit himself bears witness that we are the children of God" (Rom. 8:16).

These living experiences give to the Bible an authority of its own, an intrinsic value that does not depend upon external proofs, such as the findings of archeology, the

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

THE FAITH OF THE GOSPEL

Errors of Unbelievers

Unbelievers generally excuse their lack of study of the Bible by saying that if the devoted students of the book are not able to agree as to its teachings it is useless for them to try. This is a grievous error which leaves them in spiritual death.

In the first place, it does not take into account the magnitude of the responsibility that such a situation places upon each one. Jesus said, "It is necessary that occasions of grace should come." Why? To prove and confirm our faith. Self-exertion is the price of progress in the natural as well as in the spiritual world.

In the second place, to reject the Bible on account of

discoveries of science or a critical study of the text, although such proofs are abundant. Much of the unbelief of today comes, not from complete ignorance of the Bible, but from a critical rather than a devotional study. If the higher critics and modernists were more concerned about obeying God they would have less difficulty in believing his word.

Freedom of Interpretation

But there is a great church which admits the inspiration of the Scriptures while denying the right of private interpretation. The result is that interpretation is limited to a few and becomes only a substitution of church doctrine. The church takes the liberty to suppress, add to, and change doctrines, and substitutes the voice of fallible men for the voice of the Holy Spirit.

Peter says that "Holy men spake as they were inspired by the Holy Spirit, (2 Pet. 1:21). Is the Holy Spirit inferior to men that these must undertake to improve his work? Can he not express himself intelligently, that conceited men must put aside his words and give their own instead? Paul says of his doctrine, "I did not receive it or learn it of men but by revelation of Jesus Christ" (Gal. 1:12). This being true, it is for us to receive it as it was delivered and let the same Spirit who gave it help us to understand it. He will not fail to make us understand enough to love and obey the Lord and be saved.

Finality and Universality

The word of God has finality. It is not something which is incomplete without creeds and catechisms, visions and revelations of ecstatic persons, bulls of popes or decrees of councils. Paul says that he was called to fulfill, that is, complete the word of God (Col 1:25), and again "Whoever preaches another Gospel than that ye have received, let him be anathema" (Gal. 1:9). Jesus condemns the substitution of traditions, saying, "Well do ye annul the word of God by your tradition" (Mark 7:9).

"All scripture is inspired of God and profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16). This being true there is no need of additions. The Gospel is the law of the church, not its plaything.

But if the word of God is final it is also universal. It is not for the church only. Its standard of conduct is universal. The spectroscope has revealed the fact that the remotest stars are composed of the same chemical elements as the sun and the earth and are therefore ruled by the same laws. But the Bible has long ago revealed that Jesus Christ is the example for life, not only in this world, but in all worlds (Eph. 1:20-23; Col. 1:16-20).

His law is universal law the same as gravitation. To deny his authority is not to escape it.

But since the Bible is the word of God, how great is the sin of despising it or impeding others from studying it! The Scriptures are, as Chrysostom said, "rich mines, unfailing fountains of the Spirit; mines which afford riches more precious than gold; fountains which yield more abundantly the more we drink from them."

It is a fountain of life, not of mere dogmas which cannot of themselves give life. The bottles to be sure, are important, but never so important as their contents. Creeds must never usurp the place of conscience nor must dogma take the place of life.

(To be continued)

A man can never know all of God until he knows all of his works and his ways. But a man is blind who cannot see God in the imperfect vision we have of him in the world about us.

SIGNIFICANT NEWS AND VIEWS

WHY SEND MISSIONARIES TO INDIA OR ELSEWHERE

We still hear voices against sending missionaries to countries which have no gods but idols and no guiding principles but their own philosophies and superstitions. Such voices still need reminding. An incident recited by Mr. Brisbane is one argument.

"Strange news tells of a 7-year-old boy slaughtered in India as part of a practice by devotees of Black Magic.

"The child's body, having served its purpose, was thrown away in a well.

"Such a gruesome incident is important, since a chain of such incidents is stronger than its weakest link.

"If that applies to our civilization, there are frightful links to be considered.

"At least one thousand million of human beings on earth are nothing and are cursed with frightful superstition."

Wherever the gospel goes it cleanses the land from superstition by genuine faith and delivers the people from fear and foreshadows the exaltation of human life. We must remember, and not be said too often, that ignorance cannot continue where the gospel is preached. Carry the gospel to any land and you will find light and healing. The Sun of Righteousness arises with healing in his wings. The heathen nations need the gospel for light and healing.—The Christian Evangelist.

DISTANCE FROM NEW YORK TO LOS ANGELES

There used to be a picturesque anecdote that a negro who was asked by a stranger the distance between two towns replied: "Well, if you walk it is twenty miles; if you ride in your buggy it is ten; if you go by an express train you are there already."

As picturesque may be the answer to the question, how far is it from New York to Los Angeles? We cannot tell you in words but a newspaper correspondent tells it in a word picture. "One day Captain Frank M. Hawks arose in the morning, had breakfast, climbed into his airplane in New York City, and in a few hours was in Los Angeles in time to see the sun set on the Pacific. It is a day's journey as the crow—or rather, the modern bird—flies."

Once it took months and months to make this trip. By stage, cart, horse, pony express, overland railway train, a year, weeks, days—now it is fifteen hours. Life has been speeded up inconceivably. Man has created conditions so brilliant that we scarcely look at them, and made life go so fast he wears himself out trying to keep up with it. His day is short. He lives it out in a flash. He goes hence. What will it all come to, O God? Nothing, or worse. We must strive as hard to know God and to go deeper into his life as we do to know his world. Truly indeed, we shall make discoveries and life will be worth living.—The Christian Evangelist.

A PASTOR'S CHOICE

It is not every week that we agree with The Christian Evangelist but this once at least we have a fellow-feeling. We quote:

"As minister of a great church, Dr. W. S. Abernethy (1st Church of Washington, D. C.), said something to the editors of the Christian press in their annual meeting which rings right. Dr. Abernethy said if he had to choose between having an assistant pastor or a hundred more subscribers to one of the good church papers, he would choose the latter. He felt, to quote the report, that a hundred such readers (as distinguished from members of the church) would mean five hundred more genuine understandings of the Church to the benefit of mankind, of enriched spiritual insight, of world vision and deep commitment to the purposes of God."—The Presbyterian.

HOW THE CHURCHES GIVE

The following figures are deduced from the report of the United Methodist Stewardship Council for the year 1930:

"We discover that the contributions for denominational benevolence has fallen about \$4,386,074. The total amount contributed to denominational benevolences outside of the budget of the denomination has increased \$585,803. A part of the falling off

udget benevolences is probably apparent rather than real being counted for by the variation in the methods of reporting.

"The amount for local congregational expenses has decreased \$586,895. The total contributions have therefore decreased \$7,819.3. Certain contributions are included in the totals that do not appear in the items. Had there been a miscellaneous column, it would be obviated.

"The Lutheran contributions show the greatest variations. This is because of a realignment of Lutheran synods in the reports. The total from the Lutherans thus reported is larger than the amount reported last year.

"The highest per capita gift for budget benevolence is made by the United Presbyterian, \$10.03 and the second place is held by the Methodist Church in the United States, \$8.61. The highest per capita for local church expenses is held by the Protestant Episcopal, \$37.25. Twenty-five different church groups are represented in the report.

"Dr. Myers, the Secretary of the United Stewardship Council, says that there is no change from the preceding year sufficient to indicate any marked trend up or down. Eleven denominations show a gain and fourteen show a loss and these are about evenly divided between large and small denominations. A net gain of \$1,000,000 in gifts from living donors for denomination-missionary giving is good news."

DISCOVERIES IN UR VERIFY THE BOOK OF DANIEL

Startling discoveries by C. Leonard Wooley, director of a joint expedition of the University of Pennsylvania and the British Museum, which is excavating the ancient glories of Ur of the Chaldees, give definite confirmation to the Book of Daniel, according to Sir Charles Marston, archaeologist, who has financed many expeditions to old Biblical sites. He said that Mr. Wooley's discoveries showed the probability of the Book of Daniel having been written at the same time with the events recorded.

Mr. Wooley has discovered the palace of Princess Bel Shaltianna, and it is possible that this will lead to some interesting developments in our knowledge of Bible history," Sir Charles said. "This princess is believed to have been the sister of King Belshazzar of Babylon, whose great feast was interrupted by the writing on the wall. Their grandfather, Nebuchadnezzar, the conqueror of Jerusalem took the Jews captive back to Babylon. Archaeology has proved that this sack of the Holy City did take place and it is quite feasible that the captive Daniel may have seen Belshazzar's palace.

Many Biblical archaeologists have doubted the authenticity of the Book of Daniel but this discovery does much to confirm the historical accuracy of the story of King Belshazzar. Cuneiform writings of the sixth century B. C., inscribed on clay tablets nearly 2000 years ago, have already been deciphered, giving clear-cut evidence of the reality of Belshazzar and remarkable confirmation of the subject matter of the fifth chapter of the Book of Daniel. I believe the fifth chapter of the Book of Daniel ranks next to cuneiform literature in accuracy, so far as outstanding events are concerned.

Those who have studied the Bible know that the Book of Daniel does not end with King Belshazzar's dramatic death, but records Daniel's subsequent life in the Medo-Persian period. There seems to be a good deal about when the Persian religious leader, Zoroaster, actually lived."—The Presbyterian.

AND SO COMES PROHIBITION

For, as someone pointed out the other day, in 1936 approximately sixty percent of American voters will have come of age since 1920. Memories being what they are, most of that sixty percent will recall little of saloon days. Prohibition education being what it is, a dangerous proportion of that sixty percent is likely to be against or dubious about the 18th Amendment. It's this that the wets are counting on. Keystone in the anti-prohibition arch is the Crusaders—militant organization of young wets. "We aren't concerned about the elders," say the wet propagandists. "The elders remember too well. But they won't last. Youth will. And every new crop of young voters will be a little easier, because as they are farther removed from saloon days, to convert to our anti-prohibition cause." Far-seeing dries recognize the importance of this strategy. But not as yet have far-seeing dries launched any nationwide counter youth movement of like significance.—Christian Herald.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Hebrews 13:7-9. The sun seems to vary widely in its light and heat from summer to winter, but the change is in the earth, not in the sun. The earth is nearer the sun in winter than in summer, and is then in a position to receive more of its light and heat, but it turns away at such an angle that it actually receives less, and the earth is cold. Much the same is it in our spiritual life. God does not change, but we turn away from him at times, and his power in our lives seems less, even when it should be greatest. May we not turn away from him, and deprive our own lives of the fulness of his power!

TUESDAY

Eph. 3:14-21. The stars are not tiny points of light, as they seem, but great blazing suns, most of them much larger than our own sun; the size of some of them is utterly beyond human comprehension. How like the love of God, who is able to do exceeding abundantly more than we ever be pure in heart and life!

WEDNESDAY

2. Thess. 1:1-12; 1 John 3:3. The stars are blazing with fire, which has ever been regarded as a symbol of purity and purification. As such, the ancients even worshipped fire as a symbol of God, himself. The different prophets and apostles have likened our God to a flame of fire. It is declared that he shall come again as a flaming fire, purging the earth from its present filthiness. It is also declared that he that hath this hope in him purifieth himself, even as he is pure. May we ever be pure in heart and life—

THURSDAY

Luke 12:13-21. Some of the stars that are barely visible to our eyes, even when aided by a fairly good telescope, are known to be far brighter than some of the "brightest" stars we see. The explanation is that those that seem so faint are very far away; those that seem so "bright" are comparatively close. So it is with spiritual things: the thing that is near, close at hand—our barns, our crops, our daily interests and pleasures—seem much "brighter" than the treasures in heaven, the things of God. Let us pray that we may realize the true values of life before it is too late!

FRIDAY

1 Pet. 1:3-9. As we think of the great suns his hand unfurled, all driving forward in their paths through the ages, we marvel at the power of him who made them and placed them there. But how much more marvelous to realize that the same power that formed these mighty stars and guides them from age to age is mine for the asking, is exercised daily in my behalf, and day by day keeps me safe from the power of sin and death. If God be for us, who can be against us?

SATURDAY

1 Cor. 6:15-20; 2 Cor. 13:5. A scientist recently remarked, cynically, that man was "nothing but a little star dust." In Genesis he might have read that God made man of the dust of the earth; the earth itself is nothing but a little left-over star material which God fashioned into an abode for man. Of star dust, then, he fashioned man, breathed into him his own breath, and man became a living soul. The dust of a star, which is the symbol of the living God, and the very Spirit of God within us—how noble is man's origin! How nobly we should live, and think, and work! How God-like should be our lives! If we would but let his Spirit have his way within, these things would be true in every life, the common property of all mankind. God hasten the day when it shall be so!

SUNDAY

Jer. 31:35-37. How dark and cheerless would our world seem if there were no stars! But even as we can scarcely conceive of the heavens without stars, so we can scarcely conceive of a universe without God. How explain the universe about us? Or worse yet, how could we live from day to day without the consciousness of his presence and of his power within us? Let us praise him for all that he has done for us, and for his eternally blessed promises for the future!

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Seventh Day Adventism

The Result of a Predicament

By William Edward Biederwolf

(Continued from last week)

What Seventh Day Adventism Teaches

Let us now begin by inquiring what Christ is supposed to have done when he entered the Holy of holies in the heavenly sanctuary in 1844. He is supposed to have cleansed it, or rather to be cleansing it, and when he has finished, his second coming to earth will take place.

BUT HOW IS HE CLEANSING THE SANCTUARY?

He is investigating, they say, the sins of his people with a view to securing for them the pardon of God. When he has finished his investigation, he binds all the sins of his people on the Devil because he discovers the Devil to be the author of them, and these sins the Devil as a scapegoat bears away into oblivion where he will be annihilated, all of which is to take place at the second coming of Christ in the very near future.

The atonement therefore will only be finished when the Devil thus bears away the sins of God's people. Then occurs the resurrection of the righteous dead and the change "in the twinkling of an eye" of the righteous living, and those thus redeemed enter with Christ into the joys of heaven, while the wicked dead, on the other hand, are left sleeping in the grave and the wicked living are left with Satan on earth, then in a chaotic, desolate condition for one thousand years, at the end of which time the wicked dead are resurrected and with the wicked living are swept away with Satan into the oblivion of utter annihilation. Now until this culmination of God's plan of redemption, the souls of those who die, both of the good and the bad, are asleep in the grave.

The Seventh Day Adventists find most of this as well as other things, they say, in the proceedings of the day of atonement of the Old Testament, on which day, you will recall the high priest went into the Holy of holies, in which, of course and rightly, they will find the great type of Christ's entrance into the Holy of holies in the sanctuary of heaven.

But now inasmuch as we read in the Scriptures of the high priest that, "on the day of atonement he is the high priest only for those whose names are inscribed on the breast-plate of judgment," therefore, argue the Seventh Day Adventists, when Christ entered the heavenly sanctuary in 1844, the day of pardon was over and no more sinners could be saved. Says Mrs. White: "My accompanying angel bid me look for the travail of soul for sinners as used to be. I looked but could not see it FOR THE TIME OF THEIR SALVATION IS PASSED" (Present Truth, page 22, August, 1849).

Again, inasmuch as no work was to be done on the day of atonement (Leviticus 16), so many of the Seventh Day Adventists held that from the day of Christ's entrance

into the Holy of holies in heaven, no more work was to be done and that to do any further work was to be guilty of sin. They expected, of course, the "cleansing of the sanctuary" to occupy only a brief time.

Once more, inasmuch as Christ has entered the inner heavenly sanctuary, we are now living in the last days, and finding by a certain species of interpretation that in the last days the Sabbath is to be resumed by Israel, they concluded that the law given on Sinai was never abrogated and that therefore we of today are as much obligated to keep the seventh or Sabbath day as were the Jews in the times of the Old Testament dispensation.

Mrs. White claims to have seen this heavenly sanctuary and its contents, and she says, "Two angels stood one at either end of the ark, with their wings spread over the mercy seat and their faces turned toward it." Jesus raised the cover of the ark and she beheld the tables of stone on which the Ten Commandments were written. She was amazed as she saw "the Fourth Commandment in the very center of the ten precepts with a soft halo of light encircling it."

Now you have the central teaching of Seventh Day Adventism and the strange doctrines gathered about it.

The Teaching Summarized

1. It teaches that Christ entered into the Holy of holies in the heavenly sanctuary in 1844, to make an investigation of the sins of his people, with the purpose of completing his atonement for them and so securing for them the pardon of God.

2. It taught that the door of mercy was then closed to all who at that time were unsaved.

3. It taught that it was a sin to do any work after that time.

4. It teaches that Satan is to be made the scapegoat to bear away the sins of God's people.

5. It teaches that the souls of the dead sleep in the grave until the day of the resurrection and the judgment.

6. It teaches that the wicked are to be finally annihilated.

7. It teaches that the seventh day of the week is to be observed as the Sabbath and not the first day.

Let us now examine these statements one by one.

The Heavenly Sanctuary

1. CHRIST ENTERED THE HOLY OF HOLIES IN THE HEAVENLY SANCTUARY in 1844. Let us see if he did.

They are wrong, both as to TIME and PLACE, as well as PROGRAM.

1. In the first place, Miller was all wrong in his chronological calculation.

(a) The date from which the time is to be reckoned until the sanctuary is to be cleansed clearly begins with the desecration of the sanctuary and the cessation of the

daily sacrifice (Daniel 8:13), WHICH IS STILL IN THE FUTURE. But Miller reckoned the starting point to be the "seventy weeks of years," mentioned in the next chapter (Daniel 9) as beginning "from the going forth of the commandment to restore and rebuild Jerusalem." even this starting point he fails to provide. That "command" is without doubt whatever the decree of Artaxerxes given in the twentieth year of his reign (Nehemiah 2), that is 445 B. C., by the unanimous testimony of all ancient historians. But Miller took as the starting point the letter of Artaxerxes, mentioned in Daniel 7:11, which was given in the seventh year of his reign, namely, 457 B. C. to Ezra, which was no decree at all, but which course subtracted from 2300 leaves 1843. But having taken the wrong starting point in either case, his concluding date of 1844 would of course have been an altogether wrong one, even if he had been on the right track.

(b) Miller thought the "2300 days" of Daniel 8:14 meant 2300 years. Sometimes the word "day" does mean "year," but it is one of the places where, if he had known Hebrew, he would have known that it does not mean "year," but an "evening-morning day" as the Hebrew puts it, or a regular day of twenty-four hours, and the 2300 days consequently mean a period of about 2300 years; and once more, therefore, even if the starting point were right, his date of 1844 would be all wrong.

2. In the second place, shifting the starting point to heaven is entirely without warrant. They quote Hebrews 8:1, in support of their theory. "We have such a High Priest who is set down on the right hand of the throne of the Majesty in the heaven, minister of the Sanctuary and of the tabernacle which the Lord pitched and set up." But this very passage, as we have seen many others, utterly contradicts their theory.

(a) Leviticus 16:2, Numbers 7:89, 1 Kings 4:4, and 2 Kings 19:5 show that "the throne of the Majesty," the dwelling place of God is upon "the mercy seat" of the ark between the cherubim, which is "within the veil" of the Holy of holies. And Hebrews 8:1 says distinctly that Christ "is set down" (i. e., "sat down") on "the right hand of the throne of the Majesty in the heavens." Now this verse was written A. D. 64, and Christ also not, therefore, according to this verse entered into the Holy of holies in the heavenly sanctuary in 1844. It makes it plain that the Lord Jesus entered into the heavenly sanctuary, into the Holy of holies at the "right hand of the throne of the Majesty," when he ascended into glory 2000 years ago.

(b) Again, Exodus 26:33 tells us plainly that the Holy of holies was "within the veil," and Hebrews 6:19, 20, says that "Within the veil the forerunner is ever before us entered, even Jesus made an High Priest forever." Christ, therefore, entered the sanctuary "within the veil" at the time of his ascension and not in 1844. There is absolutely not one grain of evidence that the veil separated the Holy Place from the court, as Mrs. White contends. It separated the Holy Place from the Holy of holies.

(c) Again, Hebrews 9:24 shows that Christ at his ascension went into the Holy of holies NOW IN THE PRESENCE OF GOD, that is, where God dwells, namely in the Holy of holies; and Hebrews 10:19-22 shows that the Holy of holies has been and is now opened for us, "By a new and living way"

which he hath consecrated for us THROUGH THE VEIL, that is to say, his flesh."

In the third place it is fundamentally wrong to connect the "cleansing of the sanctuary," spoken of in Daniel 8:14, with the work of the high priest either in the earthly sanctuary or in its antitype, the heavenly sanctuary.

a) First, because while the word "sanctuary," in Daniel 8:14, may be used of the earthly tabernacle, the entire sanctuary or the Holy place alone, it cannot be used whenever is used of the Holy of holies in the heavenly sanctuary.

b) Second, because the word translated "cleansed," in Daniel 8:14, strictly speaking means "put right," "set in order," and does not refer to a sanctifying and cleansing work on sacrifice at all, but it refers to the act of taking possession of that which has already been purchased by sacrifice.

(To be continued)

Editor's Select Notes on the Sunday School Lesson

(Lesson for March 8)

The Good Samaritan

Scripture Lesson—Luke 10:25-37.

Devotional Reading—Matt. 5:38-48.

Golden Text—Thou shalt love thy neighbor as thyself.—Lev. 19:18.

Introductory Note

This parable, preserved only by Luke, is an answer to the lawyer's second question, vs. 25, 29. It was probably delivered on the road from Jerusalem to Jericho, the scene described. Acts of violence common on this highway, known in Jerome's time as the "red or bloody way". Though the scribe put almost the same question as the young ruler, Mt. 19:16, he asked it in a very different spirit: ruler anxious, scribe satisfied and simply curious. The Jew used strictly the term "neighbor"; applied it only to one of his own nation. On the parable Christ struck out all limits. Like the sun, shines wherever it can; there is nothing hid from the heat thereof. Ps. 19:6. An answer startlingly new to the scribe; but thank God, happily familiar to us!—Palmer.

A Three-fold Philosophy

Editor Charles R. Brown sees in the parable of the Good Samaritan a three-fold philosophy of life. The philosophy of the lawyer was, "What's yours is mine; I'll take it." The philosophy of the priest and Levite was, "What's mine is my own; I'll keep it." The philosophy of the Good Samaritan was, "What's mine is ours; we'll share it." Someone has remarked that while the Samaritan flew to the relief of a man in distress, the priest and Levite made a survey."

The Lesson Illustrated

The Rev. Frank E. Higgins, doing missionary work in logging camps in Canada, mentioned among other things, to the Record Christian Work in 1910, the following: "I began this pioneering work, I was told that a certain depraved Frenchman had said that he would 'thrash that Pilot' the time he put in an appearance where he was. Some months later I came to the place where this man was. The proprietor always encouraged my work, but on account of this man who seemed bound to cause trouble, he told me I had better not

try to hold meetings in his camp. At first I thought of moving on to avoid trouble, but on second thought I said: "This is the first camp on this line and word has gone all along what is going to happen. If I pass by, the men will say I am a coward, and if there is one thing more than another that a lumberjack despises, it is a coward." So explaining this to the proprietor, I said I would go and hold a meeting, it would be better to take a thrashing than to be called a coward. I went to the bunk house to announce my presence and ask the men what time we would commence our meeting. Some one called out at 8 o'clock. At that hour I took my hymn books and Bible and started for the camp. I had never seen my man, but I knew him as I was giving out the hymn books. No sooner had I given out the first hymn, than he came up to the old board table and flung the book down before me. I paid no attention to this. Then he picked it up and threw it down again. He stood on the opposite side of the table. We stared at each other. You could have heard a pin drop, as all the men felt sure a row would start. I called out, "Men, let us sing, 'At the Cross,' and let us sing it as we have never done before." He turned and kicked over a bench; then went to the water barrel, took a cup of water, drank part of it and flung the rest of the water across the camp. Then he climbed up into his top-bunk and tried to talk to his bunk partner, the partner doing his best to keep him quiet. After we got through singing, I offered prayer, read the Scripture and gave a short gospel talk. Then I said: "I am feeling tired tonight, men. I have had a long tramp through the forest today. Some of you please gather up the books and bring them to the office." I knew better than to hang around after the meeting was over. The next day I was on the works. The Frenchman's language was something terrible.

Some of the men hung their heads for shame. Others said: "Don't pay any attention to that man, Pilot, he is just crazy." I replied, "Never mind, boys, he is simply giving the preacher a benefit." (Compare

Jesus' words in Lu. 6:22, 23, 26.) But when I left that camp, many of the men said, "That preacher is no coward." And wherever I heard that wicked man spoken of I said kind words about him, for I knew everything would be cared back to him. It is wonderful how God leads us! I dreaded going back to that camp on my next round. On Sunday evening, after holding three meetings during the day, I drove into Teasdale, a small town, and put my dog team in the barn.

Everything was wide open and many men from the surrounding camps had been drinking and gambling all day. I went to look at my dogs before lying down for the night. On going to the barn I passed an ice house. Several cakes of ice were out in front of it. It was between 10 and 11 o'clock, and about 20 degrees below zero. Lying among the cakes of ice was the form of a man. Of course I thought he was frozen to death. I rushed back to the saloon for help. The first man I met was the one I least expected,—that old Joe the Frenchman. He had his lantern over his arm starting for camp, after a day of debauchery. I asked him to come with me, which he did; we pulled our man out of the ice-pile and took him into the saloon. I laid him on my fur coat on the sawdust floor. He was still alive, and after some rubbing came to his senses. I told the saloon keeper to take care of him, and not to hurry him out to the woods, he had had a close call and that I would stand all expenses. The saloon was filled with men; many of them were already laid out, some on the floor, others in the snake room (delirium tremens!) In one corner of the room the roulette wheel was being played, over further the poker table, and near by the faro table. The counter was lined with men; in fact, the place was a living hell. Old Joe had seated himself on a corner of the bar. There he sat, looking at the old man while I was working over him, but not saying a word.

A few days later I was again in the camp where I dreaded to go. You can imagine my surprise to find old Joe one of my best

(Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLAODYS M. SPICK, General Secretary and Treasurer</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. Duball Ave., South Bend, Ind.</p>	<p>2301 13th St., N. E., Canton, Ohio</p>

Christian Endeavor at Fort Wayne, Indiana

Dear Crusaders with Christ:

No doubt you will be interested to hear of and to know a little about our new Christian Endeavor Society that has recently been organized. It was organized on December 12, 1930, with a membership of 17. We are happy to tell you that our society has grown a little and that we now have a membership of twenty-two active members and six honorary members. To Christ be the glory

We have a very wide-awake crowd of young people here, and they hope to cooperate with our own Brethren organization as well as with the International work.

On the first Thursday night of each month we are planning to go to the Rescue Mission in a group and render our service there. Rev. Adams will preach for them, and the Christian Endeavorers will take care of the

rest of the program, including the supplying of special musical numbers.

We also hope to help the work at Krypton, Kentucky, with our prayers and pledge.

Will you, Endeavorers, pray that we may be faithful in all things, and that our society may grow spiritually? Surely with Christ we can not fail, for with him all things are possible. If opportunities do not present themselves, may we seek them out and be ready to do all that we find to do. For "love never asks how much must I do, but how much can I do?"

May each Endeavorer do all and give all that others may come to know Christ is our prayer.

Yours in "His" service,
MRS. S. ADAMS,
Corresponding Secretary,
Fort Wayne, Indiana.

Fifty Years of Christian Endeavor

High Points in the Society's Progress

(Editorial Note—Please note that our series of historical sketches this week continues from the installment published two weeks ago, which installment was published out of its order. We are sorry for this error, and hope you have gotten the years in their proper order in your scrap book.)

1924

In the death of Colonel Edward H. Haskell, of Boston, Christian Endeavor lost a valuable friend. A bequest of \$5,000 for the work of the World's Union perpetuates his memory.

The field-secretaries of Christian Endeavor justified the use of the term "international" by holding their annual meeting in Toronto, Canada, with great success.

Christian Endeavor Week was featured by a widespread use of broadcasting the anniversary message over many radio stations.

The Pennsylvania Christian Endeavor convention in Pittsburgh, provided the largest registration ever attained in a State meeting, 12,254 (Junior, 1,086; Intermediate, 1,076; Senior, 10,092).

Clarence C. Hamilton succeeded Alvin J. Shartle as publication manager of the United Society of Christian Endeavor. Mr. Shartle, in addition to his duties as treasurer, assumed the title and work of field secretary.

1925

The China Christian Endeavor Union celebrated the fortieth anniversary of the introduction of Christian Endeavor into China by many meetings and great activities.

As a forward step the Baltic States Christian Endeavor Union was formed, composed

of Estonia, Latvia, Lithuania, Finland, and Poland.

The thirtieth International Convention at Portland, Oregon, in July marked the retirement from active service of Dr. Francis E. Clark as president of the United Society, and the accession of Dr. Daniel A. Poling as the new president. The unique scene at the convention when the older man laid his mantle on the younger, with the most happy expressions of approval on the part of each and from all the witnesses, was an event never to be forgotten. Dr. Clark retained his duties as president of the World's Christian Endeavor Union, and became president emeritus of the United Society of Christian Endeavor.

One practical outgrowth of the Portland Convention was the Francis E. Clark Recognition Fund, establishing a principal sum of \$100,000 to provide an income for Dr. and Mrs. Clark while they live, and later to remain as an endowment for Christian Endeavor.

The beginning of one of Christian Endeavor's greatest ministries was noted in the establishment of the Young People's Radio Conference in the Marble Collegiate church, New York, N. Y., Dr. Daniel A. Poling being the broadcaster. One of its features was a question period for helping to solve youth's problems. The opening session was on December 6.

Twenty-nine field secretaries, young people's denominational leaders, and officers of the United Society of Christian Endeavor mingled for five days in conference and fellowship in the Boston headquarters early in December. A feature was a trip to Portland, Maine, and Williston church, the birthplace of Christian Endeavor.

(To be continued)

tism now. We are now busy getting everything in readiness for our evangelistic meetings which we expect to hold March 2 to April 5. The church has called Mr. and Mrs. H. E. Richer to have charge of the music again this year, with the pastor leading the preaching. We are planning, and praying, and expecting a good meeting because we are simply depending upon the Lord for results. We are asking the entire brotherhood to remember us at the Throne of Grace.

This church had the privilege of having one of their much beloved former pastors preach for them on January 11th. I referred to Dr. Beachler. A full house greeted him both morning and evening. Rev. E. Fast Byers filled the pulpit the other two days the pastor was away.

S. M. WHETSTONE

FORT SCOTT, KANSAS

The work here is making some advancement and it seems time to report to the brotherhood through our excellent church paper. Our work is growing despite the hard times, which the old-timers say are the hardest they ever witnessed in this community.

Unemployment is greater than I ever knew here and money is scarce and hard to get, by honest means, and that is the only way our people want it.

Since my last report I have received eight into the church by baptism and twelve awaiting baptism and several others much interested. Attendance has increased at all services and especially at the Sunday evening service. We have organized a Young People's Society of Christian Endeavor and it is going forward very nicely.

One of our new members, Miss Nina Mer, is president and there are about five members and they are taking hold of the work very earnestly. The church school, under the leadership of Thurman Orr, is also increasing and new classes have been started. The W. M. S. is holding its regular meetings and taking the Mission course also. We are looking forward to the coming of Brother R. Paul Miller, field secretary of the Missionary Board of the Brethren church, for a campaign beginning March 18th and to extend to Easter. We are having cottage prayer meetings, making special announcements and preaching special sermons, looking to our campaign.

We earnestly ask the prayers of the brotherhood in behalf of our special evangelists.

L. G. WOOD

WARSAW, INDIANA

The revival meeting of the Warsaw Lutheran church held in January began with a homecoming or reception day in honor of Dr. Yoder. This was one of the most inspiring days that the Warsaw church has experienced in recent years. Dr. Yoder, former pastor, drew large crowds for the three services of the day and, at noon, a dinner was served at the church where his old friends might have a chance to spend a social hour with him.

The wonderful spirit of this day, rather than diminishing grew in strength during the two weeks of evangelistic service. Led by the pastor, Rev. E. M. Riddle, with choir director, Mr. Albert Hartman in charge of the music. This was the time during the four years with the Warsaw church that the pastor had served as evangelist at the request of his church. The audiences were larger than the



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



THE DAYTON MEETING

One of the real joys of my ministry was the privilege of helping Brother R. D. Barnard and his splendid lot of Brethren in a two weeks' meeting at Dayton. Brother Barnard hails from my home church at Flora, and of course we were right together from the very first service. Some years ago, while the writer was the superintendent of the Flora Sunday school, Russell, as we all called him, was secretary. We worked together in the finest spirit then, and were happy to discover that the years has not made much change on either of us. Our aims, ideals and methods, are just about identical yet. In fact we were often asked what relation we were, and some went so far as to say we looked like brothers. (We have both agreed to accept the compliment). Well, to say the least, we had a very fine time together in our Lord's service.

The Dayton church is a wonderful group of Brethren, and they supported the meeting in a very fine way. During the entire two weeks there was not a single 'off' night. The attendance and interest grew from the very first service; as we had the largest crowd on the closing night and had seven

confessions on the closing day. Delegations from New Lebanon, West Alexandria, Clayton and Pleasant Hill came a number of times. There is a mighty fine spirit of co-operation among the churches in the Miami Valley, and there will likely be some new churches spring from it. The church is certainly backing their pastor to the limit. Everybody speaks of him in the very highest terms. Both Brother and Sister Barnard are untiring workers in that large field, and the results are beginning to tell. It could not be otherwise, for with a hard working pastor and a congregation backing him as Dayton is doing, something is sure to happen.

Mrs. Whetstone and the writer enjoyed the hospitality and fellowship of the Barnards, as we had our home with them during the two weeks. May the good Lord of us all abundantly bless both people and pastor.

Waterloo, Iowa

Everything continues to move forward in the Waterloo church, and we find every department of the work steadily growing. Since our last report we have received five into the church and three are awaiting bap-

known for years. One cannot measure the great blessing that came to the church from the surrounding community and five members were added to the church. In addition to the evening services several "afternoon" services were held in the form of shut-ins and this splendid work is continued.

A special feature of the meeting which was greatly enjoyed by all was a song written by the men's chorus of the Naperville Brethren church under the direction of Mr. B. F. Owen. Brother Owen is to be commended upon having such a fine oration within his church and we would be most glad to have them come again. Mr. and Mrs. Don Cochran of Winona also contributed much to one evening's service through their inspiring, spiritual singing. The church deeply appreciated the service the pastor rendered and prays that God will continue to bless him in his ministry.
JOYCE KANAUR-SAYLOR.

ROANOKE, VIRGINIA

There are those who are wondering why there has been no news from Roanoke or why it is delayed. No excuses will be offered. Several reasons could be given, but our hope is that the following may be comforting and to the glory of the Lord.

History

The first Brethren church of Roanoke was organized a good many years ago. Then it has had a rather checkered history. The road has not always been smooth. There have been "ups-and-downs." They have owned several houses of which they have never owned one built especially for their own use. They have buildings left by others who moved to larger and better quarters.

Why Move?

The move was from the northwest to the east section of the city. Just why? Several reasons may be cited. One being the fact the old building has seen its day and is far out of date and in such condition as to be almost unsafe and certainly uncomfortable. During the winter months it could be made comfortable for the services. Another reason which can only be fully appreciated by those who are familiar with conditions here is the fact that the colored population of the city was moving toward the north in two directions—from the north to the east. This meant move or homicide or strangulation, according to the

New Location

Much can be added to what Brother Kimmell has written on this item. It might be said that a section was sought where a new building was needed and one with a promise. The closest church to the chosen location is nearly a mile away. Real estate is free to say it is the most ideal location in the city for a church.

Church Building

The new building faces the east, standing on the northwest corner of two streets. The exterior is dark red brick with light mortar. The windows are art glass of modest design. The interior wood finish is red gum in natural color. The main entrance is in the southeast corner and the baptistry is in the northwest corner. The baptistry and organ room are back of the pulpit, the baptistry being just high enough to be seen from all parts of the auditorium and with plate glass front to allow a view of the service. Just off the pulpit

is a general purpose room and the pastor's study. A system of folding doors makes this room available for dressing rooms, class rooms, committee room, prayer meeting room, choir room, etc. It is equipped with a separate heating plant. In the basement is a large assembly room, five class rooms, kitchen, and rest room. There is a balcony on the east side of the auditorium. Off one end of the balcony is a rest room and off the other three class rooms and access to the organ room. The building is heated with steam and furnished with plain but beautiful light fixtures and an electric clock donated by the company furnishing the light fixtures. It is a tremendous improvement over the old place of worship.

Parsonage

The parsonage stands just west of the church on the same lot with space between



REV. H. E. EPPLEY,
Pastor First Brethren Church
Roanoke, Virginia

the two buildings sufficient for enlarging the church in the future and with a drive on the west side of the house. It is English type, seven rooms with wash room on first floor and complete bath on the second and made comfortable by a hot water heating system. It is very attractive, convenient and comfortable.

Dedication

The church was dedicated November 30, 1930. Brother A. V. Kimmell of Philadelphia was in charge. The morning service was of devotional character with an appeal for funds. No high pressure methods were used and the results were gratifying indeed. In the afternoon the house was set apart for worship in a beautiful dedicatory service. Mrs. Ruth Rhodeheaver Thomas was present and sang. Between the morning and afternoon services free dinner was served to all who remained.

Revival

The service in the evening marked the beginning of a three-weeks' campaign. The attendance throughout was good. The messages of Brother Kimmell were powerful in their appeal and were delivered in a masterful manner. His Bible studies were very instructive and his stay among us will not soon be forgotten while the good accomplished can only be fully known by the Lord above. The results as we are able to count are six baptized and received into the church, 1 awaiting baptism, 2 by relation,

1 re-consecration, and 1 uniting with another church. This does not count the great number of reconsecrations at the morning service of the second Sunday. Since the meeting closed one has made confession and a husband and wife have come to us by relation. No one can say how much the meeting did to establish the church in the new community but we feel much was accomplished. In every way the meeting was a success.

Kimmell

A personal word about the evangelist. It was our first time to work together in a meeting. Brother Kimmell knows how to make himself at home where he is being entertained. He does not shun to do his whole duty as he knows it, he is a thorough Bible student, a powerful preacher of the word, and a man who believes in living what he preaches. Come again, Brother Kimmell.

Appreciation

The First church of Philadelphia should not be forgotten and deserves mention. It meant much for them to sacrifice their new pastor for this dedication and meeting. In this feeble manner we desire to express our appreciation of their goodness and generosity. Only the record books of heaven will reveal the eternal glory which they have gained by helping Roanoke in an hour of need. Thank you, Philadelphia.

Request

Will those who are interested in seeing a strong Brethren church in the city of Roanoke pray that it members may keep humble, expect large things of the Lord, work with all their strength, and stand firm for the whole gospel truth.

H. E. EPPLEY, Pastor,
105 Otterview Ave., S. W.

REVIVAL AT ROANOKE, VIRGINIA

For the first time it was the privilege of the writer to hold a meeting in Virginia. Former invitations could not be accepted but the invitation of Brother Eppley to help in the dedication of the new church at Roanoke and to hold a meeting following gave the church at Philadelphia an opportunity to help one of the smaller churches, so they readily gave their consent for the pastor to be absent the four Sundays. Brother Eppley met us at the station on Saturday and took us right into his home, the new parsonage, and with the help of Mrs. Eppley by Sunday morning we were so much at home that we could forget that we were among strangers and were able to take up the first service with the thought of presenting Jesus Christ as Lord and showing men the need of salvation. This is one church that was dedicated on the day announced several months before, but there were several last minute things that had to be done so every one was busy until the hour of Sunday school Sunday morning.

The First Brethren church of Roanoke is in a very fine section of a beautiful city. For beauty of location and visibility from all directions a better place would be hard to find. It is a church located on a hill and it cannot be hid. The building overlooks the streets which it faces and a small city park which drops abruptly to the river below and it can be seen for many squares from the opposite bank of the river which is the older part of the city. Back of the church and on two sides there are splendid houses occupied by a good class of people and there are still many vacant lots which will soon be used, for this is a new and growing part

of the city. In brief, we will say that the church made no mistake in changing its location. In fact it appears to have been the salvation of the congregation itself

The members who were faithful to the old church quickly tell you that this new church is all in answer to prayer and they have not fully realized how it is possible for a small congregation with limited means, during times that in that section are more than hard, to put up a building like the Lord has given them. Real sacrifice had been made and is still being made by many of the members. Several Brethren who saw no future for the church in the old location are now attending services and have identified themselves with the work while others are expecting to do so later. The people of the community received the new church gladly. They came out to the meetings. They are sending their children to the Sunday school. They gave in the offerings. They have promised to bring others to the services. With the exception of two or three stormy nights the attendance was good all through the revival and the interest seemed to grow deeper at every service.

We will leave the description of the buildings to the pastor. He deserves the honor of telling about them. For few pastors and their wives would make the sacrifice which is being made by Brother and Sister Eppley in making it possible to put this church where it is having a real chance for once in its existence. The church and the parsonage make a splendid appearance, are well built and adequate for the needs both present and future.

The people gave us a royal welcome and the fellowship grew every day we were there. They are a fine group to show appreciation and in one way and another let you know how much good the meetings were doing them individually and every confession was made in such an open straightforward manner that one could tell it was the work of the Spirit and not the efforts of men. We also had a wonderful time of fellowship with Brother Eppley. He is a good fellow to work with. Having had a wide experience with evangelists and as an evangelistic song leader he knows how things ought to be done. He led the singing for the meeting and arranged for a number of very fine special numbers every week. It was a reay joy to be in their home for Brother and Sister Eppley certainly know how to take care of a visiting preacher. Mrs. Brumbaugh, a faithful member of the church, also had a part in keeping the evangelist well fed and some think, judging by size of course, that is quite a task.

The Brethren of Roanoke and their friends love the Word. We just gave them all we could crowd in, two services a day and often three meetings a day counting shop meetings and the Sunday afternoon meetings. One of the most encouraging signs was to see the Men's Bible class taught by the pastor more than double its numbers in three weeks. With a group of men like that no telling how far the church can go. In fact, many times there were as many or more men in the audience than women and when the pastor gets those men to working you will hear good reports from that church. There are other things we would like to say but this letter is getting too long. May the blessing from above rest abundantly upon this church and her pastor, is my desire.

A. V. KIMMELL,

2259 N. 10th St., Philadelphia, Pa.

NEWS OF THE COLLEGE

Dr. Bell and the writer were in Dayton over Sunday in the interests of the College. The work there under the able leadership of Brother Barnard is making good progress.

Dr. Muzumdar, (Ph.D., University of Wisconsin) a native of India, was here recently and spoke very ably upon the conditions in that far off land. He accompanied Gandhi on his trip to the sea and was, therefore, in position to give first hand information upon what is generally called the non-violent rebellion.

I want to recognize in this remote way the appreciation we feel here at the College for the information-giving letters from Mr. and Mrs. Tabor in France.

Mr. George Ronk, president of the Board of Trustees, has definitely authorized a call for the Board meeting, Tuesday, April 14th.

Recently Mt. Union College defeated Ashland by a small score. Last week Ashland defeated Marietta College 32 to 36. It may be of interest to know that according to the Cleveland Plain Dealer, we have the high scorer in Ohio college basketball, Mr. Reuben Wike, from Pennsylvania.

With the very generous gift of the national organization of the Sisterhood of Martha and Mary, we were enabled to lay hard wood floor in the reception room and part of the front hall in the Girls' Dormitory.

Many improvements and changes are being made here that, while important, would be of small interest to the readers of this paper. An enrollment of 312 for the College work and more than 60 on Saturday and preparations for more than 300 this coming summer, make big demands upon our equipment and resources. Only careful administration and efficient organization make possible the high grade of work which we do. A school like this has many, many interests other than those of the class room.

In closing, I hope that those churches which have been asked to take our glee clubs may find it possible to respond as generously this year as they have in the past. Next year we may have different plans for this part of our work. It is getting rather burdensome to keep two clubs going.

EDWIN E. JACOBS.

TRAVEL FLASHES

I have just returned from one of the most interesting and helpful journeys of a great number. It was so full of the unexpected and the amazing that one can not refrain from giving it to as many as will read. It was the regular time for a vacation from my editorial duties—well, as much as one can get a vacation from such duties. I presume an exacting and responsible task is never entirely "vacated" from an editor's mind. Now I am back at the desk and trying to tell about it.

Elkhart, Indiana

February one year ago, I returned for the second offensive against the devil and his hosts in this city. Just ten years before, I had been with these good Christian workers and the amazing that one can not refrain to rate of Bryan Stoffer. The Lord helped us mightily each time. Last year, which was still fresh in memory, in two short weeks more than 65 made the good confession and that victory was characterized by the many married couples that came together. It was hardly to be expected according to the customary ways of thinking, that such a meeting could happen the year

following. Indeed, I found no one who expected it. The pastor, Brother W. I. Duk said last Sunday morning, that their prayer list numbered just fourteen when the meeting began. With this feeling in mind went with a few sermons, in the line of fundamentals, discussing for the first time the topics, "Knowing God"; "Immortality"; "Inspiration of the Bible"; "Deity Christ"; "The Devil," with the idea "confirming the saints" who had come from many different social and religious backgrounds, one year ago. But the Lord seemed to have a lesson for us and to the last vice, he was doing more than we could "or think," eighteen confessions being received the last day among whom were several married couples. I felt all the time that the Lord was working as has been written, "and none can hinder," and I still believe. The crowds were larger, interest better, the task easier than a year before. This and other things lead to a conviction which I wish to voice.

"Now is the Time"

I believe that every Brethren and church ought to take advantage of the sobering influences of the times through which we are passing and put on a revival of the largest possible proportions just now! I believe that preachers and especially evangelists, ought to do what I did in this meeting, take a loss financially, compared with the years, for the sake of the responsive believing that seems in the hearts of men, if not staggered, then at least sobered by the strangeness of the events that produce the best thinkers and prophets.

Get Going

For once, I wish I were a bishop or other high authority with the power to speak loud about the present concerning the opportunity for Brethren peoples to take an advance in evangelism the remainder of this year.

Watch Indiana"

One of the prominent pastors of Indiana told me that Indiana would show us decided advance in the membership in 1931 this year because harvests were being reaped which were unusually large, and Indiana is rated in its population as the most liberal state of the union. This ought to argue the same encouragement from all the states. I trust it will be so.

We Did

A feature of this meeting was the work done by the converts of a year ago. I pointed out to them in the first meeting that this was their opportunity, since the older members had been bringing their friends for many meetings and this was to be the keynote of our success. It is an almost heavenly sight on the last day of this meeting, to see people who have come out of the Roman Catholic and other churches just one year ago, lead their friends to the altar this year. The choir numbering from thirty to forty, were failed us and the group singing led by the pastor was an inspiration.

Watch Elkhart

Here the brotherhood may see arising out of the future strongest churches. Pastors Miller, Garber, Wolford, Stoffe, Kinmel and others whom I do not know may share the joy of the harvests of the ripening years. Duker is the "Duker" now. From behind the scenes, he is one of the busiest working forces to liquidate their debt and at the same time to ward in great conquests for the

ard. This is his first year of full-time and that may be one of the reasons for the success of this work. The sacrifice and the devotion to their cause by and his faithful wife whose labors beyond the average in many ways, are "openly rewarded."

home was with them and we had a time together, though it kept a sober preacher busy guessing the meaning of his jokes, puns and stories. With the "praise the name of Jehovah your people that hath dealt wondrously with me and my people shall never be put to shame." Joel 2:26.

Chicago

of these days, I spent in Chicago as the Editor's Section of the I. R. E. A., working with them the problems of the editing of Sunday school literature. Mournful experiences were the addresses on Peace by Sherwood Eddy and Sidney Bame. These were valuable and precious to me. CHARLES A. BAME.

ELKHART, INDIANA

have just closed our two weeks' reunion and the Spirit has been stirring the hearts of men and women through the messages of Brother Bame. Scarcely one year has intervened since he led us in an intensive which not only awakened our people but the people of the city. Following that campaign with another one, this time equal, if not greater strength is a definite occurrence.

God does give a harvest of souls when men and women work as well as pray. Sixteen were led to the altar in confession and dedication. On Decision Day twenty responded to the call. The intensive drive strengthening of God's work here, with the preaching of the Truth which is characteristic of Brethren, did much toward the strengthening of our forces.

Our service was largely attended by our people and those of other churches of the area. The surrounding churches aided in their presence. They added to the spirit which at all times prevails in the Brethren churches of Northern Indiana.

The general work of the church is moving in a most splendid way.

It is true our people are being tested, but they are not faltering in their work but meeting every emergency in the best way.

Our Christian people are being tested in difficult times, everywhere—we are weighed in the balances. Will we be found wanting, or will God be able to accomplish his work through his people?

MRS. EDNA NICHOLAS.

OTHERS THINK, SAY AND DO

For 1931. Too many of our people's groups are satisfied if they are going—if they are busy—if they are getting good time. They call this progress may be no more progress than the movement of a merry-go-round. One has said, in order that there be progress it is necessary to catch a glimpse of the far-distant future.

Get some clear idea of how to get there.

Know exactly where you are going to get to for the next ten steps.

The officers of young people's groups should map out the chief goals to be sought for 1931. (Membership—attendance—kinds of discussion—types of worship programs—financial objectives—participation in the whole program of the church.) The membership should then be organized, by committees and groups, so that each of these goals will be achieved. And "the next ten steps"—the work of the next three months—should be clearly outlined and put under way.—Young People's Bulletin, Congregational and Christian Churches.

"If your tongue is Christ-controlled, it will never rattle about the weaknesses of your brother or sister, no matter how weak or seemingly inconsistent they may be. All it will do is to quietly pray for them."

Sunday School Notes

(Continued from page 11)

listeners. What could it mean? As soon as the service was over he said: "Pilot, I want to see you. How is our man we pulled out of the ice pile?" "Oh," I said, "he has gone back to work." "Well, Pilot, you settled me that night." In my astonishment, I said, "Why, Joe, what do you mean?" He said, "I mean this: Last night coming home through the forest, I said to myself, 'If that is what missionaries are doing, pulling old drunken lumberjacks out of ice piles, paying their bills and saving their lives, it is time that the lumberjacks were helping the missionary, and I am going to help.'"

And while they took each other by the hand over a hundred men clapped their hands, for they knew we were friends. That night as I walked up to the office, I looked up into the starry heavens and thanked God that he had shown me a new way of conquering men.

ANNOUNCEMENTS

MY NEXT MEETING

My next meeting (a Bible Conference) is scheduled for the Central Presbyterian church of Columbus, Ohio, beginning Sunday evening, March 1 and ending Sunday evening, March 8. I would be glad to meet any of our Brethren in Columbus.

R. I. HUMBERD,
Lake Odessa, Michigan.

TITHING IN HARD TIMES

The Layman Company has twelve new bulletins on its list, including one written especially for the present day, "Tithing in Hard Times." This is the best of all times to spread the truth about tithing. Minds and hearts are open.

Send post card for pamphlet, "Teaching the Church to Tithe," containing full directions for a ten-weeks program of silent, church-wide education at trifling expense. Non-profit, non-sectarian, non-legalistic, but simple, clear and workable. Address The Layman Company, 730 Rush St., Chicago.

Please mention the Brethren Evangelist, also give your denomination.

Business Manager's Corner

The Evangelist Subscription Campaign
Early in the winter the Publishing House

Staff together with a few of the pastors launched a drive for new subscribers for The Brethren Evangelist. This campaign was brought to a close February first.

Appeals were sent to all the pastors in the church as well as to each individual subscriber, asking for their cooperation in this drive for new subscriptions. Some of these cooperated quite nobly, while a few seemed to have more important (?) matters to attend to and no recognizable aid was received.

We knew the financial condition of the country would be used by many for an excuse to hold back on the movement, but we felt there would be a few who would have a forward look and who would be able to see beyond the present distress, and from them we hoped to receive some encouragement. And we were not entirely disappointed. While the results of the campaign were not startling in any way, yet it did add approximately eight per cent to our mailing list with the new subscriptions received.

The Honor Roll

Since its inception thirteen years ago the Honor Roll of churches has usually been printed only on the occasion of new churches being added to it. Sometimes this has caused it to be many months apart when no new church was added to it. Such has been the case since the report was last published, but we are glad to have occasion to publish it once more this week.

The church that makes this possible and that is to be specially honored this week is the Second Brethren church of Long Beach, California, with Brother Lienhard honored as their pastor. Other churches renewing their Honor Roll list of subscriptions since our last report are—Ashland, Ohio, 13th year; Allentown, Pa., 12th year; Berne, Indiana, 12th year; Corinth, Indiana, 5th year; Dallas Center, Iowa, fourth year; Fremont, Ohio, second year; Gretna, Ohio, thirteenth year; Lanark, Illinois, second year; Long Beach, California, thirteenth year; Los Angeles, California, (2nd church) third year; Louisville, Ohio, third year; Mexico, Indiana, twelfth year; Oakville, Indiana, twelfth year; Philadelphia, (1st church), Pennsylvania, eleventh year; Pleasant Grove, Iowa, seventh year; Raystown, Pennsylvania, sixth year; Sunnyside, Washington, fifth year; Harrah, Washington, fourth year; Tiosa, Indiana, eleventh year; Waterloo, Iowa, thirteenth year, and Washington, D. C., sixth year.

There is a formidable array of twelve and thirteen year churches in this group which might furnish wholesome food for thought for a goodly number of other churches and pastors, for it means something to these outstanding churches or they would not have this enviable record.

One church that is deserving of special mention is the church in Washington, D. C. We wish some one in this congregation would write for the Evangelist and explain just how they handle their finances. In their dealings with the Publishing House this congregation, including both church and Sunday school has the best financial record of any congregation in the entire brotherhood. Their check accompanies their renewal for their very large Honor Roll list of Evangelist subscriptions to The Evangelist, and they also pay in advance for a large Sunday school order for an entire year. How do you do it brethren? Please pass the system along.

The Evangelist Honor Roll

Allentown, Pa. (12th yr.) S. E. Christiansen
 Ashland, Ohio (13th yr.) ... Dyoll Belote
 Beaver City, Neb. (11th yr.) Raymond Blood
 Berne, Ind. (12th yr.) John Parr
 Buckeye City, O. (10th yr.) .. Floyd Shirey
 Cedar Rapids, Ia. (2nd yr.) (Vacant)
 Corinth, Ind. (5th yr.) M. B. Spacht
 Dallas Center, Ia. (4th yr.) ... A. R. Staley
 Dayton, O. (1st yr.) R. D. Barnard
 Ellet, O. (3rd yr.) Floyd Sibert
 Elkhart, Ind. (10th yr.) I. A. Duker
 Fairhaven, O. (12th yr.) ... Floyd Shirey
 Fremont, O. (2nd yr.) W. S. Crick
 Gratis, O. (6t hydr.) W. H. Beachler
 Gratis, O. (6th yr.) W. H. Beachler
 Hagerstown, Md. (10th yr.) F. G. Coleman
 Howe, Ind. (8th yr.) C. D. Whitmer
 Johnstown, Pa., 3rd Ch. (7th yr.) Gingrich
 Lanark, Ill. (2nd yr.) C. C. Grisso
 Lathrop, Cal. (7th yr.) (Vacant)
 Long Beach, (2nd Ch.) (1st yr.) J. Leinhard
 La Verne, Cal. (1st yr.) A. L. Lynn
 Linwood, Md. (1st yr.) J. L. Bowman
 Long Beach, Cal. (13th yr.) L. S. Bauman
 Los Angeles, Cal. (3rd yr.) A. D. Cashman
 Louisville, O. (3rd yr.) A. E. Whitted
 Mexico, Ind. (12th yr.) M. B. Spacht
 Morrill, Kans., (11th yr.) ... L. A. Myers
 Mt. Pleasant, Pa. (4th yr.) W. A. Crofford
 Nappanee, Ind. (12th yr.) ... B. F. Owen
 New Enterprise, Pa. (2nd yr.)... (Vacant)
 N. Liberty, Ind. (10th yr.) .. A. T. Wirick
 Oakville, Ind. (12th yr.) S. C. Henderson
 Peru, Ind. (9th yr.) F. C. Vanator
 Phila., Pa., 1st ch. (11th yr) A. V. Kimmell
 Pleasant Grove, Ia. (7th yr.) .. (Vacant)
 Raystown, Pa. (6th yr.) (Vacant)
 Rittman, O. (3rd yr.) Everett Neiswonger
 Roann, Ind. (10th yr.) G. L. Maus
 Smithville, O. (10th yr.) .. G. E. McDonald
 Spokane, Wash. (1st yr.) E. S. Flora
 Sterling, O. (10th yr.) ... G. E. McDonald
 Summit Mills, Pa. (4th yr.) ... W. E. Ronk
 Sunnyside, Wash. (5th yr.) ... Harold Fry
 Harrah, Wash. (4th yr.) F. V. Kinzie
 Tiosa, Ind. (11th yr.) J. W. Clark
 Waterloo, Ia., (13th yr.) S. M. Whetstone
 Waynesboro, Pa. (7th yr.) W. C. Benschoff
 Washington, D. C. (6th yr.)..Homer Kent
 Yellow Creek, Pa. (5th yr.) (Vacant)

Conference Minutes

The pastors have done very well this year in making remittance for the copies of Conference Minutes mailed out to them, but there are still some who have not done so. We would appreciate it very much, if they would all attend to this promptly. It is an obligation to the General Conference and not to us as we are acting as agents only for the Conference.

Other Accounts

Last week we mailed statements to our churches and Sunday schools that have accounts with us, and we trust they will respond to these statements as promptly as possible. In checking over our business for the past six months we find that in spite of the general slowness of business we have done more commercial and job printing during this period than we did in the corresponding period of last year, BUT we find it a great deal harder to meet our bills than it was last year. There must be a reason, and some of our Sunday schools and churches might be able to remedy that a little by meeting their bills promptly.

We also mailed out Sunday school order blanks last week, and a prompt filling out of these blanks and their return with checks accompanying would be of great help to us. We must pay for a car load of paper very shortly now and every little helps.

Publication Day Offering

We almost forgot to say anything about the Publication Day Offering, but these offerings are still coming in slowly and we will report later.

We are afraid the report will not be so very flattering, but some churches have done well, and others that have not yet been heard from may do equally well or better so we will just wait a few weeks more to

give every one an opportunity to send their offering in.

R. R. TEETER, Business Manager
 P. S. Don't fail to read the advertisement of Bible Pictures and their Stories in another column. This little book appeals to us as being one of the finest books of the kind we have seen, either to read to children or for younger children to read themselves. Be sure to order one.

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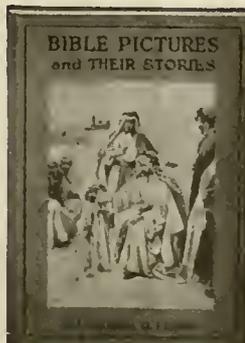
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THE BRETHREN EVANGELIST

Heart Throbs of Our Church Leaders

L—A CALL TO FERVOR

By Dr. C. F. Yoder



In the growing gloom of apostasy, when the love of many is growing cold and evil men and seducers are waxing worse and worse, it is no time to be asleep.

With the prophecies of the Bible indicating the social, political and religious conditions at the end of the age, and the papers confirming daily the existence of precisely these conditions, it is no time to be indifferent.

With Satan diverting the attention of the people to the minor issues of vice and crime and away from his major work of polluting the fountains of faith, it is no time to ignore either his being or his devices.

Let us be not deceived. The antichrist will be a gentleman and a scholar, an angel of light and a wonderful ruler, but he will usurp the place of Jesus Christ. Allegiance to him may come through following with respected but unconverted friends. It is no time to be unequally yoked together with unbelievers. It is time to evangelize them.

If we are not witnesses we are nothing. If Christ means anything he means everything. If we can trust him at all we can trust him for

all. And we can trust him. Individually he is our Savior and keeper. Socially he is perfecting his church. Politically he is preparing his people Israel for their restoration, and the nations of the world for his righteous rule.

The progress of science and education, of commerce and industry, is making of the world one neighborhood. It remains for Christ to make it one brotherhood.—Only he can do it. Nothing in science or philosophy, nothing in education or govern-

ment can regenerate the human heart, but Christ can and does do it. He is the hope, and the only hope, of the world.

Therefore, brethren, with such a Christ and such a Gospel, let us go forward with enthusiasm. Let the Brethren Church be made known as a church in which believers may obey all the commandments and enjoy all the promises of the Gospel. With fervor and devotion born of faith and love without limit let us do our part to give the whole Gospel to the whole world.

“Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, in Jerusalem and all Judea and Samaria, and unto the uttermost parts of the earth.”

Signs of the Times

by
Alva J. McClain

IS Bodily Healing in the Atonement?

This question is constantly coming up in churches throughout the country, and in response to several correspondents I shall deal with it briefly.

The particular theory which has provoked these inquiries is held by various individuals and certain religious bodies of which Mrs. Macpherson and her "Four Square Gospel" may be taken as examples. The healing theory is as follows: When Christ died on the Cross he made atonement for our diseases as well as our sins. Therefore, they argue, no true Christian need be sick or diseased. If a Christian suffers from physical disease, he either has not "appropriated" fully the work of the Cross, or else he is guilty of personal sin for which the sickness is a divine punishment. In either case the responsibility always rests upon the person. It is always the will of God that we should be healed if we meet his conditions of repentance from the sin and appropriation of Christ's work on the Cross.

The Biblical passages upon which this theory of healing is erected are in Isaiah and Matthew. "Surely he hath borne our griefs and carried our sorrows" (Isa. 53:4). The second passage is simply a quotation of the first. "When even was come they brought unto him many that were possessed of devils, and he cast out the spirits with his Word, and healed all that were sick: that it might be fulfilled which spoken by Esaiiah the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matt. 8:16-17).

WHAT do the Passages Mean?

Two questions must be answered. First, do these "griefs," "sorrows," "infirmities" and "sicknesses" refer to ailments of the body or of the soul? While the Isaiah passages might be interpreted either way, its quotation by Matthew leaves no doubt that he applies it to physical disease. It is impossible to deny this on any impartial exegesis. The parallel passage in Mark 1:34 settles the matter, "And he healed many that were sick of divers diseases."

The second question is this: When and how did our Lord take our infirmities and bear our sicknesses? To what act of his does the prophet refer? The constant assumption of those who hold the theory described above is that Christ bore our sicknesses on the Cross. Now the curious fact is that the Death of Christ is not mentioned in either of the passages upon which the theory has been built. The fact that the Isaiah passage occurs in the great fifty-third chapter has doubtless led the superficial to assume that it refers to the Death on the Cross, but the safest guide to its interpretation is Matthew's use of it in his Gospel. Jesus healed the sick, and Matthew declares that in so doing he "fulfilled" this particular prophecy spoken by Isaiah. He "took our infirmities and bare our sicknesses," by his ministry of healing, not by his Death on the Cross. There is no mention of Atonement or Death, but only of the work of healing.

There is no mystery about all this. The

passage does not say that Christ died for men's infirmities. He took them. The same verb is used in Matthew 5:40, "If any man . . . take away thy coat." Christ took away the palsied man's infirmity by healing him. Furthermore, in the expression "bare our sicknesses" the verb is never used in the New Testament with reference to Christ's atoning Death. It is used in Galatians 6:2, "Bear ye one another's burdens," where it obviously means sympathetic helpfulness and describes exactly what our Lord did when he was on earth healing the sicknesses of men.

AN Absurd Doctrine

The verbs "took" and "bare" in the passage under discussion do not refer to an act of substitutionary suffering and death such as we have in the Atonement. Those who teach that they do have such a reference probably do not clearly see where this doctrine leads. It would involve the absurd and monstrous notion that Christ suffered disease in our stead, a notion that every spiritual believer must shrink from with abhorrence.

The entire error arises out of a confusion of two things, namely, sin and disease. Sickness is not sin; it is the result of sin. We punish men for sinning, but not for getting sick. A man may become diseased by breaking the law; he is punished for breaking the law but sent to the hospital for his disease.

Christ died for our sins, not for our diseases. He was made sin for us; he was not made disease for us. Christ did not forgive disease. He forgave sin and healed disease. Death is the divine penalty for sin, not for disease. Therefore, the Death of Christ as our Substitute was penal, not pathological. Christ died in our stead; he did not (I say it reverently) have smallpox in our stead. To look clearly and steadily at the matter is sufficient to put it forever outside the realm of both Scripture and reason.

THE Grain of Truth

In most theological errors one can find a grain of truth, and the thing under discussion is no exception. The Death of Christ on the Cross did have something to do with sickness and disease, for these are the results of sin. The entrance of sin into the human race brought a whole train of results, a veritable Pandora's box of evils; disease, poverty, insanity, weakness and inefficiency. Now at the Cross God dealt with sin, and thereby laid a sure foundation for the eventual banishment from the universe of every evil caused by sin. In this sense disease was included in the Atonement just the same as poverty was included. But the actual banishment of these things will come according to the plan of God, not of man.

Everything in its own order. At the coming of the Lord his saints will be delivered from sickness and physical death. During the Millennial Kingdom all poverty will be abolished. And at last death itself, the final enemy, shall be destroyed. The Death of Christ provided for the destruction of all that is evil. In this sense nothing lies outside the scope of the Atonement. The very heavens above were purified, and the Prince of this world was cast out. But he still dwells in heavenly places. The Cross made his doom certain, but its actual visitation is still future.

Let us not forget it. The Cross dealt with sin, and therefore indirectly with every

result of sin. But this is altogether different from the assertion that Christ died for our diseases.

DOES God heal Today?

The answer is Yes, he heals where his will to heal. The power of God is limited to either time or place, and has been. But it is not always God's will to heal. Read about the Apostle's "in the flesh" as recorded in the 12th of Second Corinthians. There is a man in suffering. God uses sickness and affliction for our good and his glory. It is a biblical doctrine to teach believers that they are not in God's favor if they are sick, sometimes takes more faith to suffer to be healed.

God does heal today. But let us not get that the "body" of the believer is yet redeemed. Its redemption was provided for at the Cross, but at present "we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans 8:23). What a day that will be when at his Coming will change these bodies of ours into the likeness of his own glorious Body; no more weakness, no more sickness, no more pain. "Come, Lord Jesus."

HEART-KEEPING

Heart-keeping is very much like house-keeping. There must be a continual sweeping out of dirt and clearing out of bottles—a daily washing of dishes, and a perpetual battle with all sorts of vermin. Heart-cleaning could be done up once or twice a year, but the Christian might discharge his duties, and have an easy time of it.

And just because the assaults of temptations are so constant and the temptations of sinful passions are so frequent, the task of keeping the inward man clean ought to be so difficult, many a Christian begins a religious life gets discouraged and makes a wretched failure.

The question with every Christian is, Shall these accursed Amalekites of temptation burn up all my spiritual possessions? Shall they overrun my soul? Shall outward and inward weakness drive me to dejection, and disgrace me before my neighbors and before the world? Or shall I drive me to Jesus Christ, who will give me the victory?—Dr. Cuyler.

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Short Talks by the Editor on Steps in the Way to Life and Fellowship

Introductory Note

The purpose of this series of short discussions is to present from a biblical standpoint the way divinely ordained by which men may gain eternal life and fellowship in his church. The aim is not to empty anything like exhaustive treatments but to be brief; it is, however, that nothing will be omitted that is necessary to the guidance of any person who might desire to know and faithfully follow God's plan of salvation and Christian fellowship. If any personal worker, Sunday school teacher or other person interested in pointing the way of life to others shall find these talks helpful in suggestion, we ask only that he shall thank God for his truth.

Salvation is Free

Salvation is free; there is nothing any man can do to earn it. Every one understand that. We earn what we get in sin, but cannot merit eternal life. Paul says, "For the wages of sin is death (it is what the sinner deserves); but the gift of God (not money, but a bountiful gift) is eternal life through Jesus Christ our Lord" (Rom. 6:23). Again in his letter to the Romans (3:24) he uses this phrase: "Being justified freely by his grace through redemption that is in Christ Jesus." And to the church at Ephesus he writes: "For by grace are ye saved through faith; and not of yourselves; it is the gift of God" (Eph. 2:8). Though salvation is free, yet the Lord Jesus lays down certain conditions for receiving it. A man cannot remain indifferent, self-centered and engrossed in sin and receive the saving grace of God. There are some things that he must do, not to earn salvation but to fulfil the conditions. The things he requires are set forth very plainly, and they are as essential as they are plain.

I. REPENTANCE

The first necessary step is to repent, that is, to change one's way of thinking, for the better, out of sincere sorrow for sins of the past. Repentance is not passive sorrow, but sorrow moves one to do something, that causes a change of one's life, or course of action. The change of mind that repentance involves is more than a mere mental process, more than a mere change of one's views; it means a withdrawal or a turning of one's heart with abhorrence from sin and evil ways unto God, whose pardon is sought. That is what John the Baptist meant when he came into the wilderness preaching, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). That is what the Lord Jesus meant when he began his ministry, using the same words as his forerunner: "Repent" (Matt. 4:17). And the self-same word was used by Peter in his Pentecostal sermon and by Paul as he preached in Corinth. Repent, repent,—change your thinking about sin, and be free of sin, unto God—that is the first step.

Repentance does not stop with sorrow or conviction. A man may be sorrow-hearted because of sin, but if he does not repent he will continue in his misery and sin. The people were brought under conviction by the powerful preaching of Peter on the day of Pentecost, but their condition was not improved thereby until they had changed their attitude toward the sin that so troubled them. Hear the record: "Now when they heard this, they were convicted in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent" (Acts 2:38). He gave some other instructions when "Repent" was the first thing necessary. They were not satisfied by merely being sorry; they must repent. Paul makes this point definite when he writes to the Corinthians thus: "Now I rejoice that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner. . . . For sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death" (2 Cor. 7:9, 10).

Worldly sorrow causes men to despair, but godly sorrow gives hope because it turns them away from sin. Repentance is not genuine that does not do that. As another has said, "True repentance consists in the heart being broken for sin and from sin" (Thornton.)

The necessity of such a change on the part of men in sin is set forth in the Word of God both by direct command and by tender exhortation. First and most important of all is the word of our Lord. Hear it: "From that time Jesus began to preach, and to say, Repent for the kingdom of heaven is at hand" (Matt. 4:17; Mark 1:5). That was the message of the twelve when Jesus sent them forth: "And they went out and preached that men should repent" (Mark 6:12). The Lord made "Repentance" a part of the church's message to all men everywhere: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). And the young church began faithfully to do that very thing: "Then said Peter unto them, Repent" (Acts 2:38). "Repent ye therefore, and be converted," etc. (Acts 3:19, 8:22; 14:15). Peter tells us that the Lord is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). And Paul says the very "goodness of God leadeth thee to repentance" Rom. 2:4. Finally, hear that tender entreaty that comes to us across the centuries from the mouth of that great prophet of God, as recorded in the Old Testament,—an entreaty that is as truly expressive of the loving solicitude of the heart of God as any that might have been spoken by New Testament preacher: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon" (Isa. 55:7). Therefore, whoever is found in sin, let him "repent and turn to God and do works meet for repentance" (Acts 26:20; 2 Cor. 7:9-11).

Narcotic Drugs Education Needed

The fifth annual Narcotic Education Week was observed February 21 to 28. Effort was made to extend the observance into every community through the nation, for it is realized that somehow the menace of unlimited drug manufacture and the need of uniform state laws regulating the traffic must be brought to the attention of the people, if conditions are to be improved. Preceding this week, there was held in New York a two-day conference of committees of the World Conference on Narcotic Education, presided over by Captain Richmond Pearson Hobson. The findings and recommendations of this conference will be presented to the Second Quinquennial World Conference on Narcotic Education to be held in Geneva, May 11 to 15 of this year. The experts have estimated the medical and scientific needs of the world to be about 350 tons in terms of crude opium, while they report the production of over 8,000 tons. The producers of this opium are determined to find a market for their product, and to accomplish that agencies are everywhere at work to encourage the formation of the drug habit.

The building up of a strong, active, sustained, universal public sentiment is the only thing that will be effective in coping with this evil. The fight against it has been too sporadic and indifferently conducted to be effective. The result of a survey of state narcotic laws shows that more than half the states have made no provision for the enforcement of their narcotic laws. Drug addicts at large, particularly those of the criminal type, are shown to be a menace to the public safety, and yet nearly half the states are without any provision for the commitment, treatment and rehabilitation of drug addicts. All the states but one requires narcotic education in the public schools. The survey also shows that in more than half the states the narcotic laws do not provide for the

revocation of licenses where the licensee is convicted of a violation of the narcotic laws. All of which shows a deplorable lameness of conviction on the part of the public regarding the ravages caused by the terrible drug habit, and lack of understanding of the prevalence of the vice and of the extensive and subtle efforts of drug dealers to create new users, especially among high school students. There is need of widespread, more intensive narcotic drug education, particularly on behalf of the young people, who are most susceptible to influence and among whom the most persistent efforts are being put forth to encourage the forming of the drug habit. In addition to the public school education, which is often neglected or carelessly done, the temperance committees of our churches and its auxiliaries, as well as social welfare agencies, ought to give attention to this evil as well as to the liquor traffic.

Spade Discovers Marks of Bible Flood

The spade of the archaeologist continues to dig deeper and deeper, and ever and anon its discoveries bear convincing witness to the truthfulness of Biblical records. A recent news item from London, the *Evangelical-Messenger* informs us, has the following to say regarding the latest significant discoveries of the spade:

A city so ancient that its ruins show watermarks left by the Biblical flood has been discovered a few miles east of Babylon by the Oxford University Field museum expedition in Mesopotamia.

On top of it is the first well preserved palace of the Sassanian dynasty of Persian kings ever found. And the discovery of the palace was largely accidental.

Prof. Stephen Langdon, the American-born director of the expedition, explained that the field director waiting to begin excavations on the main hill over the site of the ancient city, set his Arab workmen to leveling the mounds of earth nearby. They had not been at work for a week before one wall and two gateways of the royal Persian palace had been laid bare. Prof. Langdon estimates its date at about 350 A. D.

Below it, in layers representing the various stages of civilization, are the ruins of buildings which preceded the palace. Vertical shafts in the great hill where ancient rulers built temples to the mother goddess show buildings dating back to the Sumerians.

The ruins are in many layers, representing the stages of civilization at each age, and the palace is on top. Vertical shafts in the grey hill show buildings dating back to the ancient Sumerians, the first known civilized race and the water marks on the ruins show when the city was inundated by the Biblical flood.

EDITORIAL REVIEW

We scarcely need to call your attention to it, for you may already have read it by the time you start in on this page. Still we want to urge a careful reading of Prof. McClain's department this week. He deals effectively with the fallacy of atonement for physical afflictions, which has troubled some of our people.

Brother N. V. Leatherman writes that plans are being laid for the summer activities at Shipshewana Lake. The first event likely to be scheduled is the annual meeting of the Indiana ministers. Later on the summer Bible conference and the young people's training camp program will be held there simultaneously as on last summer.

We are facing the time for the lifting of the annual Foreign Mission offering. Easter Sunday, April 5th, is the date. The first message regarding this important interest is brought this week by the president of the Foreign Board, Dean J. Allen Miller. Let us pray and plan that God may accomplish his will in us regarding it.

Elder J. F. Garber of Leon, Iowa, is well known by his writings in the *Evangelist* and by his widely used tract on "Baptism." He and his good wife celebrated on February 20th their Golden Wedding, at the home, the "Ladies' Aid" of Fairview having charge of the celebration. We congratulate Brother and Sister Garber on having been so blessed of God with congenial companionship and successful home life for half a century.

Christian Endeavorers will find in their department some suggestions for making a Christian Endeavor meeting ideal, the suggestions being offered by one of our aggressive young people of the Brighton, Indiana, society. Make your society meetings interesting and you have the problem of attendance largely solved. And

when you have had some interesting and successful meetings and tell other societies about them.

Brother B. F. Owen, pastor of the church at Nappanee, Ind., tells us that the work there is advancing steadily. Every department is active, but particularly in the Sunday school is the progress noticeable. During January of this year the average attendance was 369 and during February it was 412, and they are high for still larger figures. The people are loyally supporting the pastor and the Sunday school superintendent in their leadership that will make any work go.

Brother Albert Lantz, pastor of our church at Berlin, Pennsylvania, recently held an evangelistic campaign in the City Mission at Fort Wayne, Indiana, assisted by his wife and daughter and other workers, among which were Brother and Sister Susan Adams, who have charge of the Brethren mission church in that city. Brother Lantz says our new pastor in that city is making splendid progress and is well chosen for the field. The campaign in the City Mission resulted in fifty-three conversions. Our people in that city are taking part in the conduct of meetings at that down-town mission, and are thereby gaining numerical strength and cultivating the evangelistic fervor.

Dr. W. S. Bell writes of his evangelistic campaigns at Loree and South Bend, Indiana, both of which were very successful. The former church Brother D. A. C. Teeter is the pastor and the two weeks' meeting, begun December 25th, resulted in twenty conversions. Two have been received since the meeting closed. His faithful companion is helping him accomplish, in spite of the handicap of eye trouble, a splendid piece of work at Loree. Brother Teeter's meeting at South Bend, as was reported by the pastor last week, resulted in fifty-five confessions, and he had the active cooperation of the splendid working group of this church. Brother N. V. Leatherman, the pastor, has gathered about him a very loyal group of young people and that gives bright hope for the future of the church.

From South Gate, California, comes a report of progress on all lines. The Sunday school attendance increased thirteen and a half per cent during 1930 over the preceding year and forty were added to the church roll during the calendar year. Besides, twenty have been added during the two months of this year. The first communion service for this new church was observed with an attendance of sixty-six. Plans are under way to improve the teaching service of the Sunday school by the conduct of a Teachers' Training class with the pastor, Brother Leo Polman, as instructor. The Southern California Conference was being maintained by this growing mission church at the time of the publication of the newsletter.

WHY NOT SAY SO? If you appreciate some article that appears in *The Brethren Evangelist*, why not tell some one about it? If you think enough of some paragraph in some article printed on these pages to quote it, or if you are impressed enough to want to reproduce its thought in your own words, why not just say that you read it in your church paper? If you get some information from the *Evangelist* that you think somebody else might need, why not tell them where they can get it? In other words, why not get in the habit of quoting your church paper? You quote almost automatically from the latest book you read and find it helpful. You even quote from your newspaper. If you find something worth while in *The Brethren Evangelist*, why not say so?

Dr. Charles A. Bame, editor of the Sunday School Lesson publications, says he is encouraged over the response given to his efforts to prepare acceptable Brethren lesson helps. Many contributions and helpful suggestions have come into his hands and he shares a few of them with the *Evangelist* readers with a view to inducing still others to give their support to Brethren publications. The *Brethren Teacher* is gaining nicely in circulation and the prospects are for a still larger increase. There ought to be and there ought also to be larger use made of the *Evangelist*. We are strongly of the conviction that Brethren people generally use Brethren literature, and that a Brethren leader is not doing quite fair either with his church publishing house or with his people when he fails to direct them into the use of Brethren publications, and more especially when he encourages the use of material from these non-denominational publishing houses when we ourselves are making the same type of material.

Buried Years

By Florence N. Gribble, M. D.

are about to comment on the buried years of human life, whether those years be years of an individual, of a community, or of an organization, for in practically every life there are buried years. We will not speak of the buried years of rebellion, the years before one has come to serve the Lord Jesus, for in our subject we are bringing simply to the buried years in the Christian life. Buried years in the Christian life are simply years of waiting upon God. Some such years Scripture supposes to be put into every life. In Psalm 37:4-5, we read, "Commit thy way unto Jehovah, trust also in him, and he shall bring it to pass." In the seventh verse we find, "Rest in Jehovah and wait patiently for him." And yet, although we are commended to wait upon him, although we are supplied to wait, we pity those who are actually waiting, whether the waiting ones be ourselves or others. In order to overcome this tendency it might be well for us to consider by whom our years are buried. Is it by his own hand or ours? There are those who bury their own years. Of them we do not speak. They are either unsaved or unsliders. But there are buried years in every Christian life, and it may help us to remember whose hand has caught them. Whose indeed, if not the loving hand of our Heavenly Father?

Where does he bury the years of his children? Ofttimes on beds of illness. How many a child of God thus learns the ministry of suffering through years of agony, years of being set aside, years of inaction and seeming unfruitfulness. The suffering of those who are ill is greatly increased if one has an exalted idea of human works. There is no condition for fruitfulness. Let every suffering one remember that condition is not a certain number of hours of work thoroughly done every day, that condition is to be found in him. There is the condition of the prevailing spirit. Here let the suffering ones remember too in their buried years the words of the Lord Jesus as he said—"If I abide in me, and my words in you, ye shall ask what ye will and it shall be done unto you."

It is not only do God's children spend many buried years on beds of illness, but at other times upon the field of service, and this is especially true of the mission field. We have only to think of Paton's buried years in Tanna; of Laws' buried years at Cape Maclear before he was permitted to open Livingstonia; of Hudson Taylor's buried years in the Chinese Evangelization Society; of Adirondack's buried years in prison; of Carey's seemingly buried time as he waited seven years for his first con-

And if this has been true of modern missions, it has been true in scriptural history. Shall we cite the case of Moses as he passes forty years in Midian? Shall we cite Paul in these three years in Arabia? They were buried years but they were fruitful years. Let us not discount buried years in our own lives. If we have not had our buried years, they are sure to come. Let us not discount the buried years in the lives of others; by so doing we can unjustly upon them a sense of reproach and defeat which it will be difficult for them to sustain.

When are my buried years to come to me? When are your buried years to come to you? In some of our lives buried years have already come, in others they are yet to come. Do not ask when, but let us remember simply that our years are in his hands.

When again whose years are these that are buried? Are they our years. How do we come into possession of them? Who gave them to us? Who bestowed

upon us the gift of time, if not he who has bestowed upon us also the gift of eternity? Whose years are they then? His, not ours. Yes there are and shall be buried years in every Christian life. We have seen how they are buried by waiting upon him. We have seen by whom they are buried,—by the loving hand of our Heavenly Father. We have seen where they are buried—on beds of illness or on the field of service. We have seen when they are buried—not ours, but his.

But now we come to a brighter outlook, the restoration of these buried years! The Word is full of promises concerning the restoration of the buried years. In Joel 1:4 we read, "That which the palmerworm hath left hath the locust eaten," but in Joel 2:25 we read, "I will restore unto you the years that the locust hath eaten," and in the 26th verse we find "And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed."

The word of God is full of promises for restoration from captivity. In Jeremiah 32:23 we hear the Lord saying, "when I shall bring again their captivity." In chapter 48, verse 47 God promises to "bring again the captivity of Moab." In the 49th chapter and 6th verse "I will bring the captivity of the children of Ammon"; in the 39th verse "the captivity of Edom." In Ezekiel 29:14 he promises to bring again the captivity of Egypt and in chapter 38, verse 25, the captivity of Jacob. In Joel 3:1 he says "For behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem," and in the verse following he speaks of the destruction of the hindering nations. In Amos 9:14 the Lord promises to bring back the captivity of his people, and the 126th Psalm says "When Jehovah brought back those that returned to Zion, they were like unto them that dream. Then was our mouth filled with laughter and our tongue with singing. Then said they among the nations 'The Lord hath done great things for them.' The Lord hath done great things for us, whereof we are glad. Turn again our captivity, O Jehovah, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him." In all these we have seen not only the restoration of the buried years, but we have seen by whose hand these buried years are restored—by the hand of none other than God himself. Fitting it was indeed, that he who buried the years should himself restore them. Fitting it is that he should do as he wills with his own. Let us not fret or chafe because of the buried years; but let us indeed long to wait patiently upon him during them all, knowing that as Moses was permitted to so gloriously serve God; as Paul was permitted to be the Apostle to the Gentiles; as Paton was permitted to be the Apostle to the New Hebrides; as Laws was permitted to see Livingstonia become all that he had hoped Cape Maclear would be; as Taylor was permitted to realize the fruition of his hopes for the Chinese Evangelization Society in the fruit of the China Inland Mission; as Judson was permitted to translate the whole Bible into Burmese; as Carey was permitted to see the Church established in India—so shall we who also have our buried years, be permitted to witness God's mighty restoration thereof in the salvation of those to whom our lives have been appointed in this service. We walk by faith and not by sight. Let us trust him through and beyond the "buried years."

Some Brethren Church Leaders of Yesterday, as I Knew Them

XXVI.—Elder E. B. Shaver

By Martin Shively, D.D.

This man about whom I now write, was in many respects a most unusual one. The reader will readily agree when I say that about 25 years ago, when I prepared a stereopticon lecture to be delivered at the general conference, upon the subject of men and churches of the brotherhood, and sought some information as to the work of Brother Shaver, I was amazed to find that even then he had organized 21 congregations, and was serving as the elder in charge of 20 of them. He had led more than 1500 persons into baptismal waters, and was serving 6 congregations as pastor, and even then was not a young man by any means. How much work he did since then, I do not know, but of one thing I am very sure,—he did not rust out, for the energy which found so great an expression in him, kept him going until the weight of his 84 years compelled a halt on his physical activities, but his soul went marching on. How great the influence of such a life on a community in which it is wholly spent, really is only eternity will reveal. He was born in Maurertown, Virginia, in the year 1843, and lived there as business man, neighbor, Christian and minister, all his long life, never sparing himself in the face of human need, winning and holding a place in the affections of all who knew him, until the Lord said, "It is enough; come up higher." Well did he earn the title, Bishop of the Shenandoah Valley, though it was not in his nature to exploit it in any way, for he lived only to serve his people, all people, and his God. Little wonder that a great section of the country in which he lived, should have been plunged into sorrow as he was called hence, though they who sorrowed did not do so for his sake, but for theirs, for while every life is a bit richer for having lived with and under the influence of such as he, all must feel poorer when the tie which has held them together is broken. When I tell you of the large number of people whom he baptized, you will know without any further mention that two things must follow,—He must have done a great deal of preaching, and of the evangelistic type, and he himself must have been a fine exponent of the things which he preached. These qualities must, of course, find large expression in every life which would accomplish much for the Master, but, alas, the combination is not always sufficiently conspicuous to make it outstanding. Such energy as found expression in him, and such devotion, were the secrets of the unusually successful life he lived. He was not a big man in either height nor weight, but what he lacked in size, was more than compensated for by his zeal for God, and all that is implied in that, and his love for men in all walks of life.

Brother Shaver was a charter member of the Brethren church, and while his home and his business interests and his chief field of labor was in the Shenandoah Valley of Virginia, he gave of his time in evangelistic work in other parts of the brotherhood, and it was in such work that I first intimately met him. I had known him since my early years in the ministry, of course, but during a revival he held in the Bear Creek church, near Dayton, more than 35 years ago, I learned to know him better,

and until the day of his death, we were not only brethren but very good friends. In his death in 1927, the church lost one of its really great men, one who loved the church and who thoroughly believed in its message and its mission. And in his death, many of us lost a friend, for knowing of whom we are better men. Though being dead through those he led to think of higher things, he lives on.

The Blessing in the Shadows

Abideth faith, hope, love, these three.—1 Cor. 13:13.

And so there are three things which are never to be lost which I am to carry with me beyond the grave. These pearls are to be saved from the wreck of time and laid up on the short. Two of the preservations surprise me. I could never wonder at the immortality of love, for heaven without love would be like a world without the sun. But faith and hope—where is the place for these in heaven? I thought faith would drop her wings when she lighted on the soil of home; I thought hope would draw down her sails when she touched fruition's short. Then men of old time told me that all mystery would vanish when the curtain of death infolded me. They told me that faith would be lost in satisfaction, that hope would fade in fulfillment. But love says they shall abide. How shall they abide with perfect revelation? How shall they breathe in the cloudless sky? How shall hope flutter in the windless air? If these abide, shadow must abide, and why is shadow there? Why prolong the winter of my faith and the springtime of my hope when the summer of my love has come?

In the interest of that love, O my brother, hast thou considered the place of the shadows? Are they not the very pinions of thy love? Is not thy pity ever born of darkness? It would die if it saw clearly. Perfect truth would scatter the fairest of thy gifts. It would destroy the creed of thy charity. It would lame the feet of thy compassion. It would close the gates of thy solicitude for others. It would end the days of thine unselfish prayers. Keep thy shadows, O my soul. Keep a little rim of darkness round thy sun. Keep a spot unrevealed in the dealings of thy God. Keep in the new world a place for the cross of Jesus—a place where love may see the cloud and feel a brother's sin. Thy perfect sight would be dearly purchased by the loss of thy Lord's passion. The cloud that covers the transfigured glory is itself a glory. If thou wouldst give entrance to thy love, leave in the Paradise of God a margin for faith and hope.—Dr. George Matheson, the blind preacher of Scotland.

FAITHFUL

Little faithfulnesses are not the only preparation for great ones, but little faithfulnesses are in themselves the great ones. The essential fidelity of the heart is the same whether it be exercised in the mites or in royal treasures. The genuine faithfulness of the life is equally beautiful whether it be displayed in governing an empire or in writing an exercise.—Dean Farrar.



The late Elder E. B. Shaver

Traveling to a City

By Thomas Gibson

A few years ago, a minister of the Gospel was visiting prisoners in Indiana.

When he was entering a home there was a little boy riding a rocking horse on the portico. The minister said to the boy, "Where are you going, my little man?" The boy quickly answered, "To New York." The minister made no comment, and went on his way rejoicing. A few hours later he had occasion to pass by the same house, the little boy was still riding the rocking horse, but had made no progress towards New York.

What is the lesson to be learned from this incident? As the Spirit reveals it to me, it is this:

We are the children of God, we are traveling to "a city which hath foundations, whose builder and maker is God." "The celestial City," "the Holy City," the "New Jerusalem, which cometh down out of Heaven from God." How much progress are we making towards the celestial city? Are we overcoming the obstacles, the hindrances, the pitfalls, snares, and traps, that the enemy of our souls is setting in our path, to impede our progress towards the celestial city?

Are we like Christian, in Pilgrim's Progress? Have we entered into the "slough of despond"? Are we like the boy, who more than likely had been riding the rocking horse for months, but had made no progress towards New York? Or are we like the great Apostle, who forgot the things that were behind," the things which he had already acquired and reached out after, and the things which he had not yet acquired, the higher, nobler, and greater achievements? "The breadth, and length, and height; and to know the love of Christ which knoweth no end?" And "seeking to apprehend that for which he was apprehended by Christ"?

When we go abroad it is necessary to secure a passport. Without a passport you will be refused admittance into the country which you seek to enter. Have we secured our passports to enter the heavenly country? And how should we read? They should read as follows: "By the blood of God, through the merits of the supreme atoning, redeeming sacrifice of the Son of God, I come seeking admittance into the celestial city." We must be able to say, "By the blood of the Lamb, and the word of my testimony, I have overcome 'the world, the flesh and the devil.'" And, "By the Grace of God," I come with a fully developed out, and a completely developed Christian character. Can we say, "I come possessing, through the merits of Christ, a measure of the ideals, and characteristic fruits, and 'the fruit of the spirit?'" (Gal. 15:22; Eph. 5:22). What progress are we making toward the celestial city? The holy city? New Jerusalem, which cometh down from God out of heaven, prepared as a bride adorned for her husband"? (Rev. 21-2). Are we encountering any difficulties in the way, any perils (2 Cor. 11-26), any hindrances in the way?

Are we like the early Christians, of whom it is written, "The ruling passion of their hearts was an intense love for Christian perfection"? They put forth a strenuous effort to reach their objective, and so must we, if we come unto the "perfect man, unto the measure of the fulness of Christ" (Eph. 4-13).

Are our souls thirsting for the living God? Are we drinking at the fountain, like the woman at the well, whose thirsty soul was quenched by drinking from the fountain of living water? Draw freely from the "Wells of Life."

Woolsey St., Berkeley, California.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

THE FAITH OF THE GOSPEL

THE CHURCH

We read that Jesus began his ministry "preaching the Gospel of the kingdom of God" (Mk. 1:14). Having been rejected by his people Israel, he announced that the kingdom would be taken away from them (Matt. 21:43). Speaking to his disciples he said, "I appoint unto you a kingdom as my Father hath appointed me" (Lk. 22:29). Speaking to the church Paul says, "Giving thanks unto the Father . . . who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son" (Col. 1:13). When Jesus returns again Israel will be converted and restored (Acts 15:14-18). In this dispensation the church represents the kingdom in mystery, as it exists in the hearts of believers (Rom. 14:17).

Therefore the church is not a militant kingdom. It is likened rather to a pilgrim virgin, being prepared through suffering for the coming of her Lord (Eph. 5:25-27; 1 Pet. 2:9-11). Her program is to witness for Jesus in all the world and call out a people for his name (Acts 1:8; 15:14-18). She does not deceive herself, as does the apostate church, trying to reign as a queen before the coming of the king (Rev. 17:4; 18:7).

The true church is known by its brotherly love (John 13:35), which is the fruit of the Spirit (Rom. 5:5) with which she is sealed (Eph. 1:13). It is APOSTOLIC, because it continues "in the doctrine of the apostles, and in communion, and the breaking of bread and in prayers" (Acts 2:42). It is called HOLY (Rom. 1:7), not because it is absolutely perfect, but because it is cleansed and sanctified by the blood of Christ (Eph. 5:25-28). The church is ONE, because it is united by one Spirit, and not because it is obliged to profess one creed or obedience to one man (1 Cor. 6:17; 12-13). And, finally, it is MISSIONARY because its orders are to evangelize the world (Matt. 28:19).

I. NAME AND NATURE

In the Gospel the disciples of Christ are called "Christians" (Acts 11:26), "brethren" (Matt. 23:8), "saints" (Rom. 1:7), "the church of God" (1 Cor. 1:2). One group was called "those of the circumcision" (Col. 4:11), and another "the brethren of the Gentiles" (Acts 15:23). Differences in things external may give rise to sectarian names without causing the spiritual body of Christ to be divided. Its unity is the "unity of the Spirit in the bond of peace" (Eph. 4:3). Inasmuch as the church is a spiritual body it is subject to spiritual laws (Eph. 4:13-16).

II. OBJECT AND OBJECTIVE

The object of the church is to witness for Christ to all the world and call out a people for his name (Acts 1:8; 15:14-18). The objective is to reach all nations that the "fulness of the Gentiles" may come in (Matt. 24:14; Rom. 11:25). It works through individuals to the society and the kingdom.

1. **Individuals.**—Jesus is the life, and those who receive him receive in the act, life eternal (1 John 5:11, 12). From thenceforth, although they are in the world, they are not of the world (John 17:16). They have a new "head," which is Christ, and henceforth they must obey him (1 Cor. 11:3).

2. **Social work.**—Those who receive the word of God into their hearts bring forth fruit in the conversion of others (Mt. 13:8, 9). They in turn are the good seed, the

children of God, sown throughout the world (vs. 38), and they bear fruit in the conversion of others and in their influence on the society in which they move (1 Pet. 2:11-17).

3. **Spiritual work.**—These children of God, sown through the world, are members of one family, the family of God. They form one people, the people of God. They become organized into one social body, the body of Christ. The agent of this work is the Holy Spirit. He is taking the called out people of all nations and forming them into one harmonious social unit, the church, which is to be his spiritual body.

The members of the true church therefore cooperate as members of one body (Rom. 12:4-8), in which they have spiritual food (Eph. 4:12, 13). Each one has work according to his gifts (1 Cor. 12).

The church is in the process of being formed and perfected. Therefore, although in standing it is considered perfect, being sanctified by the blood of Christ (Heb. 10:10-14); in its actual state it is rather like a hospital (1 Cor. 11:30), a school (Gal. 3:24, 25), a family (Heb. 3:6), or an army (2 Tim. 2:3). Its members should therefore be patient with one another (Eph. 4:31, 32).

III. RELATIONS AND METHODS

1. **Relations between believers.**—Inasmuch as believers are members of one family they are brethren and as such have special relations with each other. They seek to restore the fallen (Gal. 6:1), encourage the weak (1 Thess. 5:14), exhort the wayward (Heb. 10:25), and edify one another in Christ (Col. 3:12-17). They should be living examples of the love described in 1 Cor. 13.

2. **Relations between congregations.**—The congregations are local units gathered together for convenience in cooperation. They should maintain the apostolic doctrine and customs (Acts 2:42), engage in all good works (Acts 6:1-4; 11:29; 1 Cor. 16:1, 2). They should seek to extend their work by forming new or branch congregations (Acts 8:14, 15). The means for doing this are: example (2 Cor. 9:1, 2), testimony (Acts 8:4), supervision by evangelists (Tit. 1:5), conferences (Acts 15:2), literature (Col. 4:16) and prayer (Col. 4:3, 4).

3. **Relations between denominations.**—The apostolic church, guided by the Spirit, granted liberty of conscience in minor matters (Rom. 14:1-23), but had to guard against false teachers (Acts 15:24), prove those who were unknown (1 John 4:1), contend against error (Acts 15:1, 2), and separate themselves from those who were disloyal in fundamental things (2 Jn. 10).

4. **Relations with the world.**—The members of Christ consider themselves as crucified to the world (Gal. 2:20), dead to sin (Rom. 6:11) and separated from evildoers (1 Pet. 4:1-4). They do not join themselves in union with unbelievers in ways that hinder their lives or testimony for Christ (2 Cor. 6:14-18). This, of course, includes matrimony (1 Cor. 7:39). They do not defend themselves with carnal weapons (2 Cor. 10:4). They testify against evils (Eph. 5:11). They do their duties as good citizens (Rom. 13:1-7), but they do not seek to impose the rule of Christ or the church by force (Eph. 6:13-20).

(To be continued)

GOD SPEAKING

The thrilling exhortation comes to us, "Stand on your feet and I will speak to you," says the Lord God Almighty. We listen, and this is what we hear: . . . "Do not trouble yourself about times and seasons, but never forget that the spirit of the Almighty has been promised you, and that he will be with you till you have carried your triumphs unto the uttermost parts!"—Charles E. Jefferson.

SIGNIFICANT NEWS AND VIEWS

ESCAPED

More than four years ago when Bishop Cannon became prominent in his opposition to the liquor interests of America, some of his brethren who knew him said he is the equal mentally of any man in the country. Events that have since transpired more than justify this high esteem in which he is held by a great number of people. The patience of the public is strained and it will be the result of good generalship for a large section of the secular press and public interested in embarrassing, if not in ruining a most useful and able man, to beat a hasty retreat. The Bishop has held their feet to the fire and many a good battle seems left in him; for he is escaped from his enemies as a bird from the hunter. The future will find him on the firing line and he will continue to be a target for those who wish to destroy the Prohibition Amendment.—The Christian (Georgia Baptist Paper).

THE NEW ZEALAND TRAGEDY

The sympathies of the civilized world go out to Napier, New Zealand, in the earthquake which overwhelmed the city and killed 1,000 lives out of a population of ten or twelve thousand and resulted in a property loss of \$10,000,000 or more. In the San Francisco disaster of 1906 only 500 lives were lost, but the property loss was estimated at about \$500,000,000. The Napier disaster must be counted among the most terrible in recent history.—Presbyterian Advance.

JOHN WILLIS BAER, EMINENT LAY LEADER

One more of the outstanding Presbyterian leaders of our country has been called to join that innumerable company who rest from their labors while their works do follow them. John Willis Baer passed away suddenly at his Pasadena home on February 8. So many of us could never think of him without visualizing the inspiring leader of our youth when he, too, was young and secretary of the world's Christian Endeavor organization. Then for six years he was a home missions secretary, followed by ten years of honorable service as president of Occidental College, from which, however, he turned to the quieter life of a banker. In 1919 he was elected moderator of our General Assembly, to which he had frequently gone in the benefit of his statesmanlike and persuasive leadership. At every step he passed on the torch, after having shown what is possible to an American boy of few early opportunities, for he was the son of a Hungarian immigrant. Thousands of younger men—and women, too—are today holding aloft their own torches, lighted from the flame of the fervor, devotion and exalted Christian idealism which they discovered in John Willis Baer. Being dead he yet speaks.—The Presbyterian Advance.

SHERWOOD EDDY JOINS SOCIALISTS

Holds Socialized Christianity Only Alternative to Communism. Sherwood Eddy has retired from the Y. M. C. A. and will devote his remaining years to the advancement of socialism. Such was the gist of the statement made by this well-known Christian leader at a dinner tendered him by the national council of the Y. M. C. A. at the Hotel Commodore a few days ago. Dr. Eddy is one of the most fascinating Christian leaders in the world today. He has a positive genius for new enthusiasms, for he has led and inspired eloquently during his forty years of Y leadership for the cause of evangelism, pacifism, more adequate sex instruction, social justice, and a number of other causes. His life is a splendid example of the fact that advancing years need not necessarily mean hardening of the mental arteries. Although over 60, Dr. Eddy has the vigor and energy of youth and in personal appearance he does not seem more than 40. In making this announcement of his future plans, he said: "I have joined the socialist party and I intend to work for the party for economic justice. If we do not Christianize the world, order, there are those who will communize it." His new work in Russia is receiving many favorable comments.—Christian Advocate.

THE THREE-FOLD CORD

We have a Savior, a Bible, a religion, all of which are ours. Christ cannot be identified with any particular race or nation. Though sometimes he is referred to as a Jew, yet the mission

finds itself in revolt against the idea. He was, the perfect one, the ideal for all races and for all nationalities. The Bible is a timeless book, and therefore cannot go out of date. It embraces centuries in its message and fits every type of people under the sun. And our religion cannot be confined to any class or to any age. It fits all people of all ages. Here then is the three-fold message by which the world is united—a universal Savior, a universal religion, a universal religion.—Religious Telescope.

NEGRO CHURCH STATISTICS

From The World Almanac, we quote church statistics for Negroes that were gathered by the United States Government's Census Bureau in 1926. The total membership enrollment was 5,203,000, distributed among 42,585 congregations, an average of about 122 members per church. In the decade from 1916 to 1926, there was an increase of 3,000 churches and of 700,000 members. Church property valued at \$205,000,000 is in possession of the congregations and the cost of administration was \$43,000,000.

The State of Georgia has the largest number of negro churches with the largest membership; 5,021 congregations with 538,000 communicants. Alabama, Mississippi, Texas, North Carolina, South Carolina and Virginia rank next in the order named. Missouri among northern states has 645 congregations and Ohio rates second with 622. Among denominations, the Methodist and Baptist groups have the largest colored constituency. Colored Baptists exceed 3,500,000 in number. Negro Methodists total 1,331,000 according to figures given by Phelan.

Among Lutherans, the Missouri Synod has the most advanced development of negro missions. The United Lutheran Church has the largest congregation in New York City, which is very flourishing. It is the distinction of containing a large number of migrants from the West Indies, from the Virgin Islands in particular.—The Lutheran.

"PHYSICIANS RAPIDLY DISCARDING ALCOHOL AS MEDICINE"

The above caption is taken from a recent statement by Dr. W. B. Evans, noted physician and former Commissioner of Health in the city of Chicago.

In his address Dr. Evans said: "I don't know, at the present time, of a single indication for the use of alcohol in medicine. I know of no disease that can be treated as successfully with alcohol without. Every doctor knows that alcohol is not a stimulant, in reality, is a depressant. The price one pays for its use is the danger that it may harm the human apparatus more than it may help by temporary alleviation. Year by year, the use of alcohol in any form, in the cure of tuberculosis, pneumonia, malaria, blood poisoning and other maladies, has been discarded as ineffectual and dangerous. Even the once universal notion that alcohol is a sovereign remedy for 'snake bite' has proven false. The heat supplying calories in alcohol are rendered valueless by the factors which more than offset its utility as a food. As a result it is in a similar class to that of atropine, aconite and the like which are extraordinarily powerful, but for that very reason rarely used."—The Evangelical-Messenger.

LIVING EPISTLES IN RUSSIA

Evangelical Christians in the town of Chomsk, Russia, arranged to have a baptism on a certain day and the Greek priest, to keep his own flock from attending, announced a specially solemn mass for the same date. When the procession of the Evangelicals, singing gospel hymns, passed the church, all the people within went out leaving the priest alone. Some two thousand people walked in the procession. The priest was greatly chagrined and later criticized the evangelical people, but his parishioners said that it would help to make such assertions. All knew that evangelical Christians lived pure lives, neither cursed, drank nor smoked, nor indulged in other questionable things. So the priest, not to be behind the times, abandoned drinking and smoking. Then he heard his parishioners say that while the evangelical Christians had sermons in their churches, they themselves had none. The priest began to learn. Learning that the Evangelicals had singing of spiritual songs which everybody understood, he started congregational singing with the song book Gusly.—S. S. Times.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Heb. 4:11-16. The more we study the stars the more we find that they differ greatly among themselves; no two are alike. In this respect they may be likened unto people, for there are no two people who are exactly alike. But no matter how much we may differ from one another, no matter how peculiar are our own temptations, we have a High Priest who was tempted in all points like as we are, yet without sin. And, praise his name, he can show us the way to pass through our temptations also without sin!

TUESDAY

John 1:35-42. With even a low-powered glass it is very interesting to observe the beautiful double stars—that is, stars that appear to the naked eye as a single star, but which are seen through the telescope to be in reality two stars very close together. They are usually of beautifully contrasting colors. Each exerts an influence on the other, and they revolve about each other for ever. This is an illustration of the influence individuals have over others. It was such an influence that attracted men to Jesus, that Andrew exerted over his brother Peter, that was seen in the friendship of David and Jonathan, etc. It is a law of the universe that every particle of matter exerts an attraction on every other particle, regardless of size or position. It is a thought that gives courage, even while it sobers us: let no one think that his life is not influencing other lives!

WEDNESDAY

Luke 22:54-62; Acts 2:14, 38-40. There are many variable stars—that is, stars that change from very bright to very faint, and back again. Some have a regular period for this change; others are quite irregular. Spiritually, Peter was a type of "variable." How brightly he shone just before the trial of Jesus, yet how faint was his light about cock-crow that morning in the palace! But God took him out of the variable class and made him a true, unchanging star: Peter, the Rock! May we let God's Spirit have his way in our lives also.

THURSDAY

Matt. 11:7-15. There are many other strange and beautiful objects that appear in splendid beauty for a short time and then disappear for long intervals, if not altogether, such as comets, meteors, and novae (or new stars). Even these have their value, and have often resulted in a more intense study of the stars, and the finding of new truths. Such might be said to have been the office of John the Baptist; he was a bright and shining light that attracted the attention of others to the great central Sun of the Universe.

FRIDAY

Matt. 23:1-12. There are "stars" which are not stars at all. The planets have no brightness of their own, but shine only by light reflected from the sun. So it was with the Pharisees: there was no real light or warmth within; they shone only by light reflected from their exalted position. Against all such Jesus pronounced the woes of this passage. Let us not be followers of Christ in name only, but in deed and in truth, that we may give warmth and light to others.

SATURDAY

Matt. 5:14-16. In another sense, the planets are typical of the true Christian. To paraphrase from Paul: "In me dwelleth no real light, but in Christ alone." Let us see to it that we may always hold ourselves in such position that men may see the light and glory of Jesus Christ reflected in us and may worship him.

SUNDAY

Psalms 111:1-10. In this series of devotional studies of the glory of God as revealed in his handiwork in the heavens, we have revealed something of power and love, the majesty and glory of our God. His works are past understanding, almost past believing, as we behold them in the heavens and as we behold them in the lives of men. But let us quote again from the Psalmist: "His tender mercies are over all his works." Amen.

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Seventh Day Adventism

The Result of a Predicament

By William Edward Biederwolf

(Continued from last week)

The Shut Door Opened

II. THE DOOR OF MERCY WAS CLOSED IN 1844, TO ALL WHO WERE AT THAT TIME UNSAVED.

Was it?

Well then the further spread of their belief was impossible. It then became apparent that if any sort of propaganda was to be carried on with a view to securing converts for Seventh Day Adventism, the door of mercy must be thrown open to all, and was accordingly done, and any one looking for light regarding the sanctuary might yet enter in.

A Forced Change of Mind

III. IT WAS A SIN TO DO ANY WORK AFTER 1844. They expected the cleansing of the sanctuary to last but a very short time. But time starved them out at this point and they found it convenient to change their mind. It is only fair to say that only a branch of the Seventh Day Adventists had taken this position.

Satan as Savior

IV. SATAN IS MADE THE SCAPE-GOAT TO BEAR AWAY THE SINS OF GOD'S PEOPLE. This is of course a flat denial of the fundamental doctrine of the atonement. It makes the Devil your Savior instead of Christ, or at least it shares the honor with him.

They get this curious piece of information from the marginal reading in Leviticus 16:8 (placed in the text in the Revised Version), "ONE LOT FOR JEHOVAH AND THE OTHER LOT FOR AZAZEL." Azazel, they say, means the Devil.

Many of the leading modern scholars agree with them in this interpretation of the word.

But if you will read the Seventh Day Adventist theory of the atonement a few pages farther on you will see that they very plainly make the second goat himself to be the Devil, or rather a type of the Devil.

But with this the many modern scholars do not agree.

Now let us examine this matter for a moment before we set forth their theory of the atonement in detail.

1. In the first place it is hardly probable that two animals of the same kind and of the same qualifications would have been selected to represent two persons of such widely different character as Christ and the Devil. The use of an unclean animal in either case was strictly forbidden. Some one has asked, "Is Satan so virtuous that he must be represented by an animal without blemish?"

2. In the second place the entire teaching of the word of God is against such a theory. Hebrews 9:29 says, "Christ was once offered to bear the sins of many." This and other verses (Isaiah 53:6, 11, 12; 1 Peter 3:18; 1 Peter 2:24) show very distinctly that it is Christ and not the Devil who is our "sin offering," and that, as John says, it is "the Lamb of God that beareth away the sin of the world" (John 1:29).

3. In the third place, the similar ritual in Leviticus 14:1-7 is against any such view of the proceedings. Here the living bird which corresponds to the living goat is allowed to go forth into a life of freedom. The proper explanation is of course that the slain goat and the live goat as well as the slain bird and the live bird both refer to Christ who, "was delivered for our offences and raised again for our justification" (Romans 4:25).

5. In the fourth place it is distinctly stated that both goats were taken for a sin offering (verse 5) and it is just as distinctly stated that the goat to be sent away alive as well as the one to be slain was presented before the Lord (verse 10.) Most assuredly therefore neither goat could have represented the Devil.

5. But finally, if we consent that "azazel" is a proper name and that it means the Devil, to identify this individual with the goat is an inexcusable exegetical blunder that completely ignores the grammatical construction in the use of the preposition "for." If "azazel" means the "Devil" then according to the construction one goat was for Jehovah and the other goat was for Azazel, that is, for the Devil.

This is enough to show how absurd and how impossible it is to make the live goat to be Azazel, the Devil, or to make him a type of the Devil as the Seventh Day Adventist people do. Their interpretation is altogether fanciful and wholly without Scriptural warrant.

This settles the thing in question, but it will be of interest to investigate somewhat the real meaning of the word "azazel." There are four interpretations each one of which has had the support of many leading scholars.

1. It has been taken as the name of the place to which the goat escaped, that is, "a far off place" "a place utterly removed."

2. It has been taken as a designation for the goat itself that is, "the goat sent away." "the goat allowed to escape," "The escape goat." So the A. V. and many old authorities.

3. It has been taken as a personal being, an evil spirit (some say Satan) to whom the goat was sent. So the R. V. and a number of later scholars.

4. It has been taken as an impersonal word designating "a complete sending away," "an entire removal."

The correct interpretation is a matter of exegesis about which no impartial scholar will dogmatically declare himself, simply because he cannot be absolutely sure about the derivation of the word and its meaning. Least of all will he inject his interpretation into a system of theology.

1. The first interpretation has little to recommend it in its favor and has now been practically abandoned by all authorities.

2. The second interpretation is not an impossible one. It at least conveys a sense of the passage. In this way the word is derived from "Az" meaning "going away." Against this Oehler urges that "az" means "she goat." But this is not necessarily so. Some nouns have but one form and indistinctly of both sexes, like "ovis" in Latin meaning a sheep. (See Genesis 27:9; Deuteronomy 14:4; Exodus 26:7.) The most serious objection to this rendering is that it makes it somewhat difficult to get a smooth reading out of verse 10 and 26.

3. The third interpretation has met with much favor. But against it the following objections are urged.

(a) Satan is nowhere else mentioned in the entire Pentateuch and he would hardly be mentioned here by a name which he nowhere else has in the whole Bible.

(b) The parallelism formed by the double use of the preposition "for" would force the meaning that just as the first goat was sent away as an offering to appease the Devil or some evil spirit who dwelt in the wilderness, an idea which is revolting and entirely out of harmony with the whole tenor of the word of God. The principal reason for pressing a personal meaning upon the word "azazel" is the double use of the preposition "for," but this must not be carried too far.

Some say the goat with the forgiven sins was sent out to mock the Devil and not to appease him to gambol in exulting triumph before the Devil. Some say the goat was delivered up to the Devil. But why all this exegetical contortion to explain an improbable meaning.

4. The fourth interpretation is perhaps most in keeping with the nature of the service, most harmonious with the scope of the Scriptures and most in line with the best meaning of the word.

Dr. Eidersheim says, "The word 'azazel' is by universal consent, derived from a root which means, 'wholly to put aside' or 'wholly to go away.'" This root, "azal," probably comes from the Arabic. Whether it be true or whether the word is derived as mentioned above, under the second interpretation, the idea of "complete dismissal" and "removing far away" evidently inheres in the meaning of it. Even Oehler, who interprets the word as "the name of an evil spirit," says it may be taken impersonally and interpreted in the sense of "dismissal." Well, if even he admits such a rendering why not so take it and all difficulty relieved and the evident sense of the passage retained.

Thus under no circumstances can the goat which is sent away be identified with the Devil or be made a type of the Devil.

THE SECOND GOAT IS THE TYPE OF CHRIST EVEN AS THE FIRST ONE IS.

How Atonement is Made

Let us now see how the Seventh Day Adventists work out their theory of the atonement.

You know, the high priest made atonement for the sanctuary itself because of its defilement through the uncleanness of the people. Just so, they say, the sins of believers are laid upon the heavenly sanctuary and atonement must be made for it. Christ, the Great High Priest, entering the Holy of holies in the heavenly sanctuary made atonement for this sanctuary just as the high priest did for the earthly sanctuary.

How did the high priest make this atonement for the earthly sanctuary? By laying his sins upon himself. In the same way Christ makes atonement for the sanctuary in heaven. The sins of the Israelites were therefore first laid upon the sanctuary and then upon the high priest and then the high priest came out of the Holiest of Holies and laid these sins and laid them on the scapegoat who bore them away to the wilderness. Christ, the Great High Priest, will one day come forth from the Holiest of Holies and lay the sins of the earthly sanctuary upon the heavenly sanctuary with the sins of the people which he took from off this sanctuary where they had been laid and he will lay these sins on the Devil, who will in turn bear them away into the wilderness of an-
 tion.

THIS IS THE SEVENTH DAY PLAN OF SALVATION.

TEACHES THAT OUR SINS ARE AS YET PARDONED OR BLOTTED

TEACHES THAT OUR SINS WILL BE BLOTTED OUT ONLY WHEN CHRIST COMES AGAIN TO THE

TEACHES THAT CHRIST DID NOT MAKE ATONEMENT FOR OUR SINS AT THE CROSS.

TEACHES THAT SATAN AS A VICTIM IS TO BEAR AWAY OUR SINS.

is the atonement denied and the old doctrine of justification by faith is replaced by this pernicious doctrine that we substitute for Christ's finished work in the cross the vicarious sufferings of a man who is made to be a sin bearer on our behalf. The whole thing is a misrepresentation on the gospel of the grace of God.

They say, "We dissent from the doctrine that the atonement was made upon the cross as is generally held" (Fundamental Principles, page 2), and they say the atonement will be complete only when Christ comes out of the heavenly sanctuary and lays his sins on the Devil and he bears them

any Bible says, "Christ was ONCE offered to BEAR the sins of many" (Hebrews 9:28) and "When he had by HIMSELF PURGED OUR SINS, sat down on the right hand of the Majesty on high" (Hebrews 1:3).

(To be continued)

Brother's Select Notes on the Sunday School Lesson

(Lesson for March 15)

Sins Among Friends and Foes

Scripture Lesson—Luke 10:28 to 11:54.

Scripture Text—Luke 10:38-42, 52-53.

Optional Reading—Psalm 86:1-7.

Text—Ye are my friends if ye do the things which I command you.—John

Introductory Note

The two preceding lessons occurred in the east of the Jordan, can hardly be separated. From John's Gospel it is evident that Jesus was present at the Feast of Dedication in Jerusalem which occurred during the part of what is our month of December, A. D. 29. This seems to fix the date of Jesus' visit at the home of Lazarus and the sisters in Bethany. He did not re-

main long however, for the Jews attempted to kill him because he said, "I and my Father are one," but seemed to depart for Perea to escape the fury of the Jews. He returned to Bethany once more before his Passion when sent for by the sisters because of the illness and death of Lazarus. After raising Lazarus from the dead Jesus returned to Perea again by way of northern Judea and Samaria, where he remained until the Feast of the Passover the following April when he was crucified. Authorities are not agreed as to the time and place where the woes against the Pharisees were pronounced. Some think they were pronounced while Jesus was being entertained in the home of the Pharisee; others think it occurred in Perea after Jesus' return from the Feast of Dedication.

The Wrong Emphasis of Friends

Martha is typical of those who put the wrong emphasis on things that pertain to friendship. Her motives may have been as good as her sister's, but she did not understand the Master's mind as well. She took the wrong course to do him honor and her view of what was of first importance did not accord with his, and for the following reasons, which we quote:

"Martha's motive was as good as her sister's, but she misread the Master's mind. Why is it that her way is not the best way? In the first place, such a view of life puts too high an estimate on purely temporal things. Bear in mind that it was not a question of dinner or no dinner in that house that day, but a question of how much dinner. You are not to suppose that Mary did nothing. If you will study the narrative carefully, I think you will agree that she did do something. Another reason why such a view of life is mistaken is that it falls into peevish discontent. Martha was distracted about many things. Then again, such a life forgets that the only really effective service grows out of communion with the Master. And, finally, Martha's view of life is choosing the thing that cannot last. Jesus' words of commendation were these, 'Mary hath chosen the good part which shall not be taken away from her.' Here was a sad part of Martha's service—it could be so quickly taken away."

Mary's Better Choice

It was not uncommon to find among the friends of Jesus those who understood him very imperfectly and proceeded to place stress upon the things that were superficial and of secondary importance, but they are rare who showed an understanding heart and chose directly the things of vital worth. Mary was of that rare kind. The "good part" she chose was intimate fellowship with Jesus and a heart of surrender to him. "Love seeks comradeship; and comradeship is both the fruit and the root of love. It is beautiful to think that our Lord, in his complete humanity, longed for that, and responded to that, which we find sweetest and best in our life."

Mary's choice of the "good part" does not mean that she did not regularly take her share of the household duties; it simply means that for her there were times when these things took second place.

When a beloved child is lying dangerously ill, who cares whether the meals are exactly on time or not? When a dear friend suddenly appears after a long absence, who does not find that he can drop everything and indulge in a heart-to-heart talk? Yet love decide our behavior, and that behavior will be seldom wrong. It was because Mary loved Jesus that she temporarily neglected the kitchen; but it is safe to say that after Jesus left, she went back to the kitchen with a lighter heart because she had sat at his feet.

In all the years to come, Mary was to carry as a treasure in her soul, the memory of that hour. But also Mary's act bore testimony that she recognized what Jesus is in himself, and what he demands of every soul that will come to him finding life. Jesus emphasizes the one thing needful, which is the opening of the heart and the surrendering of the life with satisfying delight in its obedience to him.

Jesus Among His Foes

Jesus had his foes, as must every man who is true to the higher conceptions of life. They who bury still deeper the prophets their fathers have killed are never friends of the men in whom Jesus is incar-

(Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	

My View of an Ideal C. E. Meeting

By Ruth Hendricks

As individuals our ways of thinking are somewhat different, hence this may not be called an ideal meeting.

A meeting is really in the hands of the leader to make an interesting or uninteresting study of the lesson. Get together with God, and ask his guidance in preparation for the meeting. I believe that a well-directed, prayerfully led meeting, with full participation on a subject will rejoice the heart of God and bring blessing to those who attend. Let us presume that this leader has his work at heart and will prepare his lesson, and will be on time so as to start promptly. He may announce the topic of

the lesson by making a poster. It is helpful.

First let us outline a program.

- a. Song service.
- b. Devotions.
- c. Lesson Study.
- d. Specials.
- e. Closing.

1. A song service can do much to pep up the meeting. Select a good chorister to lead the music. Hymns chosen should be appropriate to the subject.

2. Devotionals may be carried out by the leader or by several other individuals.

3. The lesson study, I think, each one

should have a part in. Here is where we get the help that trains us for leadership. The method may be that of reading a clipping and commenting on it; or of answering questions; or of giving a few two or three minute talks on the lesson subject. I find a blackboard talk very interesting and helpful. Sometimes the lesson can be arranged in the form of a contest. There are various ways to make the lesson helpful and interesting.

Fifty Years of Christian Endeavor

High Points in the Society's Progress

High Points in the Society's Progress

(Note—This concludes the brief history of Christian Endeavor as published in the Christian Endeavor World. We hope our young people have appreciated it and have been interested enough to preserve it for permanent reference. We suggest that you put a copy of this sketch arranged in permanent form in your Christian Endeavor library.)

1926

February 2, Christian Endeavor Day, was featured by many union banquets where money was raised for the Clark Recognition Fund, a permanent endowment for Christian Endeavor, with its income to be used for Dr. and Mrs. Francis E. Clark while they live.

February-June, Dr. and Mrs. Francis E. Clark, on a tour of Mediterranean countries, were detained in Nice, France, because of a serious illness contracted by Dr. Clark. Upon his recovery many European countries were visited, and Christian Endeavor was greatly helped.

April 23-25, Christian Endeavor forty years old in China, had its first convention for American children, and 137 delegates were registered.

The second Border States convention in Tallinn, Estonia, brought delegations from Poland, Finland, Lithuania, Latvia, and Estonia, and was marked by the presence of Dr. and Mrs. Francis E. Clark.

July 16-21, the seventh World's Convention of Christian Endeavor, held in the Crystal Palace, London, was one of the movement's greatest. Its program attractions included, in addition to Dr. and Mrs. Clark, Dr. Daniel A. Poling, Mr. David Lloyd George, Mr. Ramsay MacDonald, the Archbishop of Canterbury, Mr. Granville Staples (president of the first Christian Endeavor society), and many others. Thirty nations responded to the roll-call.

October 3 Dr. and Mrs. Francis E. Clark celebrated their fiftieth wedding anniversary by a public reception in the headquarters building in Boston and by a private family gathering, attended by their three sons and one daughter with their families. Hundreds of greetings were received from all parts of the world. A few weeks earlier, on September 12, Dr. Clark celebrated his seventy-fifth birthday.

1927

January 1, as an advance step in organization the United Society of Christian Endeavor established new departments of work, as follows: Carroll M. Wright was called to establish the department of travel and recreation; Stanley B. Vandersall assumed responsibility for Christian vacations; Carlton M. Sherwood became extension secretary, with especial care of incoming fi-

4. I like to look forward to some special numbers. It may be music; a reading; a debate. On consecration Sunday the roll call may be answered by giving a Scripture verse; or the characteristics of some favorite Bible character; or a Bible story, etc.

5. Announcements, closing song and benediction. Let each one do their part to make a successful meeting and each one will find it an hour well spent.

Brighton, Indiana.

nances; and Harold Singer was chosen to supervise the work in seventeen States as mid-West secretary.

May 26, the long and useful life of Dr. Francis E. Clark, apostle to the young people, came to an end at his home in Newton, Massachusetts. The funeral services on May 28 were attended by hundreds, and messages of condolence were received from all over the world. "Christian Endeavor is his monument."

July 1-5, thirty-first International Convention at Cleveland, one of the best. Introduced the "Crusade with Christ" for Evangelism, Citizenship, and Peace.

Dr. Daniel A. Poling succeeded the late

Dr. Francis E. Clark as president of the World's Christian Endeavor Union.

Carrying out action taken at the Cleveland Convention, the United Society of Christian Endeavor became the International Society of Christian Endeavor, and continued its great work on the North American continent.

1928

The "Crusade with Christ" became an official movement among scores of young people's organizations in North America. Easter morning, April 8, more than a thousand union sunrise prayer meetings were held, emphasizing the points of the Crusade, evangelism, citizenship, and peace.

1929

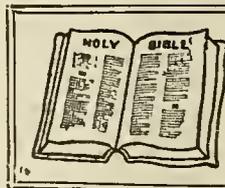
In July the thirty-second International Convention at Kansas City, Missouri carried out the best traditions of Christian Endeavor.

1930

The eighth World's Convention in Berlin, Germany, brought together representatives of forty-two nations. The international communion service in the Dom reached a high point in fellowship and love.

1931

February 2, the Golden Jubilee Anniversary of Christian Endeavor observed in all lands, especially in Great Britain and the United States.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



SOUTH GATE, CALIFORNIA

On January 6, we held our annual business meeting in which we received a detailed report from each department of the Sunday school and church, as to the work accomplished during the past year. We were much pleased that each department was able to report an increase in numbers and enthusiastic endeavor.

The Sunday school reports a gain of 13½% and the church membership shows a gain of 40 members since January, 1930. There have also been several additions to our number since these reports were made.

On January 18, Brother K. G. Stolsen of Norway was with us, and brought a very inspiring message.

At our love-feast, held on January 22, we had with us Brother N. W. Jennings and wife of Turlock, California, who brought much inspiration to this sacred service. This was the fourth love-feast held here and our hearts were drawn closer to the Master and made to rejoice because there were many who were participating in this service for the first time. There were more on this occasion than at any previous time, there being 66 communicants at the tables.

A need was felt here for a teacher-training class, to better prepare our Sunday school teachers for the teaching work of the Sunday school and to train recruits for future needs; so with the beginning of the new year we organized our teacher-training class with our pastor, Brother Leo Polman in charge of the instruction to teachers. We have a corps of faithful consecrated teachers, who are earnestly trying to better prepare themselves to bring God's message of salvation to the young people in our Sunday school.

We rejoice in the privilege of having Southern California Bible Conference in our church. The conference is being held this week and we are having some wonderful messages from the Word brought to us by Brethren ministers from all over our California.

SISTER MAY BOWMAN,
South Gate, California

AMONG THE CHURCHES

All the month of January and the first of February I have spent visiting the churches of Indiana, Illinois and Iowa. This took me to my former pastorates and churches of a quarter of a century ago, and it was a great pleasure to meet some of the older brethren like L. W. Ditch, J. K. Kimmel, G. W. Rench, David Augustine, Robert Wirick, B. H. Flora, Thomas Plevin, J. Parr and others. I should mention J. H. English of New Troy, Michigan, who has been pastor at that place continuously for forty-five years.

Indiana has the advantage of having churches closer together than some states and they can therefore help one another. Nevertheless there are a few that need help, or at least supervision, may be an end.

It was a pleasure, however to find the majority of the churches prospering spiritually. The interest in missions was high and the offerings totalled more than in any other single month. I would like to mention of each church individually but even a lengthy report, and inasmuch as I am unable to write a series of observations will include the entire brotherhood

in this report. I have now visited churches in the brotherhood but five congregations which for various I could not visit.

after preaching in my old home con-
 sions in Morrill, Kansas, and Falls
 Nebraska, I will preach for a number
 ated groups in southern Texas and
 old meetings during the month of
 in central California. After the meet-
 the Foreign Board April 15th, I hope
 re at once for Argentina where the
 t is so great and the laborers are so
 Reports from there have cheered me
 year because the work has gone for-
 but there are many thousands who
 e in ignorance of the Gospel unless
 mber of laborers be largely increased.
 go as well as pray.

C. F. YODER.

BELL JINGLES

Loree, Indiana, Meeting

l the pleasure of conducting a revival
 gn with Brother D. A. C. Teeter at
 Indiana. This was the second cam-
 Brother Teeter and I worked together.
 always enjoyed being yoked up with
 r Teeter in church work and we had
 ime. Loree is a rural church, located
 seven miles from Peru and is made up
 e class of people. The Bible school
 able leadership. The young people
 ne of the most active groups I have
 any church.

meeting began on Christmas night
 ntinued over two weeks. The weather
 terest was fine. The crowds were
 The hospitality and fellowship was
 l. Brother Teeter led the singing, as-
 by the wonderful talent in music,
 is found among the young people of
 urch.

y judgment the meeting was too
 o accomplish all that might have been
 The last Sunday fourteen came for-
 o give their lives to Christ and the
 There was a total of twenty con-
 s in acclaiming Christ Lord and Re-

enjoyed having with us at different
 Brethren Vanator of Peru, Mark
 of Mexico, folks from College Cor-
 iosia, Burlington and other points.
 urch has a very promising future
 uld have more room to accommodate
 ving Bible school and church mem-

er Teeter has had some handicap in
 k on account of trouble with his
 hich are improving and which we
 d hope may be fully restored. His
 an able helper and together they
 e a mighty fine piece of work in
 We have pleasant memories of the
 ons with new friends and the victory

South Bend, Indiana, Revival

a meeting in this city fourteen
 o, when a group of our people were
 g to establish and build a work in
 At that time we had a small brick
 on part of the present site our
 now occupies. The magnificent
 ilding that has been erected since,
 best parsonage in the brotherhood,
 s to the sacrifice and faithfulness
 embership. There are no rich peo-
 is congregation, so that the finan-
 ort has come from the pockets of
 rners, who have gone without
 ey might have enjoyed, in order
 o the work here. A fire several

years ago destroyed their building and un-
 der the able leadership of Brother Rench
 the present buildings were erected.

It was my first campaign with Brother
 Leatherman whom I have known for many
 years. I was glad for the opportunity of
 getting better acquainted with him and his
 family. Careful preparation was made for
 the meeting, with good advertising, which
 is always a big factor in any revival. The
 membership was very responsive and gave
 the best of support. The splendid orchestra
 and choir, with the singing in charge of
 one of the finest song leaders I ever worked
 with, Brother Long, gave the encouragement
 and aid that makes one do his best. The
 weather was fine, the outside interest good
 and our audiences were large and contin-
 uous.

Brother Leatherman is a young people's
 pastor, which was evidenced by the large
 number of young people in the audience,
 who were always ready to do personal work.
 The meeting is one of the best I have held
 this winter. Beginning the first week, there
 were confessions in nearly every service. A
 total of fifty-five came forward and there
 will only be a few of these that will not
 unite with the church.

South Bend offers a good field for our
 work and bigger things are before us there.
 Brother Leatherman was on the job all the
 while, and gave every encouragement and
 aid I could wish. My stay and work was
 very enjoyable and we thank our Lord for
 the victory given. W. S. BELL.

THE LOREE REVIVAL

We have been quite busy, so I have neg-
 lected to report our "season of refreshing"
 at Loree.

In the early part of January we held a
 two weeks' meeting with Dr. W. S. Bell of
 Ashland as evangelist.

The music for the service each evening
 was in charge of the pastor.

Dr. Bell preached wonderful gospel ser-
 mons, the talent of the church furnished spe-
 cial musical numbers, and we had a happy
 and profitable time together. The weather
 was ideal and the attendance was excellent;
 a well filled house at each service.

Twenty confessions were made, with two
 coming the following Sunday. 19 have been
 baptized, one united with the Baptist church
 at Bunker Hill and 2 are waiting baptism.

We enjoyed having Dr. Bell in our church
 and in our homes and hope he will come
 again. MRS. D. A. C. TEETER,
 Bunker Hill, Indiana.

**CITY MISSION REVIVAL AT FORT
 WAYNE, INDIANA**

About ten years ago on a Sunday night,
 Mrs. Lantz and myself attended the service
 in the City Mission at Fort Wayne. Being
 favorably impressed we returned. A friend-
 ship culminated which has not ceased, and
 we hope never will. The outgrowth of our
 visit to the City Mission resulted in my ap-
 pointment as Superintendent of their Sun-
 day school, director of music, and I preached
 for them each Thursday night for a number
 of years. All of this was for a better pre-
 pared ministry. It is practical knowledge
 which cannot be obtained elsewhere.

While returning from attending the
 Church of Christ Conference at Washington,
 D. C., the Superintendent, Rev. K. A.
 Hawkins and wife, and party, tarried for
 a night's rest in the parsonage at Berlin,
 Pennsylvania. It was then the plans were

laid for the revival about which I am writ-
 ing.

Upon our arrival in the City Mission we
 were greeted by friends, and found every-
 thing in readiness. Prayer meetings, choir,
 special music, in fact everything was ar-
 ranged for, so the evangelist in charge could
 give his full time to the presentation of the
 gospel, calling sinners to repentance, and
 for a full surrender to God on the part of
 Christians, to which a number responded.
 Among them were six splendid young peo-
 ple who came to the altar and in tears gave
 their lives wholly to Christ for service.

Mr. Crecraft, a traveling salesman, a vol-
 unteer work in the City Mission, a soloist of
 merit, will in his article give the results of
 this revival.

The Fort Wayne City Rescue Mission is
 doing a splendid service in aiding the needy
 in all walks of life. This service often leads
 to the conversion of souls. Eternity alone
 will tell the amount of good accomplished
 by the work of this Mission in the City of
 Fort Wayne.

I would not dare to close this article with-
 out saying a word to the Evangelist family
 about the invaluable service which Brother
 and Sister Adams rendered during the mis-
 sion revival. Their messages in song, in
 prayer, witnessing for Christ, their prayer-
 band joining our pre-prayer service were
 greatly appreciated. I think the Missionary
 Board is to be congratulated in securing
 Rev. Adams and wife to take over the pas-
 torate of the Fort Wayne Brethren church.
 Already they have adjusted themselves to
 the situation. They are loved by their peo-
 ple. Under their leadership the church is
 growing. The first Thursday of each month
 Brother and Sister Adams, with their Chris-
 tian Endeavorers, take full charge of the
 service at the City Mission. May God bless
 them in all their efforts. They need our
 prayers, "LET US NOT FORGET THEM."

Our home was with Rev. K. A. Hawkins
 and family, and a real home it was. They
 are true servants of God. They love his
 work more than their own selves. They did
 so much for us. May God bless them.

ALBERT LANTZ,
 Berlin, Pennsylvania.

**MY IMPRESSIONS OF THE REVIVAL IN
 THE FORT WAYNE CITY MISSION**

It was a providential stop-over meeting
 at Berlin, Pennsylvania, when Rev. Ken-
 neth A. Hawkins, wife and party, while en-
 route from Washington, D. C. to Fort
 Wayne, Indiana, returning from the Church
 of Christ Conference visited Pastor-Evange-
 list A. L. Lantz and arranged for a revival
 to be held in the Fort Wayne Rescue Home
 and Mission auditorium.

Evangelist Lantz was accompanied by
 Mrs. Lantz and daughter Mary Josephine,
 who in turn furnished splendid service in
 gospel and song, and work with the young
 people. Too much cannot be said for the
 splendid message Mrs. Lantz presented to
 the young people on Sunday evening of
 January 25th.

Mr. B. L. Linville, as leader augmented
 with singers from different churches of the
 city, led an inspiring song service each
 evening, also quartette, duet, and solo num-
 bers were given adding to the interest of
 the meetings. The meeting was dated for
 January 19th, to close February 1st, but its
 power will remain in the lives of those that
 felt the uplift of this old time revival.

The crowds were large and the kind that
 lingered after the closing prayer for person-
 al work and fellowship. The evangelist

preached the word without apology, or compromise, and adjusted his message to the need each night, changing his text frequently, that he might meet the need of the waiting congregation, made up from people from all ranks of life and from different denominations.

The Rev. Lantz is a whole gospel preacher, he had no hobbies, and gave out the word in a humble, straightforward way that gripped the hearts of the hearers, and resulted in many souls accepting Christ and Christians surrendering to God for unlimited service.

The Sunday afternoon meeting on the last day meant a great day for the youth of the Sunday school. There was no "CUT and DRIED" pre-arranged understanding. Mrs. Lantz prefaced Rev. Lantz in a very effective "Plain Talk" to the school, which will long be remembered in the lives of everyone present. Evangelist Lantz gave a heart-searching message on the "NEARNESS of GOD'S PRESENCE, after which the evangelist and Superintendent Hawkins "drew the net," there was a quiet response to the call from the young people and tender hearts surrendered for the first time to the Lord Jesus as their Savior.

On the last night of the series many had gathered long before time of opening. The song service and special numbers meant much at this time, and the evangelist was soon into his message. He used as his subject, "TRAVELERS and EMIGRANTS," taking the audience on a trip, so to speak, on the Gospel Ship. It was a glorious climax to the series and souls wept their way to calvary praying through to God.

Fifty-three souls came out for God during the two weeks' meeting. It was two weeks, now history, profitably spent for God.

MR. CRECRAFT,
Fort Wayne, Indiana.

MY IMPRESSIONS OF CITY MISSION REVIVAL

It was our privilege to attend a revival here in the city of Fort Wayne, held in the City Rescue Mission and conducted by Brother Lantz, pastor of our Berlin church. With the field prepared by a praying people, many souls were led to the Lord. Night after night, men and women, boys and girls were convicted by the Holy Spirit of their need of Jesus Christ. It is still true that, "the Gospel is the power of God unto Salvation," and faithfully preached it is bound to bring results. Fearlessly was the Word presented night after night, and God honored it, as he has promised.

Many of these folks without a church home have spoken very favorably about our own church in Ft. Wayne, standing for the whole Gospel we should be able to claim them for the church. A number of these folks have been attending very faithfully our services, and we think it fine, the spirit that directed these folks to our church.

May the Lord continue to use Brother Lantz to the saving of many souls. The people as well as pastor of this church are truly thankful for the services, for the advertising of our church, and our faith, and the people directed to us. May God find us worthy of these things, and may we faithfully live each day that many may be attracted to the Christ we love and serve.

SAM. J. ADAMS.

SHIPSHEWANA NEWS

The Indiana District Board of Trustees met with the Shippshewana committee Thurs-

day, February 19th, in the study room of the First Brethren church at Goshen, to plan for the summer activities just ahead.

The committees were very pleased to hear the announcement by the Board of Trustees of their appointment of Mrs. C. H. Hepler as hotel manager for the summer. Mrs. Hepler has experience in this type of work, and having resided in their own cottage which is nearest the hotel for the past summers, she is well acquainted with the work. Besides she has always shown the best type of interest in the Shippshewana project. Sister Hepler is a very congenial and likable person and will have the constant help of her two daughters as well as the splendid ability and cooperation of Mr. Hepler who will be in position to be with his family each night after his day's business in Goshen is over. Mrs. Hepler is also a member of the Dormitory committee and will lend the best cooperation with our whole project. Certainly the Board has made a wise move in this choice.

The activities for the summer will be similar to last year. The Indiana Ministerium will meet there for their annual spring meeting some time in May, to be announced by the officers of this organization soon. This is an occasion looked forward to by all the Brethren ministers of Indiana with eager anticipation.

On Decoration Day the Chamber of Commerce of Shippshewana will dedicate the mound and monument to Chief Shippshewana, which is located at the very entrance to our Brethren property. Large crowds from all of LaGrange County is anticipated on this occasion. And our people from over the state will be there to manifest their appreciation of the interest taken on the part of the good people of Shippshewana.

The Bible Conference and Young Peoples' Training School is scheduled to meet simultaneously again this year. This arrangement proved very successful last year. The Bible Conference program Committee is at work and in due time will be able to announce an excellent program. The training school arrangements will be made similar to last year with few exceptions. The Sunday School Association of the Brethren church is preparing leaflets that will give complete information of this work as well as show a number of splendid views of the work last year.

Concession for the use of the grounds has again been offered the Mennonites for a ten day training school during the month of August. This concession was taken by these good people last year and was greatly appreciated by them.

It was suggested that the Board of Trustees take under advisement and study the feasibility of some type of property owners' organization. This ought to result in good to both the property owners and the Shippshewana project.

On the whole things look good for Shippshewana for the summer of 1931.

N. V. LEATHERMAN,
Chairman Publicity Committee.

THE NEXT BRETHREN TEACHER

I am getting a good many inquiries about how the Brethren Quarterlies are being received. I am glad to say that we are encouraged. The Brethren Teacher has made a fine gain in the first quarter which if continued will soon bring it to a place where one will feel somewhat compensated for the toil. Very soon we hope to bring a report about some of the other issues. I have a

fine stack of letters which I have answered and so far as our own people concerned, I trust this will suffice. I am sincerely grateful for every letter I received and solicit more of constructive criticism if any one has such suggestions. Shall I pass on to you a few excerpts? I do, remember that it is but to encourage some others to ask for samples, at the Better still, to fall in line with Brethren teachings and ideals in our literature.

Here are a few: From a burdened soul came this, very early, "It makes one feel when they know that Brethren Sunday schools do not use our lesson helps; how we expect our young people to grow up Brethren if we do not teach them right. Another under an early date wrote: "I have just been studying next Sunday's lesson from the new "Brethren Teacher" and I am glad to say that I like it very much. The whole tone of it is so sane and so much like the old-time religion that I was brought up on. Of late years I have been reading much that it is difficult for me to accept its entirety, and it is refreshing to find things that I agree with. I believe I ought to get my theology from the Bible, but if I must have more than that, I prefer to have Brethren teaching." Another from the same city says, "I certainly am very pleased. * * * Scripturally, it is very timely." From the Southland comes this: "Myself and wife were very much surprised * * * that all Brethren Sunday schools are not using Brethren literature. Surely the Church would not use Brethren literature." Another writes, "Some of us are going to put up a fight for Brethren literature 100%, but of course, we can't succeed." Strange! "If you can help us get Brethren literature back into our Sunday school all * * * will rejoice," this continues. What a travesty is this! From a big city teacher from the west comes encouragement: "Am very well pleased with it, particularly "The Brethren Approach" find one of the most difficult problems to method of presentation (of the lesson). I think your work will be of assistance in this problem." That's good.

Another from the West says, "It is a pleasant surprise. * * * I have been helped from the two articles in the beginning of the book." One of the oldest and most loyal of our superintendents said in a letter: "This first copy is very good. I am glad that you are in charge of this important work and feel confident that your splendid efforts will continue to advance the standards of our literature." That is of our prominent pastors says: "I am not satisfied with * * * I would like you as I am very much pleased with your efforts, permit me the privilege of telling you * * * Give to the Sunday schools the Brethren churches a literature that is the same, sound and FUNDAMENTAL. BRETHREN." Turning west again, "I appreciate your splendid quarterly. It strikes the right spot and I think we should move forward at an improved rate. Your article on 'Healing' is fine."

Other Denominations

From a college president of another denomination comes this: "I received a copy of the recent Brethren Teacher. It is very good. I congratulate you on what you are doing." From "The District," Rockwood, Pennsylvania, W. H. Gilton, Editor, this: "The Brethren Teacher, Ashland, Ohio, Dr. Charles A. Banerjee certainly will help to bring us to

the faith.' 'The Brethren Approach' on lesson is an inspiration and a com-able help toward a wholesome church-ty." Another editor wrote, "Thanks copy of your splendid quarterly" and stor writes: "Very auspicious start. many unique features. * * * Sincere ds." From the Capital of our coun-pastor wrote: "I have read every of the January number and must say you have done credit to the Dunker of view;" while another said, "I like ter than the one we use; it sure es the Old Dunker Doctrine," while another pastor says: "We need a hren Approach"; God knows we have h of the other stuff;" while a leading an of another branch of Brethren says: ave a large class of young people. I much valuable help in the Brethren ner. * * * Hope to see the day when merger will be brotherhood wide."

I. w, friends, this is a small fraction of Many prayers were offered for contin- success and I need them. Will you join ? Will you investigate this literature a have not?

April Brethren Teacher will soon be int. It will contain much proffered on the subject of the Resurrection. We to have a larger subscription list. Help ke a better Teacher with suggestions subscriptions. CHARLES A. BAME.

SECOND BROTHERS CHURCH, LONG BEACH

January the 12th, at the Annual Meet- of the Second Brethren church, Long a, reports were handed in and indi- the following: Every department of work showed a decided increase during past year. For this and other many ings we thank the Lord, and give him e glory and praise.

uring the past year a total of 16,258 at- ed our Sunday school or an average of er Sunday. Our largest attendance of without any special effort was on No- er 30th. The smallest attendance dur- he year was 207, and this occurred dur- the infantile paralysis epidemic and the er season. Birthday offerings amounted 4.08 and General Sunday school offer- \$691.11. Our Sunday school is under eadership of George Momme, Superin- nt, and Onas Lawson and Oliver Col- Assistant Superintendents. We have achers and four departments.

r Primary Department is in charge of H. A. Kirby, superintendent. This de- part reported 5,358 attended last year average of 104 per Sunday, and a to- fering of \$164.33. Their present en- t is 150.

e Cradle Roll Department, in charge of Onas Lawson, superintendent, reported 1,073 scholars attended during the and 16 babies were dedicated. Their at enrollment is 84 members and 38 of umber are attending Sunday school. ave six active Christian Endeavor ies. The Adults have an average at- tence of about 15. Young People's ian Endeavor have a membership of tive members and an average atten- of 20. Our Intermediate Christian vor has a membership of 33 and an ge attendance of 27. This society re- an average attendance of 25 at their r Wednesday night prayer meeting. ere 14 new members added to this y during the year. Recently a Junior

Intermediate Christian Endeavor society was organized and their average attendance is 20. The Junior Christian Endeavor society has an average attendance of 35 to 40.

Recently a beginners' department was organized from the Junior society and this society is enjoying an average attendance of between 12 and 15. The deacons and deaconesses also handed in a fine report. Four communion services were reported totaling an attendance of 393 or an average of 98 at each communion. Thirty-five families were ministered unto. Approximately 200 calls were made during the year. The treasurer reported a total of \$7,014.85 received and an expenditure of \$6,864.29 during the year. The pastor reported 81 souls buried with their Lord in baptismal waters and 77 new members were received into our membership during the year. Nine of these were received by letter and 68 by baptism. The night of our Annual meeting 21 members were dropped from our roll, leaving us a total membership of 209. God's blessings are resting upon the work as a whole. Many visitors and strangers are attending the meetings from Sunday to Sunday and we are looking forward to a great harvest of souls this coming year, God willing.

We covet an interest in your prayers.

MRS. GEORGE MOMME,
Corresponding Secretary.

NAPPANEE, INDIANA

The First Brethren church of Nappanee, Indiana is advancing steadily and is endeavoring to function for her Lord and the Brethren cause in this part of God's vineyard.

The activities of church and the church spirit have been rising steadily ever since the new church year that began last September.

Our people are responding splendidly and the response is notable.

Every department is growing and uniting together for the one purpose of service in the Master's cause.

The one department I wish to stress at this time is the Sunday school. This department has been growing steadily for eighteen months. The first year of my pastorate was discouraging due to an epidemic of smallpox. This lasted for six months on and off. But just as soon as conditions righted themselves we began to move along nicely. Brother William Widmoyer was Sunday school superintendent the first year of my pastorate in Nappanee. All who know William know him to be a splendid fellow and one quite devoted to the Brethren church despite his heavy business duties that tie him up until midnight Saturday night, he being a proprietor of a meat market in Nappanee. He put in his time and work faithfully at his task as overseer of Sunday school until last September when he turned the work over to another faithful young Post Office clerk, of our church, Samuel Sharp. Brother Sharp entered his office in a year that has been quite favorable to Sunday school work both from the standpoint of health and weather. Nevertheless it meant work. He has forged ahead with his faithful teachers and officers and scholars in the Sunday school until we have reached a point where we feel the brotherhood would like to hear of our success. Ever since last September our Sunday school has been climbing. No spectacular methods have been used but straight plugging. Our band has not functioned this year owing to a number of the players going away to school,

making it difficult for the rest to organize because of the lack of those parts that go to make effective music.

Well, what is the secret? The secret lies in the fact that Nappanee has come to life and its members are in the work. They support the leader, that is evident or we could not do it. Its members are that group who are busy in the cause of Christ and the church.

Here are the figures. In the month of January, 1931 our average for Sunday school attendance was 369 for the month. For February the average was 412. How do these figures look for a town of 3,000 people and eleven churches? You divide 3,000 by eleven and you discover we have more than our share. Well, we do not turn any away; we take all that come and still look for more..

The Lord has blessed us and does bless those who trust him. He has surely blessed Nappanee abundantly during these times when conditions are strange. There is no pastor or people who delight more in learning of the success of other pastors and churches in the brotherhood than the pastor and people of Nappanee. Because on the success of all hangs the future of the Brethren church.

One is our Master and all we are Brethren.

Miss Helen Garber came to Nappanee the first of February to teach the Bible in the public schools of Nappanee and New Paris, Indiana. She is doing a splendid piece of work and the children just love her. Should any one care to communicate with her, just address her in care of Mrs. U. J. Shively, Nappanee, Indiana.

BENJ. F. OWEN.

Sunday School Notes

(Continued from page 11)

nate. We can compromise the gospel for the sake of popularity or we can stand loyal to the word of God. Nothing is to be won through compromise. Jesus never compromised. He was stern and searching and positive in his reproof of those who played double and would seek to live up to their opportunities. Hypocrisy drew a stiff reproof. The Pharisees loved to make a great show of their religion. "They posed as being extremely religious," making long prayers in the market place, wearing gorgeous robes with phylacteries, and casting into the treasury handfuls of silver with a loud ring, all of which was done to attract the attention of men. Jesus reproved them for their show of religion which had little reality about it. They magnified the little things, such as tithing mint and rue, but passed lightly over the important things, such as justice and mercy and love. Jesus took them to task for their arrogance. They sought the chief places in the synagogues and in the market places simply to be seen of men, to make a show of their religion and their importance and their dress, and to be saluted by those who would take notice of them. Jesus pronounced woe upon them, for their good exterior was simply a shield for the corruption within. He condemned those who laid heavy burdens upon the poor and did nothing to relieve them. He reproved the lawyers or teachers for their wilful ignorance. They received not the truth for themselves, nor interpreted it so that others could understand.

THE FOREIGN MISSION APPEAL

On Easter Sunday, April 5, the BRETHREN CHURCH will be put to the utmost test of loyalty to the Lord Jesus Christ.

On that day, and for some Sundays following, we shall bring our offerings for Foreign Missions. We have undertaken a great work. We have two extensive fields of work on two widely separated Continents. We are under obligations to support about thirty-five workers on these two fields. These fields are white unto the harvest. Unless we shall carry the Gospel to these needy and lost souls they will never hear it.

But we are told that Foreign Missions are a failure or too expensive or unnecessary. We are told to remain at home and attend to our own affairs. There has never been a more insidious attack upon the world-wide propagation of the Gospel than at present. We need accordingly to reassure ourselves of the ground upon which we stand. We need conviction, courage and faith. What are the basic facts of our faith that will still send us to our knees in prayer and then out into a lost world with a message of power and salvation?

I believe these facts are the following:

1. God has spoken to us in his Son. His word is unchanging, authoritative, final, effective. The Bible is not one of many books; it stands alone.
2. The world without God and this message of salvation which he revealed through Jesus Christ is lost. Sin holds men in its death-grip and renders their lot helpless, hopeless and meaningless.



First Permanent Brethren Mission Church built in Africa, at Bassai, Oubangui-Chari



The First Brethren Mission Church in Argentina, located at Rio Cuarto

“Dead in sin.”

3. Jesus Christ, Son of God, Son of Man, made full and complete atonement once for all on the Cross for sin. There is no other name than his and no other way than that which he opened for cleansing by and through which man can be saved. Jesus Christ saves sinners. No other can or does.

4. God through Jesus Christ has commanded us to carry this Gospel of salvation to the whole world. We have concrete evidence at home and abroad that God's Word is true and when obeyed will bring supreme blessing.

In the light of these fundamental and inescapable facts of our faith what shall we do? Shall we call home our workers? Shall we confess that we have been mistaken? or, shall we go forward?

J. ALLEN MILLER,
President Foreign
Mission Board.

THE BRETHREN EVANGELIST

Heart Throbs of Our Church Leaders

LI—THE CHURCH'S OPPORTUNITY

By J. L. Gingrich

Jesus not only said, "Ye are the salt of the earth," but also reminded his followers that they were "the light of the world." The Church is a great preserving factor in this sin-cursed world. Were it not for the Church's influence the chaotic condition of the world would be much worse. In the next place the Church is to bear testimony for Christ. The works of the Church should not be for self-glory but for the glory of the Father in Heaven. The time has come when the Church should change her hymn from "Hold the Fort for I am Coming" to "Rescue the Perishing." The fort should have been reached long ago. This refers to both clergy and laity. "Let the redeemed of the Lord say so," should be the motto of every saint of God.

Amidst the multitudinous organizations of the world today the Church must remain the most peculiar, most powerful and the most respected. While other organizations may or may not have their excuse for existence, nothing can take the place of the Church. If there ever was a period in history when the Church could and should be heard it is right now. The world is sick of plans and remedies which end in failure. Give God a chance.



Today individuals as well as organizations are attempting to muzzle the pulpit, silence the press, destroy the Bible and intimidate the laity of the Church. Scholars agree that a golden opportunity awaits the Church possessed with positive convictions on the "Thus saith the Word of the Lord" and then have the courage of those convictions. "And who knoweth whether thou art come to the kingdom for such a time as this."

This is a general period of revivals and evangelistic endeavors.

The greatest victory for the Church, now, is a revival of those who are falling asleep, or who are asleep. "Now it is high time to awake out of sleep" (Rom. 13:11). Every Brethren church should utilize the tremendous amount of energy going to waste among her laity. These consecrated people can do a work that the clergy cannot accomplish. "Let the redeemed of the Lord say so." First, let the Church speak. The writer has very little sympathy for the church which allows the world to dictate the policy of the church. Secondly, let the Church *speak forth*. "Ye are my witnesses saith the Lord." Amen.

Johnstown, Pennsylvania.

Signs of the Times

by
Alva J. McClain

THOU That Preachest

The National Education Association, at its recent Convention, rejected overwhelmingly an anti-prohibition resolution proposed by one of the Association's vice-presidents, and also reaffirmed its belief in the 18th Amendment as the most effective means of curtailing the sale and use of alcohol.

This great and influential Association composed of teachers also condemned "all false advertising and other pernicious attempts to mislead the youth in relation to the use of cigarets and narcotics." For this action the teachers deserve commendation.

It is difficult to forget, however, that some of the members of this Association use cigarets and tobacco in other forms. And the example thus set is more far reaching and pernicious than all the advertising in the world.

"Thou therefore that teachest another, teachest thou not thyself." That is what Paul would have said, had he been at the Teachers' Convention.

THE "Temple of the Air"

The other afternoon, while fishing for a radio program of good music, I happened to dial a certain preacher who conducts what he styles "The Temple of the Air." Ordinarily I do not spend my time listening to the sort of thing which he was delivering, but broke the rule for once.

According to his own frank claims, the gentleman is a Modernist of the modernists, which of course is his privilege. This is a free country. But his address was one of the most ill-advised pieces of special pleading, filled with half truth and misrepresentation, that I have ever heard. His characterization of those of us who believe in the reality of human sin and the need of Atonement showed that he either knows nothing about the real theology of orthodoxy or else he chose deliberately to misrepresent.

His answers to questions sent in by listeners bristled with guess work and inaccuracies. Attempting to explain Acts 15:14-17, he attributed the words to Simon Peter instead of to James. Had he even read the preceding verse carefully he would have known better.

To a question about the Resurrection of Christ he answered that no one knows what became of the Body. The only point upon which he was sure was that the Body did not rise. In this opinion he was as dogmatic as the dogmatists he condemned so severely. Most scholars have regarded the testimony of John, Peter, Paul and the many others who saw the risen Christ as worthy of consideration. But this pastor of "The Temple of the Air" dismissed them all without even so much as mention.

Judging from utterances like these over the radio, one is reminded of Paul's statement that the Devil is "the Prince of the power of the air." Of course, the speaker would call this "Fundamentalist intolerance" on my part. But after listening to him for half an hour, one is not greatly concerned about what he thinks.

THE Opinion of a Newspaper Editor

The Denver Post published by Frederick Bonfils is one of the great daily papers of the country. Not long ago Mr. Bonfils wrote a remarkable editorial which is refreshing after listening to some of the preachers. I quote it in part:

"A firm faith in the Gospel of Christ is what the world needs most. . . . Philosophy from Hammurabi to Herbert Spencer leaves the heart cold. Science down to Einstein is barren to a hungering soul. But Christ is the Bread and Water of Life. Without his Life and Words the human soul would starve and shrivel to ashes. When all else is stale and barren his words are as satisfying as cold water in a desert. Compared with Christ, Socrates is but a fool. Compared with him such great men as Cato and Sophocles are but babbling children. They never taught the beautiful lesson of sacrifice for sin. . . . While they feed the intellect the Lord Jesus feeds the human heart. 'He that believeth in me hath everlasting life,' he said. The Light of the world is Jesus."

This is good Gospel. If more preachers believed and preached it with fire burning in their hearts, the churches would make more progress.

ANOTHER Scholarly Pessimist

Guglielmo Ferrero, famous Italian historian whose writings have been read by the American public for the last fifteen years, is in this country for a visit and lecture tour. In his first article written for the New York American since arriving, he draws a gloomy picture of the world.

He says that "Half the world no longer knows how to govern itself. . . . Revolutions are multiplied—no one knows why. Half the world has become bankrupt or is about to become so, and knows no longer how to feed its increasing population."

"Nearly everywhere reserves which had been accumulated since 1848 have been dissipated. Credit has been exhausted by a fantastic multiplication of debts. How many millions are unemployed? Industry and agriculture suffer together from the consequences of fifteen years of unmitigated waste."

"A wind of folly, lunacy, violence and cruelty blows over the world."

"After an immense war, during which ten million men were sacrificed to defend liberty and democracy, two-thirds of Europe is groaning under tyrannies such as had never been known before, even during the darkest times of the old regime."

"The final disaster is that in this chaos men's minds have once more become a prey to the obsession of war. Western civilization is passing through one of its most dangerous and painful moments of its history. A monstrous war and a peace hastily patched up with incredible light-heartedness have plunged Europe and Asia into despair. At some moments it seems as if the whole world were reeling on its base."

After reading this man's estimate of the times, it is a great comfort to recall the words of Romans 13:12, "The night is far spent; the Day is at hand."

SHORT Story of Modern Life

A young wife and husband were playing bridge whist at a party given in their fashionable Kansas City apartment.

The husband made a poor play. The wife called him a "bum bridge player."

He slapped her face. She shot him.

The jury called it an "accident."

The exonerated wife weeps because of nervous strain of losing her husband and tried for murder.

This story suggests all kinds of things but I shall only quote from a letter by the Apostle Paul about nineteen centuries ago: "This know that in the last perilous times shall come: for men shall be lovers of their own selves . . . without affection . . . fierce . . . heady . . . of pleasure more than lovers of God" (Tim. 3:1-4).

Waging War for Human Rights

Have we not slipped back from our conception of our foreigners, which demanded the same standard of ethical group life as in our individual relations? Demand of officers that they hold their offices in sacred trust for the people they represent, and not for their personal advantages. There are, of course, men and women holding office who stand out like shining lights for their integrity. But on the whole we have lowered our standard in government. We have permitted to require that it be government of the people, and by the people, and for the people, and we have tolerated and acquiesced in the upgrowth of the conception that it is government of the politicians, by the politicians and for the politicians.

In other words, just because the world no longer steal in their moccasins and burn our houses and stab our women, because no longer red coats guard our frontiers and threaten our sovereignty, this does not mean that the eternal battle is not on. The age challenges us to be more active in establishing the spiritual law of our forefathers aided in setting up the foundation of our government. Every man and woman has to hasten to the battlefield of duty to save America from the apathy, indifference, the ignorance which threaten our most cherished institutions.—Judge E. Allen, in the Methodist Press.

"Ye shall know the truth, and the truth shall make you free."

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Announcements,

GEORGE S. BAER
Editor
R. R. TEETER
Business Manager
and all moneys to the
Business Manager

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The Church Being Criticised

are loose times, morally, and the church is being widely for the condition. We are not interested in arguing the present state is worse or better than any that prevailed in the past; we simply say that it is bad. It is so bad that it deserves our attention. It is the bad condition that prevails and the responsibility therefor that we are concerned with and not any comparisons of conditions. The church is accused of being responsible for the present moral confusion and particularly the aggressions of organized evil.

Such criticism is not hard nor is it necessarily significant. It is neither intelligence nor conscience. Furthermore, it is new for the church and church members to be criticized. It has been going on ever since there were church members. Criticism has been malicious and some sincere, some has been superficial and libelous and some thoughtful and warranted. The church's critics are ignorant, and some are actuated by improper motives. Even among preachers themselves there is criticism that is no credit to those offering it. Some gain a measure of popularity thereby that their mediocre talents could never otherwise command, but at what price! When evangelists heap abuse and diatribes upon churches and church members in order to reach the ears of the ungodly and unchurched folks and win attention, rather than benefitting the cause of Christ, they are doing the church, and deter the advancing kingdom of God, and are spoken of by those who ought to be defending the church, they give the world the impression of a house divided against itself. In the midst of all this, we must not flinch too much, nor desecrate too vigorously, in the face of the oft-repeated criticisms of church folks, as connected in a responsible way with the conditions that prevail and the still worse conditions that

We will do ourselves more credit by facing the charges with too much self pity and bias and seek to profit by such a display of truth as they contain. And we shall often find all too much truth for our comfort, especially when the criticisms are made by men high in character and station and from motives that are impugned.

For example, while addressing the Baptist Assembly in Virginia Governor Pollard leveled a criticism against church membership in relation to Prohibition that we do well to ponder. He decried bootlegging would languish if church members would patronize illicit sellers. In other words, church members are responsible for keeping the traffic alive. So serious is the situation as he views it, that "unless members of the church are observed to observe the prohibition laws to the point of total abstinence drinking the law is doomed." And he is a life-long prohibitionist. There is danger of the Ohio legislature passing a law legalizing Sunday movies and church member legislators and members in the capacity of newspaper editors are among the interests' most obedient advocates of Sunday operation. If Sunday movies are legalized it will be because church members among the rank and file cast the deciding influence in the proposed action. The gamblers are trying to put a stop to the Missouri legislature legalizing gambling. If they do the responsibility will rest upon church members. It will be "the Baptists, Disciples, Presbyterians, Methodists, Presbyterians and other good church members in the legislature act as gamblers instead of as the servants of Jesus Christ," The Christian Evangelist, published in St. Louis and circulated in Missouri. Church members, we are told, are responsible for the way in which such men as "Big Bill" Thompson are able to win elections and keep themselves in power and free from corruption. The points in the indictment might be enumerated more. On every hand the responsibility of church folks in the present and critical situation that exists is being emphasized. The charges are over-drawn, that the number of really good church members who are cooperating with the

forces of evil are not as many as the critics claim, yet the fact remains that there are vast numbers who have belied the principles of Christ and are proving untrue to their church vows. And they are numerous enough to hold the balance of power in many communities, and because their influence is being cast in with the powers of darkness, they are judged as children of darkness and are bringing discredit upon the church and whole cause of Christ. Let us not spend too much time explaining and protesting that the accusations against church people are often exaggerated and unjust, but rather let us take a lesson from the situation. Let us take cognizance of the fact that church folks need to be criticised—all of us do, and let us set about doing it ourselves in a proper, Christian way. It will prove a wholesome experience.

There is a place and a need for criticism, and we do well not to neglect it. There can be little profit from flaying church members in the presence of a grinning, scornful, worldly crowd, merely to win its favor, yet church folks need criticism of the right kind and in the right way. That stands for preachers alike. We need to have our sins laid bare, not with mocking sarcasm, but with tenderness and godliness and compassion. We need to be reproved and brought up to standard. There must be admonition and discipline and chastening, that we may strive after that degree of godliness and righteousness that is pleasing to our Lord.

And ministers are the ordained interpreters and custodians of divine standards, not in the sense that any unique relation is committed unto them, nor that in their ordination makes them per se the voice and representative of God, but in the sense that their special training and constant devotion to the study of God's word and to the practice of his spiritual presence makes them especially fit to perform that service. Every minister who exercises faithfully such function, makes himself the first subject of his every message of reproof and correction, and the while he calls others out of their lame and stumbling ways he maintains a Christ-like compassion and humility and considers himself lest he also be tempted. But criticism and correction must be offered, for the standards of God must be maintained. And it comes scripturally within the minister's province to "reprove, rebuke, exhort with all longsuffering and doctrine." And if the standards of church life and conduct have been lowered and if the church is not wielding the influence that might rightly be expected of it, we must look to the minister first in placing the responsibility.

Short Talks by the Editor on STEPS IN THE WAY TO LIFE AND FELLOWSHIP

II. BELIEF

Repentance of sin must be accompanied by belief in Jesus Christ as the Son of God and Savior of men. As one steps out of the darkness of sin, he must step into the light of faith in the Sun of Righteousness. As he changes his mind (or repents) as to the worth of the things of this world and turns his back upon them all, he must at the same time turn his face with confidence and attachment to the One who alone is able to save from the power of the world. Thus faith lays hold on Jesus and embraces him with conviction and joyful trust as the Messiah, the anointed of God, the divinely appointed author of salvation, and the Lord of the Kingdom and of every individual life.

Saving faith accepts what Jesus did for us. It believes that he "died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4). This statement is not merely the counsel of Paul, but is the very message which was delivered unto him to

preach, as he himself declares preceding the statement quoted. He wrote to the Romans (5:8): "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." And to Timothy (1 Tim. 1:15) he wrote: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." And Jesus himself said concerning his own mission: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). And that that salvation was to be accomplished through his own suffering and death, he was fully aware, for he said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14).

Belief that saves recognizes in Jesus the world's one and only Savior. That was our Lord's own claim concerning himself: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). There is positively no other way. There is life in none other. He alone has "the words of eternal life" (John 6:68; 17:8).

We may benefit from what Jesus did for us by merely believing. Our Lord himself made conditions just that simple in his conversation with Nicodemus: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Such was the teaching of Philip to the eunuch—"If thou believest with all thine heart" (Acts 8:37). When the jailor cried to Paul and Silas, "What must

(Continued on page 9)

EDITORIAL REVIEW

EASTER SUNDAY IS FOREIGN MISSION DAY.

A message this week from Alamo, Texas, informs us that Dr. C. F. Yoder visited that community and proclaimed with power the urgency of carrying the "Good News" to all the world. He spoke in a home and in a community church, at the latter place giving his illustrated lecture.

Christian Endeavorers will enjoy reading the communication from the wide-awake society at Berne, Indiana. They have numbers and interest and goals, and they are achieving their goals. A contest with the Fort Wayne society is on. Who else has something of interest to report? Send reports to Brother Whitmer, the department editor, at South Bend, Indiana.

We are in receipt of the 1931 "Year Book" of the First church of Long Beach, California, giving complete membership roll, financial reports and the organization of church and all its various auxiliaries and departments, much other material pertaining to the work and program of that church. It is a fifty-nine page booklet, neatly printed and carries the names of Louis S. Bauman, D.D., Pastor, and Paul R. Bauman, Assistant. The total membership at the close of 1930 was 595 and the total financial receipts for the year were \$13,063.06.

At our request we have a report of the "Church College Night" educational program which is in operation at the Falls City, Nebraska, church, where Brother H. H. Rowsey is pastor. It is a splendid means of securing the religious education and leadership training of the young people and of preparing them for church membership, and we wanted him to share his plan with Evangelist readers, which he has done by means of the pen of one of his faithful teachers, Prof. J. G. Dodd. The pastor and his wife are also teachers.

Brother C. C. Grisso introduces his new church calendar with the following announced purpose: "(1) To keep before every member of the Brethren families the work of our church in its several interests, such as missions, finances, evangelism, doctrines, methods of work and all the appointed services of the church. (2) To keep in touch with our isolated membership. (3) To reach homes that are not Brethren in an effort to get them interested in the church and a building up of the same in the community." A calendar devoted to such an aim deserves to succeed, and the Lanark church will doubtless help their pastor make it succeed.

Brother S. C. Christiansen made a visit in his capacity as district evangelist of the Third church of Philadelphia, on the occasion of the twentieth anniversary of its founding, and writes of its

splendidly growing condition under the consecrated leadership of Brother W. A. Steffler, mentioning also the names of Brother Braker and Harry Cassel, whose leadership figured so largely in its early days. He says this church is hoping soon to become entirely self-supporting. He also says that God has blessed in various ways the people of his own church at Allentown, Pennsylvania, and that they are encouraged to press on. He has some people who are especially loyal and ready to be of service in the saving of souls.

A very successful evangelistic campaign was recently conducted at the First Brethren church of Johnstown, Pennsylvania, with Brother Charles H. Ashman as pastor and Brother R. Paul Miller as evangelist. It is not hard to imagine success as a result of a campaign with two such energetic and capable leaders in the field as these two brethren are. Besides the strong preparation there was splendid preparation and the people seem to have been ready for God to pour out his Spirit upon them in power. There were 173 public confessions, 62 of which were made by persons having previously been church members, and which will no doubt add strength to the church. At the time of the writing, 51 baptisms had been recorded and others awaited baptism. As previously stated, Brethren Ashman and Miller made an exceptional team. Each writes with appreciation of the work of the other, and of the fine cooperation of the church.

The church at Masontown, Pennsylvania, has enjoyed a special season of refreshing from the Lord as a result of the evangelistic campaign conducted by Brother W. C. Benshoff. In the past three were added to the church by baptism and two by letter, and more are yet to be baptized. The church membership was greatly revived and many reconsecrated. Brother H. W. Miller and his faithful people had made splendid preparation through prayer and advertising and then helped to win souls by visitation and personal work. A junior and an adult choir added to the success of the campaign. This was Brother Benshoff's first series of meetings with the Masontown people and it seems to have been his best. He also speaks a word for his own church at Waynesboro, where the work is progressing nicely, one soul has recently been received by baptism. A Sisterhood is a recent addition to the church's auxiliary organizations.

From Bryan, Ohio, come reports from the pastor and his secretary, telling of progress in the Lord's work since the departure of Brother and Sister Stewart on the field. They were all received and have already made their leadership highly valued to the church. An evangelistic campaign conducted by the pastor resulted in eighteen confessions and fifteen being added to the church by baptism. Since the close of the meetings another soul made the confession and been baptized into the church. The various departments of the church are functioning splendidly, and every general interest received proper attention as the members each arrived. A church may not be able to do all it would like to do in a financial way for the various national interest but the claims are presented and the people are given an opportunity that meant much in the way of building up loyalty, and the church can be counted on to do more in the future though its financial ability be limited. May God continue to increase the number of churches that never fail to cooperate with the agencies of the general brotherhood.

PRAYER REQUESTS FOR THIS WEEK—

Pray for the revival meeting that begins March 22, at Waynesboro, Pennsylvania, with the pastor, Brother W. C. Benshoff in charge.

The Christian Endeavor society of Berne, Indiana, asks prayer. Let Endeavorers take note.

Prayer is requested for the evangelistic campaign now in progress at Ellet, Ohio, where Dr. J. C. Beal is the evangelist and Brother Floyd Sibert, the pastor.

Pray for an offering for Foreign Missions adequate to the needs.

Pray for the evangelistic campaign in progress at Peru, Indiana, with Brother R. Paul Miller as evangelist and Brother I. C. Miller as pastor.

Some Modern Educational Ideals

By President Edwin E. Jacobs, Ph.D.

readers of this paper who have read the College may recall that I, as well as some others of the staff here, attended certain educational meetings the college year. I want, in this brief article, to share some of my impressions, for I think I have noted changes since I first began to attend such meetings more than twenty-five years ago.

Of course, there is a tendency to standardize educational practices. The individuality of certain schools has been somewhat lost by this process. Since there are powerful standardizing agencies, they are able to enforce common standards. This growing tendency, I think, affects both ways, for better or for worse.

Denominational lines in education are becoming less distinct. In an older day, certain schools were known as centers of denominational strength. As time goes on, not a few of the so-called denominational colleges without denominational control and one may even believe the denominational air has largely disappeared.

In some ways this is to be regretted, for it opens the door to liberalism that is somewhat not so good. Moreover, liberalism has acted to cause church members to lose interest in what formerly was their school. Many of these church members poured money into schools which now have slipped from their control. It looks now, the denominational colleges will have to exercise eternal vigilance in order to maintain anything like a distinctive air.

But what seems to me to be more sinister, is the tendency to get farther away from what ought to be the Christian point in education. No one knows the forces at work excepting those who are directly related to college administration. At certain college meetings which I attend regularly I have never yet heard ever offered, yet all, or nearly all, of the member institutions are church schools. It occurs to me that this tendency to secularizing of education is not so good. It may contribute to what we sometimes so glibly call "academic freedom", but do we want complete academic freedom? Is that the ideal? Are there certain things which a denominational school ought to teach and some which it ought not to teach?

Let us consider for a moment, the ordinary college student. All, or by far the majority, have been trained in the country's "foremost universities," as the catalogues point out with justifiable pride. There, universities have faculty members of the most diverse beliefs. Not a few are openly and avowedly opposed to, or at least careless of, Christian ideals. The graduate student passes from one to another of the university teachers, gather-

ing as he goes, a slant here, positive teaching there, and perhaps, nothing much, elsewhere. At last he is graduated with the coveted degree and goes out into a teaching position. Now, he must be a man of upstanding qualities and with a mind of his own, if he comes through with settled convictions on certain points.

College faculties are, therefore, composed of men of varied views, if they are taken at random from graduate schools. This is not at all saying but that there are many, many, men who do come through with a decided Christian point of view, however. Hence, dominated as all education is, to a greater or less extent in America, by these great graduate schools, it is easy to see how college education could easily decline from what was formerly a very decided point of view. I have answered quite a few letters recently about candidates, some for colleges, and I have yet to have a letter inquiring about church membership.

4. There is, on the other hand, a strong tendency to "improve college teaching," as the programs point out. Men must more and more be trained for their places. This is right, for the youth of today come from the high schools far and away better prepared than they did twenty-five years ago. The intellectual element is being stressed more and more in education.

5. Of course there is the usual stress upon material equipment. How the continued financial depression will affect this standard, is problematic.

What of the future? It occurs to the writer that there is right now a place for the denominational college which is frankly and avowedly Christian in its point of view. I am concerned with "denominational Chemistry," to put it in the words of another, for there is no such thing, but I am much

concerned about the character, the point of view, and the approach of the teacher. These are all important, and I dare say as important to the future as is the content of the course in Chemistry for, be it known, that education in Mathematics, Chemistry, Biology, History, etc., consists of something more than formulae, reactions, classification, and dates. Yet some people seem to overlook that very important fact.

I take it that the denominational college has at least two duties. First, it has a duty to be intellectually awake, but the next is no less important, viz., to stand for those cardinal teachings of the denomination which it owns, controls it, and called it into existence. And what is encouraging, there are still some such colleges. According to a statement made at the recent meeting of the Association of American Colleges at Indianapolis, there are 669 four year colleges in the United States. Of this

Planting Trees by the River

Long observation of the withering effects of the desert sun appears to have given many of the Hebrews a love for the figure of the life-giving stream. In that Garden where life began, there were trees by the river. In the redeemed world, where waters from beneath the door of the temple transformed the desert, the prophet saw many trees beside the river. In the Heavenly Jerusalem, come down from God out of Heaven, the seer found trees by the river.

Men grow only beside the life-giving waters. They soon become the victims of the desert if the waters are stopped. There can be no life of the spirit, except by the river side. And when the roots are starved there is no fruit.

* * * * *

Productive Christian leadership must be rooted in a fertile soil. For such a plant there must be adequate sustenance. The appointed means for wholesome spiritual growth is the Word of God. Life rooted there is abundantly fruitful, maintains a natural development, and fulfills its purpose. Christian leaders who have been brought into vital contact with this Word are equipped for a profitable career.

—Professor Paul F. Barackman.

total number, the ordinary man could name but a very few. But there are some which get their names in the public prints for a great variety of reasons,—athletics, certain scandals, certain renegade teaching, great endowments, etc., while by far the majority go on from day to day doing their small part in the great scheme of public education. This latter class is often passed by with small notice.

If I have not sensed the situation wrongly, I believe that there is a place for the denomination-owned and denomination-controlled college which is at the same time adequately manned and equipped. And it will lose nothing by being known as frankly and avowedly Christian.

Ashland, Ohio.

Facing the Facts of Prohibition

By Graham Taylor (Chicago Commons) in Chicago Daily News, January 31, 1931

Two-thirds of the 90,000 or more words of the report by the national commission on law observance on enforcement of prohibition laws are devoted to statements of facts upon which the commissioners' conclusions are based. Yet there is little if any reference to these facts in the discussion of the conclusions by statesmen and editors which have so far been reported. Comparatively few others have had a chance to see the full report.

A well-informed eastern journalist recently remarked that "prohibition is sure to come up whenever two or more Americans meet, but there is not much evidence to a casual observer that many Americans know anything about the history of prohibition even during the last ten years."

Up to the Jury of Public Opinion

And yet from now on the jury of public opinion, through its legislative spokesmen, must face the facts thus officially put in evidence and decide what to do about them. No decision that ignores them can stand. Nor can they be brushed aside by any such snap judgment as Senator Glenn is reported to have made, discarding the commission's report as "worthless and a waste of money." It is timely, therefore, to let every one who can read and reason know what those facts are. They were sought and found at more sources of information than have ever been made available before. They are the facts of the situation which every community has had to face which now confronts it and which hereafter must be reckoned with in dealing with the liquor habit and the liquor traffic. The necessity to control them is shown to be recognized in all civilized countries. Laws to restrict the traffic have been enacted for 600 years. Our continental congress in 1777 passed one. At its first session under the constitution in 1789 congress taxed the traffic not only for revenue but to restrict it. So the national as well as the state governments asserted their right to do so long before they ventured to prohibit it.

Why the Great Venture?

Why it was ventured, and what a venture it is, is shown by the difficulties the enforcement of all liquor laws have encountered. The federal tax on liquor distilled in the United States was so defied that the "whisky insurrection" in 1792 was suppressed in Pennsylvania only by troops of the regular army. After 1862 every brewery and distillery operated under federal license and police control.

Facts are cited to show that failure to enforce regulatory laws during 150 years and the political aggressions of the liquor trade chiefly account for the recourse to pro-

hibition. Commenting on this fact, the judicially-minded author of "The Dry Decade" asserts: "There never was a moment in the history of these years when the brewers could not have reformed the saloon, which was the front of attack in the campaign against the vested interests made by the prohibition movement." And this argument was repeatedly urged upon them by Hugh Foster, able editor of the *Brewers' Year-Book*. While opposition has always been encountered in enforcing all laws relating the relation of the individual to the community, no such venture had ever been undertaken as to prohibit this traffic and enforce police regulation over 3,500,000 square miles and 122,000,000 people accustomed to consume 2,000,000 gallons of alcoholic beverages per annum. "Certainly an ambitious undertaking for any government," remarks one of the commissioners.

Facts on All Sides Fairly Stated

No facts are withheld that show what has happened. More facts were available to prove how far short of enforcement the laws have fallen; how increasingly they have been disregarded by hitherto respectable, law-abiding people; how powerful and widespread the illicit traffic has grown; how great is the demand which creates supply against all odds; how dangerous alike are the defiance of this and other laws by underworld outlaw and the weakened respect for law itself by many people in whole communities and how states are arrayed against the national government on this law enforcement issue.

Fewer facts tell the story of the "bad start" when prohibition got through the first seven years, the intolerable abuses and corruptions attending it, the resentment aroused, the better methods and effects during the last three years. These and many other facts, bearing upon the hope for more effective enforcement and upon the proof that the law is unenforceable, are impartially stated.

The economic and social gains during the decade are fully emphasized, but caution is well taken in attributing them not only, or even chiefly, to prohibition, but to the contributory conditions. With these statements of fact all the commissioners agree. And they are a unit opposing the return of the saloon under any form or modification.

Outlawing the Saloon the Great Gain to be Conserved

The consensus is well expressed by one of those who opposes prohibition that "the abolition in law of the commercialized liquor traffic and the licensed saloon, open for private profit, was the greatest step forward ever taken in America looking to the control of that traffic. The saloon is gone forever. It belongs as completely to the past as the institution of human slavery. How strange it is that "antisaloon" has been the rallying cry which led on to prohibition, and yet rallies those opposed to it. Perhaps more than anything else the fear that the saloon might return underlay the distrust of the proposed alternatives to the present system which divided the commissioners in framing their recommendations. It is in all the majority of them to give the benefit of the doubt to the continuance and re-enforcement of the present system at least until it had a fairer chance to prove its effectiveness. Only then and after such delay as might be required for some alternative to be safer and better did most of them seem to feel justified in advocating the changes each preferred. This caution, and the facts it emphasizes, will be heeded both by the wets and the dries—let the decision to change the law leaves liquor as uncontrolled as it was when legalized, or the decision to retain prohibition in the law leaves it without any control in fact in either event leaving the country in confusion and confounded.

by weighing facts on both sides can we see the situation. One-sided theories never can settle so ted a problem as now creates one of the most decisive crises our country has ever faced. go Commons.

Studies in the Types

By R. I. Humberd

(Study Number Two)

THE PASSOVER

ve seen our salvation typified in the incident of ent of brass that Moses formed and "lifted up" ilderness (Jno. 3:14). There was no hope for a man unless he believed the message and looked he serpent. Let us now consider the passover as f the cross in our salvation.

ad repeatedly plagued the Egyptians but Pharaoh ornly refused to grant liberty to the Israelites. as in ruins and Pharaoh's heart was hard. "Get n me, take heed to thyself, see my face no more; at day thou seest my face thou shalt die. And aid, Thou hast spoken well, I will see thy face ore" (Ex. 10:28).

ions concerning the passover were then given. A s to be taken on the tenth day of the month and four days. At evening on the fourteenth day it e killed and its blood applied to the lintel and two s of the door of their house.

night the Lord should smite all the first born of less there was blood on the door post. "When I ood I will pass over you" (Ex. 12:13).

The Lamb of God

1500 years later John the Baptist, seeing Jesus oward him, said, "Behold the Lamb of God, which way the sin of the world" (Jno. 1:29). To what refer when he called Christ a lamb?

e not left in darkness for we find our answer in hians 5:7, "Christ our passover is sacrificed for us we see that the passover lamb was a type of ho was the true lamb of God, the shedding of ood would make atonement for humanity.

The Death of Christ

did not save us by his life. The passover lamb perfect and Christ's perfect life had to do with g a fit subject for sacrifice. All during his life n perfect communion with the Father and called y Father, Righteous Father and talked to him ffect fellowship. It was on the cross that he bore nd it was then that God the Father who could d sin, hid his face and brought forth the terrible od! My God! why hast thou forsaken me?"

Substitution

ross nearby a thief not fit to live on earth was made fit to live in heaven forever. Unseen hands d the load of sin from off his shoulders and n him who hung on the center cross. The thief n a new found salvation while our Lord stag- der the awful load of humanities guilt. as died and the blood of God's passover lamb shed. But it is of no avail unless it is applied.

Must Be Applied

e an Israelite would have killed the lamb and a vessel containing the blood on the door step. have been safe? No, the blood had to be ap- was worthless to that individual. But how is

it to be applied? Must they find some difficult method? No, far from it. A bunch of hyssop, a most common weed growing everywhere, was used to apply the blood.

It is thus with the blood of Christ, it is to be applied by the most common thing on earth—Faith. We know how to have faith in a bank. We can trust our friend and even an automobile. It is with this same faith and trust that we apply the blood of Christ to our heart. He that believeth on the Son hath everlasting life; and he that believeth on the Son hath everlasting life; and he that be- God abideth on him (Jno. 3:36).

An Israelite who applied the blood was safe regardless of his own feelings. God did not say, "When I see how you are feeling about the matter I may save you," but God did say, "When I see the blood I will pass over you." God's lamb has been slain and a person who fully trusts our Lord Jesus Christ for his salvation is as safe as God can make him for he has "everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jno. 5:24).

Lake Odessa, Michigan.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

THE FAITH OF THE GOSPEL

(Continued from last week)

IV. MEMBERS

1. **Qualifications**—Inasmuch as the kingdom of God is spiritual, entrance to it is by a spiritual birth (Jn. 3:3-5), and the members are "new creatures" (2 Cor. 5:17). The agents in the process are: the divine Trinity,—the Father (Jas. 1:18), the Son (Jn. 1:12) and the Spirit (Tit. 3:5,6). These use the testimony of the Word of God (1 Pet. 1:33) and of the church of God (Acts 1:8). The steps are: faith (Jn. 3:35), repentance (Acts 2:38) and baptism (Matt. 28:19). The evidence of conversion is seen in obedience to God (1 Jn. 5:2), the gifts and fruit of the Spirit (1 Cor. 12:11; Gal. 5:22, 23), and brotherly love (Jn. 13:34, 35).

2. Duties of members

(1) **Private life**—The first duty of disciples of Christ is to obey the greatest commandments: love God supremely and their neighbors as themselves. Such love does not come of itself. It is shed abroad in the heart by the Holy Spirit (Rom. 5:5). It is nourished by the means of grace that God has given in the church. These include the study of the Bible (2 Tim. 3:15, 16), prayer (Lk. 18:1-14), fasting (Matt. 6:7, 8), meetings of the church (Heb. 10:25; Eph. 5:19, 20), meditation on the things of God (1 Tim. 4:13-15), the use of talents (1 Tim. 4:14). On the contrary the selfish life is fostered by worldly companions, worldly amusements and worldly ambitions (1 Jn. 2:15-17; Jas. 4:4).

2. **Domestic life**—The home is the foundation of society. A true Christian cannot be happy with a Christ-rejecting companion (1 Cor. 7:39; Amos 4:3). The husband is the head of the family (1 Cor. 11:2), responsible for its discipline (1 Tim. 3:4, 5), but should treat his wife as his own body (Eph. 5:22-29), as also the wife should love her husband (1 Pet. 3:1-8).

The marriage union, being also a matter of society should conform to the laws of the state as well as the precepts of the word of God. The contracting parties should prepare themselves by a study of the duties of married life, the care of the health, the rearing of children and the

mutual obligations of husband and wife. Such preparation should be a pre-requisite to marriage. The blessing of God cannot be asked upon something which he does not approve, therefore pastors should never be accomplices to unscriptural marriages. The union being taken for life should be considered with the utmost care, taking into account the physical, mental and moral aptitudes of the contracting parties. The interests of relatives and friends should not be forgotten.

The Gospel permits separation (and, seemingly the remarriage of the innocent party) for the cause of adultery (Matt. 19:1-12; 1 Cor. 7:10-15).

The parents should love their children and provide for them (1 Tim. 5:8), rearing them in the discipline of the Lord (Eph. 6:1).

It is infinitely better to leave them an inheritance of education and Christian character than a fortune of money. If parents wish to keep their children at home, away from the evil influences of the streets or amusement resorts they must make home attractive. There should be music, books, papers, games, tools,—all that they need to pass the time with interest as well as profit.

The coming of children should be prepared for by prayer, and it is a good custom to publicly consecrate them to the Lord (Matt. 19:3-15).

Family worship should be considered indispensable to those who wish to obey the command to bring up their children in the nurture and admonition of the Lord (Eph. 6:1, 2).

Children should obey their parents in the Lord (Eph. 6:3) and this obedience should be required, by love if possible, by force if necessary. Many parents are rearing criminals to disobey state laws by allowing them first to disobey parental laws.

In the Christian home servants and masters should treat each other as brethren (Eph. 6:5-9). Hospitality should abound without grudging (Heb. 13:2).

(To be continued)

SIGNIFICANT NEWS AND VIEWS

THE NEW SANHEDRIN

In April, 1929, a few leading orthodox Jews of Denver, Colorado, headed by Solomon Shwayder, a lawyer, inaugurated a movement to reorganize the ancient Jewish Sanhedrin, for the purpose of revising the trial of Jesus. These men, and others of the same spirit, moved by a sense of justice and burdened with the questionings and misgivings of their people, seek to establish for themselves and for all Israel the truth concerning the life, work, teachings, trial and death of Jesus. They feel that this can only be done by an official body representing all Israel, since he was condemned by official Israel. Hence the plan for the Sanhedrin. David L. Cooper has written a book entitled, "The New Sanhedrin, or The Revision of the Trial of Jesus," which tells of the inception and progress of this movement and giving the documents relating thereto. It promises to be a movement of the utmost significance, with the possibility of the most important developments. At any rate, it indicates a strange stirring of national conscience with respect to Israel's attitude toward their Christ. Thus does God move the hearts of men when great events are pending.

("Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Romans 11:25).—The Methodist Protestant-Recorder.

PEOPLE AROUSED

There has been a strong, widespread resentment against the picture of Abraham Lincoln presented by Edgar Lee Masters. Many reviews and other utterances have branded it as coarse, vulgar and untrue. Someone has introduced a bill in Congress to bar it from the mails. We cannot understand this great desire on the part of

certain types of minds to belittle, disparage and even besmear the greatest heroes. Abraham Lincoln has made his place "upstart" is going to move him. The book is a good one buy.—The Presbyterian.

RECOGNITION OF RUSSIA

The question whether the United States should recognize the Soviet Republic seems to be popping up continually. It stay down. When so weighty an authority as John Bassett, formerly a judge of the World Court and among the foremost international lawyers, takes the field, his argument demands attention. The United States, says Judge Moore, "necessarily recognize the Soviet Government when it permitted Russia to adhere to the Kellogg-Briand Pact." He declares that the supposition that recognition of a government implies approval of its constitution, its economic system, its attitude toward religion and its course of conduct is "preposterous and mischievous." He says that differences shall not be settled by war, and then to the one of the parties the recognition which would enable them to be settled by diplomacy is, in Judge Moore's opinion, to "go to the limit of incoherence."—The Baptist.

RELIGIOUS WORK FOR INDIAN CHILDREN

Of approximately a hundred thousand Indian children of the sixties-seven thousand are in school—some thirty-five thousand in public schools, twenty-two thousand in government boarding schools, and about seventy-five hundred in mission and private schools. Seven and a half per cent, therefore, are under the influence of missionaries for their classroom and dormitory life. The religious education directors in eight of the fifty-four government schools, who are able to influence a considerable number of Indian children during the hours allowed on the government program for religious teaching. Considering the large number of teachers employed by the mission boards in mission schools for Indians, and the very small percentage of the Indian children who are able to touch, one is led to question whether the religious Christian personality provided by our churches are being used efficiently.—The Congregationalist.

CHICKENS COME HOME TO ROOST

The Chicago Tribune, which modestly introduces itself as the world's greatest newspaper, proved itself impotent to get its candidate, Judge Lyle, nominated for mayor of Chicago. Mayor Thompson walked away with the nomination despite the Tribune's and entirely justified array of evidence against him.

If the Tribune is surprised, at least many observers are not. The newspaper has been educating the people of Chicago for a great many years, and this outcome is the result of that education. The Tribune, like most of the other American newspapers in the cities, has been, in its editorials and (what is far worse) in its news columns, sedulously developing the idea that if or do like a law it is not merely a right, but a glorious duty, to disobey the law, to take matters into one's own hands. The Tribune has professed the idea of personal liberty until it has come to protect personal license.

The Tribune, like most of the other American dailies, has educated the masses to consider material prosperity the criterion of success. It has scoffed at morals.

Why, then, should it be thought strange that when it calls upon its readers to judge Mayor Thompson upon the basis of moral quality and upon the basis of failure to put own selfishness, the Tribune gets such a weak response?—Christian Standard.

BILLY SUNDAY STIRS LOS ANGELES

Billy Sunday gave three addresses in Los Angeles to city audiences within six hours. Eight police officers were to care for the crowd at Temple Baptist Church, where the morning sermon in the pulpit of his friend, John Snares, the service had begun every nook and cranny of the auditorium was packed, and it was manifestly Billy's famous baseball evangelist was in his best form, and was fully at home in the sympathetic evangelistic atmosphere of the Church, which was originally founded as a downtown continuous evangelistic activity. Billy spoke for an hour

...t, "Where there is no vision the people perish," and covered most the entire gamut of moral, spiritual and civic issues. He responded to the brief and gracious introduction of Pastor Snape remarking that it was about as absurd to introduce him to a Los Angeles audience as to introduce him to his wife. He intimated that eventually he might leave his present home at Winona to live in Los Angeles and finally to be buried beneath the perennial sunshine and flowers of Southern California: "and I want you, John Snape, and my other friends, Dr. Herbert Booth with and Dr. Elmer Helms, to preach my funeral."

Among the many rhetorical gems, startling similes and vitriolic denunciations were some familiar to his American audiences for forty years past; with more recent accretions inspired by the red race, prohibition, unemployment and other current issues. A brief Sunday Anthology follows, gathered from his Temple church sermon.

"National dissipation is the same as individual dissipation; we've got to pay the price. No nation can hand God the hot end of the poker.

"Al Smith can no more be elected president on a wet ticket than can cross the Pacific Ocean on a grindstone pulled by a pair of croaches.

"You have no right to your own opinion. God tells you what to do. Follow the law and go where you please; follow your own opinion and you go to state prison.

"I wish the church was as liberal as the world, the flesh and the devil; in our national expenditures the basic principles of our civilization, namely religion and education, have to divide between them a paltry four cents on the dollar.

"Jesus put the cookies and the jam on the lower shelf; the common people heard him gladly.

"If the English language gets in my way I'll walk over it.

"Many a man can see Jesus Christ quicker through a ham sandwich or a ton of coal than he can through a sermon."

Short Talks by the Editor

(Continued from page 4)

...to be saved?" they both shouted forthwith, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). Belief is the simple condition. And Paul wrote to the church at Rome that belief in Christ as the resurrected of God was the one essential to salvation. (See Rom. 10:9, 10).

Belief must be sincere and whole-hearted. Saving faith is more than mere intellectual assent; it is more than mere confidence; it goes to the point of giving over, or of committing, one's self to Christ. The Psalmist expressed it admirably: "Commit thy way to the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5). That was the kind of belief that Philip demanded of the eunuch: "If thou believest with all thine heart." And it was that belief that Paul told the Romans would be effective: "With a heart man believeth unto righteousness" (Rom. 10:10). The faith that Christ desires is that which lays hold on him with such strong attachment that devotion to him is placed above everything else in the world. Hear his challenge: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

Faith in Christ must be active, not passive. One must be ready to express his belief and declare his conviction before men. It must indeed be a heart-belief, but it must also find its way to the ears. That was what Paul preached: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; but with the mouth confession is made unto salvation" (Rom. 10:9, 10). And to make the necessity of confession doubly certain, hear the words of the Lord Jesus: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32-33). In the face of such statements as to the importance of confessing Christ before men, the confession of the Ethiopian before Philip and in the presence of his own attendants is an example for repentant, believing sinners of all ages—"I believe that Jesus Christ is the Son of God" (Acts 8:37).

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Exodus 1:7-14. The new king knew not Joseph. Many times in the history of nations rulers have come into power who have had no sympathy with the people of God, and oppression and persecution have followed. In no small measure America was founded by men who wished, for religious scruples, to escape the compulsory militarism of Europe, yet the country today is forgetful of that fact. The few who still refuse to bear arms because of religious conviction were subject to great persecution during the days of the war, and only recently the American Legion tried to prevent Einstein from landing in California because he dared voice opposition to war. Now is the time when Christian people should be speaking their convictions on this great matter. May God give us grace to be true to him, no matter how bitter the persecution.

TUESDAY

Exodus 1:22; 2:1-10. When God is working out his great plans, all the persecutions of his enemies cannot avail. God here enlisted the womanly sympathies of Pharaoh's daughter to preserve the child who was to deliver his people. In much the same way he has planned definite things in the life of each believer; Satan may try to frustrate those plans, but "he that hath begun a good work in us will perform it until the day of Christ." Let us praise him!

WEDNESDAY

Exodus 2:11-15. It is frequently remarked that "Moses looked this way and that way, but failed to look up!" He was unwilling to wait for God to work out his plan in his own way, but tried to "take the kingdom of God by force." So we frequently ask if we shall pull up the tares, or call down fire from heaven, but God's answer is: "I will perform it." He chooses to perform his work through men, however, and we should daily, constantly, seek to learn from him the part he would have us take in his plans.

THURSDAY

Exodus 2:16-25. Those who oppose God's plans must be removed. In process of time the king died, but God heard the cry of his people. They were his people, and God had made a covenant with them, an everlasting covenant. Our God is a covenant-keeping God, and just as he kept his covenant with the children of Israel, so he has kept and will keep every covenant with us. His promises are yea and amen! Let us praise him for all his wonderful works to the children of men.

FRIDAY

Exodus 31:6. Moses, like David, was tending sheep, but God had a greater work for him. While tending his sheep he had ample opportunity to think of God and of his people, and now God called him aside to commune with him about his part in it all. It is well to remember that as we gather around the Family Altar we are on ground as holy as that on which Moses stood. Even a great pagan philosopher reminded us that in the seclusion of our own darkened room God is present with us. May we ever be mindful of his presence, ever heeding his blessed voice.

SATURDAY

Exodus 3:7-12. God here definitely called Moses to deliver his people. When Moses hesitated, he gave his assurance of his divine presence and assistance. Likewise we have been called to deliver the straying people of God; if we feel that we are not able to do his bidding, so much the better, for his strength is made perfect in weakness, and he will manifest his presence and power through us.

SUNDAY

Exodus 3:13-22. I AM. What a suggestive name for our God, who is from everlasting to everlasting. May each one of us linger in his presence until we hear his voice saying to us: "I AM;" until we fall before him crying out in adoration: "Thou art;" and until we are empowered by him to go forth saying to all the world, "He is, and he is to come."

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Seventh Day Adventism

By William Edward Biederwolf

(Continued from last week)

V. THE SOULS OF THE DEAD ARE SLEEPING IN THE GRAVE. So they say. "The state to which we are reduced by death is one of silence, inactivity and entire unconsciousness" (Fundamental Principles, page 12).

1. What then did Paul mean when in Hebrews 12:22, 23, he enumerated, among other things in heaven, the "spirits of just men made perfect?" Were they unconscious?

2. Did Paul expect to go into a state of "entire unconsciousness" when he said he had a "desire to depart and to be with Christ, which is far better" (Phil 1:23, 24), and when he said, "we are willing rather to be absent from the body and to be present with the Lord" (2 Cor. 5:1-8)?

3. When Moses met with Elias on the Mount of Transfiguration, was he in a state of "entire unconsciousness?"

4. Was the rich man unconscious when in the lost world he cried out, "I am tormented in this flame," and asked Abraham to send a warning to his brothers on earth?

5. Does not the Bible distinctly state that at death the body "shall return to the earth as it was and the spirit shall return to God who gave it?"

6. When Jesus said to the thief on the cross, "This day shalt thou be with me in paradise," and a moment later said, "Father, into thy hands I commend my spirit," what happened?

IT IS VERY PLAIN TO SEE WHAT HAPPENED.

HIS SPIRIT WENT INTO PARADISE AND THE SPIRIT OF THE THIEF WENT WITH HIM.

THESE TWO SPIRITS DID NOT GO TO SLEEP IN THE GRAVE.

The soul sleeping texts used by the Seventh Day Adventists refer always to the body and never to the spirit. When it is said Lazarus sleepeth, it does not refer to his spirit, because it says a moment later, "Lord, by this time he stinketh."

In Acts 2:34, when it says, "David is not ascended into heaven," the whole context shows that the reference is to his body, and as a rule whenever the dead are referred to as sleeping, you will find the subject under discussion is the resurrection of the body. It is the body that sleeps and not the soul. So in Matthew 27:52 it says, "The graves were opened and many bodies of the saints which slept arose."

The strongest scriptures used by Seventh Day Adventists are taken from Ecclesiastes and their main text is Ecc. 9:5, "the dead know not anything," etc.; also verse 10, "there is no knowledge in the grave whither thou goest." But this is not a divine revelation concerning the state of the dead at all. Everything in the Bible is not true. Every time the Devil opened his mouth he lied. The writer of Ecclesiastes is here reasoning from the standpoint of a man "under the sun." It is the way things look

to a man "under the sun," the natural man. They are set down by inspiration, to be sure, just as the words of the Devil are, but this does not mean that they are therefore necessarily utterances of the truth. Take the second verse of this same chapter. We know that it is not true and in verse 4 the writer says there is no difference between a dead man and a dead lion, and that a living dog is better than either of them.

THIS DOCTRINE OF SOUL-SLEEPING HASN'T GOT A SINGLE LEG TO STAND ON.

IT IS OPPOSED TO EVERY INTUITION OF MAN'S RATIONAL NATURE.

IT DESTROYS THE IDENTITY OF MAN.

IT CONTRADICTS THE PLAIN AND UNMISTAKABLE TEACHING OF THE WORD OF GOD.

The soul of the believer at death passes immediately into glory and that of the unbeliever into the region of the lost; not necessarily into the fullness of glory nor into the final degree of punishment, but the righteous into a glorious state and the wicked into a condition just opposite. So the Bible teaches and so the church has always believed.

The Fate of the Wicked

VI. THE WICKED ARE ULTIMATELY ANNIHILATED. Now this is a harmless sort of doctrine and we are not going to make any stout denial of the contention of many that if a man were left to his own inclinations he'd rather believe that the wicked cease to exist than to think of them suffering always the everlasting punishment of orthodox theology.

But the trouble with the doctrine is that it is both unscientific and unbiblical.

1. In the first place it contradicts the Bible teaching that there are degrees of reward and punishment. In Romans 2:6, we are told that God "will render to every man according to his deeds," and in Rev. 20:13 it says that "they were judged every man according to their works," but if the finally impenitent are annihilated they are punished every man alike.

2. In the second place the Bible speaks in no disguised manner about the "wrath of God abiding" on the wicked (John 3:36), and when, in Matthew 25:46, it says the wicked shall go away into everlasting punishment, but the righteous into everlasting life, the same Greek word is used in both cases, making plain the fact that the punishment of the finally impenitent is as everlasting as is the reward of the righteous.

So in Revelation 22:11, "He that is filthy, let him be filthy still, and he that is righteous, let him be righteous still," while in Mark 9:44 we are told of a worm that never dies and of a fire that is never quenched, and in Revelations 20:10 we are told of a punishment that is to continue "day and night forever and ever." A man who can

read annihilation into Scriptures like this can discover a Beethoven symphony in the croaking of a frog pond.

Saturday or Sunday

VII. THE SEVENTH DAY OF THE WEEK IS TO BE KEPT HOLY AS THE SABBATH OF THE LORD AND NOT THE FIRST DAY OF THE WEEK.

1. They say that Sunday is the day of pagan sunworship and is therefore not a day for Christians to observe as the Holy Sabbath.

BUT THE FACTS ARE AS FOLLOWS:

Sunday was named after the Sun, just as Saturday was named after Saturn, anybody who knows anything knows that the day of pagan sun-worship was an annual day, that it came only once a year, and that therefore it came on Sunday only once in seven years, and that it came on Saturday just as often as it did on Sunday, exactly as does the Fourth of July or any other annual celebrations.

2. They say the Pope is the image of the beast mentioned in Revelation and that he changed the Sabbath from the seventh day of the week to the first day, and that therefore the keeping of the first day of the week is the "mark of the beast," and that every one who is not a Seventh Day Adventist and who keeps the first day of the week is eternally lost. WE ANSWER:

(a) What Pope? There ought to be no trouble to locate him. But they have furnished us neither with his name nor his time. No such person has ever been found.

(b) The "Catholic Dictionary," one of the recognized standard authorities of the Roman Catholic Church says the title "pope" is not exclusively applied to individuals until 1073. Nothing could therefore be done by a pope before there was a pope.

(c) If the Pope changed the Sabbath why did the Greek Catholic Church, which strongly opposed the Roman Catholic Church and its Pope, observe Sunday as the Sabbath instead of Saturday?

(d) The Apostolic Church fathers and early Christians who observed Sunday must have known that the Pope made the change, if he did make it, and therefore when they ascribed the Sunday Sabbath-keeping to another reason, as they all did, every one of them made himself a self-confessed liar.

3. They say that Constantine, by an imperial edict in 321 A. D. effected the change in compliance with the demands of the Roman Catholic church, and that thus pagan Roman Sunday was made the Sabbath instead of the Saturday-Sabbath of the Word of God.

This same contention is made by the Roman Catholic Church herself; at least by a number of her prominent priests. The Catholic Mirror, the official organ of Cardinal Gibbons and very largely of the Papacy in the United States, says in its issue of September 23, 1893, "The Catholic Church for over 1,000 years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday."

WE ANSWER;

(a) If, however, the Roman Catholic Church wants some testimony fully authoritative, and even more so than that, they will find it by turning to the article "Sunday" in the Catholic Encyclopedia, published by Robert Appleton Co., where they will find these words "Sunday was the first day of the week according to the Jewish method of reckoning, but for Christians began to take the place of the Jewish Sabbath."

n Apostolic Times as the day set apart for public and solemn worship of God." Now, that the Apostolic Fathers and Christians did observe Sunday as the first rest and worship, exponents and opponents of Sunday-keeping alike acknowledge. See abundant proof of this on pages 45, and note especially the acknowledgment of Elder Andrews, the ablest historian the Seventh Day Adventists ever had. This being so, it becomes at once apparent that the edict of Constantine in 321 A. D., which made Sunday the legal Sabbath for Christian people, in reality changed NOTHING, but only gave impetance and definite imperial authorization to a CUSTOM ALREADY ESTABLISHED AS A FIXED THING IN THE EXPERIENCE OF CHRISTIAN PEOPLE. Here is exactly what was done. The Romans had their rest day, their Sabbath, on the eighth day. It was called "Nundinae." Christians had their rest day, their Sabbath, every seventh day. It was called "Sabbath." In 321 A. D. Constantine legalized the Roman's Sunday, that is, he made it equal to the Sabbath, equal legally to the pagan Nundinae. This, as one can well understand, became too burdensome, and the Nundinae day of rest was suppressed. Theodosius the Great and the Christian Emperor Justinian accepted as the only legal Sabbath of the Roman Empire. Sabbath observance of the first day of the week came down to Constantine's FROM APOSTOLIC TIMES, and Constantine nor any other Roman Emperor changed the so-called Bible Sabbath to Sunday, but such a change made with respect to the pagan Nundinae. The truth is that the pagan Nundinae was supplanted by the Christian Sabbath.

(To be continued)

Editor's Select Notes on the Sunday School Lesson

(Lesson for March 22)

Use and Abuse of God's Gifts

Scripture Lesson—Luke 12.
 Text—Luke 12:16-20, 41-48.
 Optional Reading—John 15:6-14.
 Lesson Text—Be not drunken with wine, for the wine is riot, but be filled with the Spirit. 1 Peter 4:5-18.

Introductory Note

Occasion of this must be considered. vs. 13, 14. A man who had some dispute with his brother about an inheritance, which he considered himself entitled to at a moiety, finding Jesus' authority respected as a prophet, wished to enjoin him to arbitrate between himself and his brother, in hope to gain his point. Our Lord who carefully avoided any interference in secular concerns, replied sharply: "Who made me a judge, or a divider between you?" and evidently perceiving that he was influenced by a principle of covetousness, delivered the following parable to caution against that evil and dangerous temptation.—Scott. There is a closer connection in thought between this and the foregoing than appears at first. The disciple was called a fool who would act according to the foregoing, but the real fool was brought into view. He is a covetous man. Ezek. 33:31, for that was the animus

of him who made the request of Jesus, vs. 13-15. Christ was setting forth the heavenly calling, but his questioner thought only of his possessions in the present life. This explains the parable that follows, vs. 16-21, in the light of it all the verses are to be interpreted down to v. 48, but especially v. 34. "Take no thought," v. 22, means no anxious, worrying thought indicative of a lack of faith and knowledge of God in Christ.—Dr. Gray, in Christian Workers' Commentary.

Intemperance More than Liquor Evil

As previously suggested, the parable with which our lesson today begins was spoken in reply to a request for Jesus to act as a divider of an inheritance, with the result that Jesus refused and warned against the sin of covetousness. But we are supposed to make a temperance lesson out of this, and while we may doubt the appropriateness of the scripture passage for that purpose, yet we must acknowledge the great importance of temperance instruction. The application of this lesson to temperance is much wider than that of abstaining from alcoholic beverages. "To be sure," as the Otterbein Teacher suggests, "this phase of the subject is fully large enough for consideration in this day when the fate of the Eighteenth Amendment seems to hang in the balance, and when the enemies of sobriety are marshalling all the forces they can control to bring back this curse of curses to our land. But let us not neglect to stress the broad principle that every man who strives for masteries "exerciseth self-control in all things," and at the same time give warning that the enemies of righteousness are exerting every influence to break down this

provision which has freed thousands from the slavery of the drink habit, and has brought happiness and comforts to many homes which strong drink had despoiled. The need is urgent."

Intoxication Destroys Liberty

The intoxication of the soul or mind through greed, covetousness, is as bad as the intoxication of the body through strong drink. But the intoxication through strong drink has produced more actual crime, more suffering for women and children, more degradation of body and of soul than any other sort of misuse of God's gifts. Gluttony may harm a man but rarely injures his family.

"Liberty is the power to satisfy the major human instincts, such as the instinct of self-preservation, the instinct of workmanship, the instinct of self-respect, and the instinct of home-making. . . . Alcohol interferes with that true individual liberty, just as do opium, morphine, chloral, or any other habit-forming drug. . . . The mental worker who takes alcohol voluntarily puts a yoke upon himself. He limits the exercise of his faculties, for he cannot judge so wisely, will so forcefully, think so clearly, as when his system is free from alcohol. The athlete who takes alcoholic liquor is similarly handicapped, for he is not free to run so fast, jump so high, pitch a baseball so accurately as when his system is free from the drug. Any one who has become a 'slave to alcohol' has lost the very essence of personal liberty. . . . The liberty of the alcoholic-drink manufacturer and seller to profit by the enslavement of the drinker was prohibited in

(Continued on page 15)

E. M. RIDDLE, President Warsaw, Indiana		GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio
F. C. VANATOR, Associate Peru, Indiana	CHRISTIAN ENDEAVOR AT WORK C. D. WHITMER, 217 E. Duball Ave., South Bend, Ind.	

Christian Endeavor at Berne, Indiana

Dear Endeavorers everywhere:

We are sure you will be interested in hearing about our Christian Endeavor work at Berne. We have a very wide-awake crowd of young people who really believe in doing things for Christ and his church. We have a membership of seventy-five (75) active members and eight (8) honorary members—the Juniors and Seniors in one society.

We have as our goals:

1. Every meeting full of power.
2. Every member taking part.
3. \$15.00 every three months for Krypton.

"Our motto is, "Occupy till I come."

We are at present engaged in a contest with the newly organized society at Fort Wayne, Indiana. The chief purpose of this contest is to create more interest and zeal in both societies and to win souls for Christ. We have wide-awake meetings each Sunday evening which are very inspiring to all, with every member taking part.

We have organized a C. E. Orchestra in which a great interest is manifested. To Christ be the glory. For without Christ we can do nothing. We are asking that you pray for us that we may grow in grace and that the C. E. society at Berne may stand out as a beacon light to those out of Christ

and that each Endeavorer may do and give all that others may know Christ.

Yours in the Master's Service,
 MISS NEVA FRANK,
 Berne, Indiana.

MEETINGS THAT HOLD INTEREST

By Robert W. Ball

After new members have been received into the society, to keep them the meetings and activities must be so attractive that they cannot make a place for their dislikes. The meetings must be different, novel, and as original as possible. If the meetings can be entirely different each week, the atmosphere of surprise is created. If there is a different leader each week, the program cannot be monotonous. If no one person speaks more than once, except by request, entirely different viewpoints and angles are given. If there is a varied musical program, those who appreciate music will enjoy it more. Good, spirited singing aids in creating a genuine Christian Endeavor spirit, and appeals to those who like to sing. Outside speakers are enjoyed as often as they speak, especially if the speaker is an older person and able to give experiences from life. Illustrated talks are good for variety. Dis-

discussion on some important society work brings out a great deal of interest. Hold union services with other societies in the town, inviting as many organizations as possible. Serve light refreshments now and then. Have a special discussion period after the regular service is over, to talk over problems of human interest. Lastly, and most important, is having every part of the service prepared and carried out thoroughly. These suggestions have been proved just this year, and statistics show that the society has increased in its attendance seventy-five percent and in membership fifty percent, and is still on the increase.—C. E. World.

PLANNING SUCCESSFUL SOCIALS

By Marjorie Akins

In planning a successful social I would suggest five general rules under which, I believe, fall all details.

First, have a committee; don't make it a one-man job. Give every member on the

committee a definite responsibility. Three will do if necessary, but more are desirable.

Second, as soon as your committee is organized, decide upon a general idea to be carried out through the whole party. The season of the year will often give you a good idea.

Third, plan your social in detail, from the publicity and decorations to the eats and the cleaning up afterward, carrying out the general idea. Have a time schedule, and stick to it as nearly as possible. In planning your games take into consideration the nature of the crowd and the place where it is to be held.

Fourth, advertise your party. Some one has said, "Major on the publicity whether or not you have any other definite plans for the party." Make your invitations, posters, etc., unusual.

Fifth, most important of all, remember that it is a Christian Endeavor party, and make everybody else remember it, too. Close with a devotional, and be sure to invite everybody to Endeavor on Sunday evening.—C. E. World.

many new members. Fifty-one (51) others have already been baptized and received into church membership. Others be baptized this week. Each one was with and prayed for individually. There were 30 on the closing night, but each was cared for separately and personally by Brother Miller.

Spirit Liberty

The Spirit liberty during this revival was marked. The crowds were large. Each small one. They came without delegation or much present-day publicity. The spirit was wonderful. The confessions came out the need of much personal persuasion in fact, very little of that was used in the invitation. The invitation period was short. Tears flowed freely, tears of penitence, tears of contrition, tears of rejection. The Holy Spirit used everything to liberate and melt the hearts. He gave liberty in preaching, in prayer, in singing, in testimony, in everything. He even turned parental obstacles into open doors. "I join with us." We pray that a revival of equal power shall be enjoyed in your church. Pastor, CHARLES ASHMAN.



FIRST BROTHERS CHURCH

535 Napoleon St., Johnstown, Pa.

Victory Revival at First Brethren Church, Johnstown, Pennsylvania

We have just enjoyed a great revival. A wonderful revival! A marvelous revival! God blessed his people gloriously! This revival was one of tremendous spiritual power. It was deep in its transformations and far-reaching in its scope of influence. It has secured most hearty congratulations from ministers all over the city.

Preparation

The preparation was spiritual. Twenty-one cottage prayer meetings were held. They were well attended and used mightily of the Holy Spirit. The Sunday of the opening week was set aside as a day of fasting and prayer. Many fasted and prayed. In the afternoon a great prayer meeting was held in the church at which Brother Wm. Schaffer, pastor of our Congregational church, gave us a stimulating study on the "Principles of Prayer." A Brethren Fellowship Night was enjoyed preceding the opening Sunday at which several hundred gathered to become better acquainted. Brother J. L. Gingrich of Morrelville spoke on this occasion on "The Power of Christ." The pastor delivered a series of sermons on "Detour Signs Back to the Highway." We sought to prepare for a REVIVAL.

The Revival

The revival came! It was not "worked up." It was not "in the energy of the flesh." It was not "mechanical or forced." The Holy Spirit stirred the hearts of folks. The first week was one of the deepest heart-searchings we have ever witnessed. "Judgment began at the House of God." At the close of the first week, on Sunday morning, an opportunity was given for all who would yield themselves to the Holy Spirit to be used during the revival to come to the front for prayer. Pastor and moderator came first. Then, what a service! They came out

by the scores! None of these are counted as professions. The revival was on! It is still on! Primarily, this meeting was a REVIVAL. Malice and enmity were cast out. Members who had been at variance were reconciled. Families were re-united. One divorce was annulled by re-marriage. Scores sought a closer walk with their Lord. Young men and women volunteered for the ministry and the mission field. The church is more united and surrendered than it has ever been to our knowledge. This was a great and glorious revival!

The Preaching

Brother R. Paul Miller is a strong revivalist. His preaching was fearless. His sermons were more than sermons,—they were messages. They covered a wide scope, touching the lives of folks at every point. They were Biblical, not only in that they were true to the Word, but in that they were filled with the Word. Brother Miller put HEART into his messages. They caused the hearts of the listeners "to burn within them." His answers to the many questions placed in the box were wise and helpful. His methods of evangelism were profound in their simplicity and most effective in their thoroughness. We found him a most congenial and considerate fellow-worker in the Lord. God richly blessed his ministry among us. Prayers are following him wherever he goes. He was "the man for the hour" in the life of our church.

Visible Results

There were one hundred and seventy-three (173) public confessions. Every one was definite, individual, and clean-cut. This was no "mass movement." Sixty-two (62) had previously been members of the church. They came weeping for their sins, surrendering themselves whole-heartedly, seeking a closer walk with their Lord. They came willingly, without urging. Their lives have been transformed. In spiritual power and service, the coming of these will mean as much, if not more, than the addition of that

THE REVIVAL AT JOHNSTOWN

At the close of our meeting at Johnstown, Pennsylvania, we opened up in Johnstown at the First church on Monday night February second. This was the eleventh revival effort that Brother Ashman inaugurated since his ministry began in Johnstown and if it is typical of those that have preceded it there is little wonder that the Church has experienced such a phenomenal growth in numbers and in spiritual power. Their building here is one of the finest of the brotherhood and most excellently adapted to a Brethren congregation.

The people of the community were kindly disposed toward the meeting and showed a very constant interest and attendance throughout. The people of the church were most faithful in their support of meetings in every way. The splendid continuous attendance through fair and wet weather was splendid evidence of their loyalty to the church and the cause they love.

The choir was most faithfully directed by Prof. Jones in a most capable and appropriate way. There was a splendid rendition in the choir every night and music rendered for the meetings was of high order. The pipe organ was used throughout the meeting for all songs and was capably handled by Sister Linn. It fit in to revival meetings. This is an unusual thing. Needless to say we all enjoyed this meeting since it was directed by a brother who has been a friend in the ministry ever since we were both in our ministerial experiences in the north. We have never had a sweeter fellowship, harmonious cooperation, nor a more hearty support than Brother Ashman gave us these weeks of meetings. He is a man who knows his people and knows the community about the church and is a tireless worker dealing with individuals and seeking the lives of all he can reach both in and out of the church right with God.

My home was with Brother and Sister Ashman and I can truly say it was a home to me, for they did everything they could to make me welcome, happy, comfortable, and content. It was a real privilege to spend these three weeks with this group of friends of years standing and I shall soon forget it.

my aim to be very careful in my life in Johnstown, but the pastor's and the other good women of that city have made this impossible by their warm hospitality and splendid cooking. It was a pleasant experience that we enjoyed every day while Brother Schaffer, pastor of the Conemaugh church, and Brother and Sister Gingrich, of the Morrellville church, were at Ashman's celebrating Brother Ashman's birthday. We greatly enjoyed the visit. Brother and Sister Lantz of Berne were invited to the Ashman home for the evening, and the fellowship was greatly enjoyed with these people.

It is noted that Brother Schaffer and Brother Gingrich are determined that their conversions, in spite of all the Devil can do, will increase. Just before the meeting Brother and Sister Gingrich rejoiced in the coming of a little girl to their home, and during the meetings a little girl made her appearance at Brother and Sister Schaffer's home. We greatly congratulate the parents.

Very confident of the future of this church for it is certainly reaching out into the community and bearing true testimony for Christ in that city and such a testimony is certainly greatly needed. I shall attend all this meeting with the most pleasant memories and bid the people of this city to carry on their great work so ably and bravely until our Lord returns.

R. PAUL MILLER,
Berne, Indiana.

ALLENTOWN, PENNSYLVANIA

For the work here in Allentown, Pennsylvania, we have not as yet made any gains, but God is wonderfully good to us as a church. For several of our members are working again and their usefulness looks brighter than the past. We praise God for this favor. Again some of the members an increased joy and willingness to volunteer that they can for the progress of the church. I hope the day will come when the members here will work because of the love of God which constraineth them. Last year we have been blessed by going into fellowship again two young men who a few years ago were in active fellowship with Sunday school and church. These were out of this city for some time but I am glad to report that both are active service with the church today. There are several young people on whom we are helpers to interest others and to lead them for Christ and the church this year. These young people are capable and worthy and I have the confidence in them that they will help us to show others the love of Christ more perfectly. You may say the church is good enough. Then turn to 18, verses 24-28. Let us all read this passage and ask God to help us in some one today. The future of some one may be at stake, and God may bring us into contact with him. The opportunity to help him. Will I take it, or shall I be responsible in the judgment for that? The hope and joy of my soul lays in the fully united work of God's grace, which will be gained through fasting and prayer.

We are praying as a Church that God will help us to see the great need of a revival that he will help us to prepare so that we may send us a revival and that this may begin in each one of our hearts, especially in the preacher's.

Brethren, I am longing for the pure love of God to possess me wholly, that neither enmity nor jealousy may remain, but that the love of God may fully control me, so that I can truly love and prefer my brother to myself. Brethren, I have no doubt of my salvation, nor that God gave me his Holy Spirit. For I have often in joyfulness and tears had communion with him. Although having had several and wonderful manifestations of God's grace and great love, I often realize within me self-pride and self-will, even at the expense of others. Brethren, these idols will not and can not remain when the pure love of God controls us. Brethren, I have met many who have told me of their baptism of the Holy Ghost. Others have told me how they could not sin nor fall. Yet these same folks have said some of the most belittling things about their brethren, and jealousy, and even enmity were laid visible. How can we love our enemies if we can not tolerate our brethren? There is a way of getting rid of these enemies of God within us, so that we may have a steady peace and blessed communion with God. Brethren, I am seeking and trusting in God with simple child-like faith for this pure love which will help me to love my enemies and to uphold my brethren who try to do right.

S. E. CHRISTIANSEN,
507 Tilghman Street.

A VISIT TO THE THIRD BRETHERN CHURCH OF PHILADELPHIA, PENNSYLVANIA

It was a great pleasure to the writer to be with and to celebrate with the Third church their twentieth birthday. We know that when a person is twenty-one he or she is of age; so I think in similar terms of this church, it is nearly of age. As a young man becomes self-dependent at this age I have the confidence in this church and its pastor, Elder Wm. A. Steffler that they are aiming at this very thing—self-support.

While in South Philadelphia with Brother I. D. Bowman I remember that Brother H. Cassel and Brother E. Braker were the men who labored with a few members in the far north of our city. There were a few others who helped with the work there but I did not know their names. I remember the old frame building they bought and worshiped in for years. Nine years ago as I went home to Norway I was asked to preach in that building; I was impressed with the smallness of the house and the good attendance. I met again the man whom I always loved and enjoyed to hear, Brother Harry Cassel. I saw him but once since at Winona Lake. His natural vision had then changed and without doubt he saw and realized God closer and more lovely than ever. This dear brother helped many in physical and spiritual needs and in distress. He was a man who loved God and always tried to help his fellowman. Brother E. Braker also worked faithfully for a long time in the Third church. His hardships and sacrifices were more than many knew. However God will reward him as no other can.

The work in the Third church today is very encouraging. The pastor and people are working in a wonderful accord. I have always noticed that the church which boasts its pastor will always get along much better than the church that has little or nothing to say for their own fellowship and the work and preaching of their pastor. If we are ashamed of Jesus and his Gospel, he can

not help us. If we are true he can not do other than help us. I feel this is the key to the success in north Philadelphia. This is not the only place where this method worked, but every place where this practice has prevailed the church is growing and pastor and people are happy together. On the part of the Pennsylvania District I take pleasure in congratulating the Third church and their able, true and faithful pastor, Elder Wm. A. Steffler, on their twentieth birthday, with their newly refinished church—woodwork varnished, floors carpeted, new art-glass windows in the main auditorium and the basement sidewalls plastered. Think of this work in a year of depression! How could this be done? The old proverb is still true, "Where there is a will, there is a way."

May God grant church and pastor a continuous blessing so that the good reports may continue to come to the brotherhood. We also wish for the pastor and church a long and fruitful service together.

S. E. CHRISTIANSEN,
District Evangelist.

CHURCH COLLEGE NIGHT AT FIRST BRETHERN CHURCH Falls City, Nebraska

Three years ago Brother H. H. Rowsey, our efficient pastor, began the Educational feature that we call Church College Night. He conducted two six-week terms each year, one in the Fall and one in the Spring. The sessions meet one night each week. The term now in progress began the second week of January and will continue until Easter week.

In previous terms, work has been offered in Religious Education, Church Doctrines, Prophecy, Bible Book Outlines, Religious Pageantry, Sacred Music, Orchestra and Choir, and Bible Stories for the Children. Brother Rowsey conducted the Church Doctrine classes in special interest of the new converts, young people, and all others who wish to know more of Brethren teachings. This feature should greatly strengthen the local church and the cause of the whole Gospel.

The work of the present term consists of two to three periods each Wednesday evening, 6:30, 7:30 and 8:15. For the 6:30 period each evening thus far we have had a covered dish supper. This week, February 11, baptismal services will be conducted at the 6:30 period. Next week something else will be arranged.

At the 7:30 period three classes are conducted. One is on "The Life of Christ" by the pastor; another on "Doctrines" for the children, by Mrs. Rowsey. The other class at the 7:30 period is "The Message and Program of the Christian Religion" conducted by the writer. The classes are open to everybody. Those who wish credit toward a diploma are asked to get text-books and will be given an examination at the close of the term. Some nights the attendance is nearly ten times greater than it was under the old way of single group prayer meetings. "The chief business of the Christian worker is to interpret the Christian message." How shall they interpret without hearers? Who is the chef to prepare the Spiritual food so that the people will come and eat?

At the 8:15 period the choir meets under the direction of Mrs. Rowsey, and the social entertainment period directed by Brother Rowsey. Altogether the church becomes a family for one evening each week, when

all who care to come may enjoy themselves as one large Christian family.

Brother H. H. Rowsey and his good wife are doing a great work here for the Kingdom. May the leaven that is being planted grow until the whole is leavened.

J. G. DODDS.

ALAMO, TEXAS

February 22nd the Brethren of the Rio Grande Valley met in the home of Brother and Sister Kelso of Pharr for worship and to hear a very splendid address given by our Brother C. F. Yoder of South America. Brother Yoder emphasized the importance of carrying the Good News of the Kingdom to all the world. The earnestness with which he spoke assured us that all who profess his name have a vital part in the extension of the Kingdom.

In the evening Brother Yoder gave an illustrated lecture in the community church of Alamo. The service was well attended, and many remarked of the timeliness of the address. An offering of more than \$17.00 was raised in response to the lecture.

C. A. ESHELMAN,
Alamo, Texas.

MASONTOWN REVIVAL

The Masontown church experienced a most successful revival and evangelistic campaign, January 26 to February 8 under the leadership of Rev. W. C. Benshoff, pastor of the Waynesboro church.

God Worked

Throughout the entire meeting it was quite evident that God was performing his work within and without the church. He brought to bear upon the hearts of many a deep sense of sin, its consequences and remedy in Christ. Such a conviction performed two works, that of bringing the church members closer to Christ and also the work of saving many lost souls. He worked through the evangelist, giving to him the best sermons to preach at the opportune times. He gave the church two weeks of ideal weather.

Members Faithful

The members did an excellent piece of work to make the meeting so successful. A number of cottage prayer meetings were held prior to the campaign and the church as a whole spent much time in prayer. Two faithful choirs were on the job every service, an adult and a children's choir. A great deal of visiting was done to advertise the meetings and to do personal work.

The Evangelist

This was Rev. Benshoff's third meeting in the Masontown church. Each time he comes the people like him better. His clear and emphatic manner of preaching Christ, desiring that Christ rather than self might be exalted, has won for him a permanent place within the hearts of all. It was a privilege and a delight for the pastor and family to entertain Brother Benshoff in their home.

Results

God alone can know the good results accruing from any effort to save men. But some of the visible results we can write about. The church has been greatly stirred spiritually, a number publicly reconsecrated themselves to a closer walk with Christ, and many resolved within their hearts to do so. Thirty-three have united with the church by baptism, two by letter and more are yet to be baptized.

The Unfinished Task

We rejoice to see so many precious ones

saved by the blood of Christ, but our hearts are heavy that more did not come. These many who are yet unnumbered among the saved present to our people an enormous task. Before another year passes we pray that the church by means of a continuous evangelistic effort will win many of these lost ones.

Masontown, Pennsylvania.

MASONTOWN, PENNSYLVANIA

It was the writer's happy privilege to spend two weeks with this church in a special revival effort. Six years ago I fellowshipped with this people under a similar circumstance and I was delighted with the spiritual and numerical growth which has been realized here. The Brethren have won for themselves a large place in this community, and the church is rendering a real service in a needy field. The greatest need at the present is more room. It is impossible in the present building to properly house and care for the large and growing Bible school. But these people are zealous; they are going forward and will in time find a way.

Brother H. W. Koontz is the faithful and efficient pastor here. He and sister Koontz have proven themselves leaders of special ability, and are very much loved and respected. Preparation for the revival began weeks before. Scarcely, if ever, have I been in a meeting for which more thorough preparation had been made by pastor and people. And preparation tells, it is of major importance. At the first service I found myself between two large choirs, and before a large audience. It was evident that the Lord's people had been working and praying. Attendance and interest grew and continued throughout. There is reason to believe that a definite work has been accomplished. The church has an additional responsibility resting upon it in the proper care and nurture of the babes in Christ. But under the blessing of the Spirit this work, too, will be well done.

People of other denominations and neighboring Brethren showed their interest by their attendance and help. Members of the local Mennonite church attended regularly and in large numbers. Brother William Gray, pastor at Highland, with some of his folks, was present on a number of occasions. The Brethren from Uniontown were with us several evenings in large delegations. This was like meeting with old friends, having labored with these people in a meeting a year ago.

Entertainment was in the home of the pastor, and a real home of Christian fellowship it proved to be. Considerable time was spent by the pastor and evangelist in calling, especially upon the unsaved. The noonday meals were enjoyed in the homes of the parishioners, and great meals they proved to be. I cannot speak too highly of the hospitality of these good people. A very liberal offering was given the evangelist. The time spent here was a season of Christian fellowship ever to be remembered.

Waynesboro, Pennsylvania

The work here was well cared for during my absence by ministers of other denominations. The church at this place is growing and making its influence for good felt in the lives of an increasingly large number. The Christmas season was fittingly observed. Among other things a pageant was given by the Sunday school before an unusually large audience, the effect of which was a deep spiritual impression. The pastor and the members of his family were remembered

with gifts over the holidays for v are truly grateful.

The new year began very auspiciously. Business meetings have been held and auxiliaries are well organized and working on effectively. A recent addition to the auxiliary group is the Sisterhood of Mary and Martha. With Miss Verlin as patroness the girls are doing many really worthwhile things. Attendance has been steadily on the increase. The church, having received a temporary setback, has received a temporary setback. One has recently been added to the church by baptism.

We have some definite plans for the future. A series of meetings will be given March 22 and closing Easter Sunday with the observance of Holy Week. The pastor has been asked to conduct this meeting. We are interested in your prayers.

W. C. BENSHOFF

BRYAN, OHIO

Rev. Stewart and wife came to Bryan, Ohio, were ready to start the work with us on October 1st. The work is going forward. The Sunday school and other organizations are increasing in size and faithful. The work under the leadership of Rev. Stewart.

The fall communion was observed after Rev. Stewart came on the field. It was well attended. A revival meeting was held in the month of January by the pastor with the choir director, Mrs. Freeman, in charge of the music.

Dr. C. F. Yoder took charge of the meetings one evening during the revival. He gave a very interesting address before a full house. The meetings continued three weeks with Rev. Stewart delivering his inspiring messages before an increasing audience. In spite of the many quarantines for smallpox the attendance was very good and confessions of 18 during these services. Of this number 15 were baptized. The Sunday evening following the close of the meetings. Since that time one young man has made his confession and will be baptized in the near future. May God bless them and keep them ever faithful in prayer.

We have been very fortunate in having Mr. and Mrs. Jobson meet with us. Jobson gave very interesting and helpful talks before both the W. M. S. and S. S. and Mr. Jobson spoke in them church before a large crowd. All who heard could not but be inspired to do more for the day and to feel proud to be able to support two such splendid missionary workers as the Jobsons.

The church deeply appreciates the services of their pastor and may God continue to make Rev. Stewart a blessing in his ministry.

ROY BEVER

Secretary

BRYAN, OHIO

The five months that we have been in this field have been mighty busy. We are getting acquainted with a new country and their method of work is no small task as many of you know, especially scattered over so much territory. The church is off in a corner by itself many miles from any other Brethren church. The closest church is forty-five miles from Fort Wayne, Indiana, and that account

ber of people that have their names records and live at a distance.

ave found the people here very con- and many of them deeply spiritual accounts for the number present at ices when the other churches have their evening services. They are very tive and do not hesitate to express appreciation when you have done your their encouragement is very refresh- has a tendency to cause you to do st. But like every field there are which are not very encouraging and may be found without very much eff- tial there are the things that the Lord have us try to correct. So in his e are going forward and trying to best we can.

y department of the church is work- a fine way under their leaders, and offering for every purpose has been are of as they come. We are only at we are not able to do more in a al way for these worthy causes. The school has been well attended and erest has been manifested. Of course endance has not been large when into consideration the membership, is due to a widely scattered mem-

The Christian Endeavor is not as s it might be, but we are going on and praying that it may take on new fill a long felt need in the church g something to hold our young peo- e have two very live and active S. ocieties. The Senior and Junior un- leadership of Mrs. Zenia Kerr and azel Keiser. Also a very dependable active W. M. S. under the leadership Niagara Russel. We gave the mis- dy class to a large class of inter- steners, not only of the W. M. S., but also, who enjoyed it. The prayer has taken on new life and the at- e and interest is increasing. Since on the field we have had the Ash- llege Girls' Glee Club, Brother Yot- ter Jobson and Brother Jobson; all y very much enjoyed and we feel that e been strengthened by them all.

: Paefi—
January the fourth we began our red had a three weeks' meeting. These were well attended considering the t we had an epidemic of smallpox e was some talk of closing the

This of course did not help us ne business places were quarantined evening we started the meetings, y of our people were in quarantine. Lord can overcome these handicaps, results of the meeting were a build- of the spiritual life of the church, confessions and fifteen added to the One more has come since the meet- e baptized this week, making a nineteen confessions and sixteen and received into the church. We that we had a good meeting and e Lord for victories won, and only he may continue to bless and use vineyard.

we are not privileged to fellowship own brethren in the ministry, we for the radio. Some months ago sten to Brother Bame from Colum- today to Brother R. I. Humbert, her Sibert and his Sunday school of which makes us feel that we ar away from the other brethren, re looking forward to the Indiana al meeting at Shippewana, which to attend.

C. A. STEWART.

TO ENJOY THE BIBLE

Reading the Bible enables us to enjoy the Bible more. And our enjoyment of the Bible will lead us to read it more. But which comes first—joy in the Word as our reason for reading it, or reading the Word as the cause of our enjoying it? If we are to read the Bible only when we enjoy it, shall we leave it alone when we do not enjoy it? That sane and consecrated old saint George Muller, said: "It is a common temptation of Satan to make us give up the reading of the Word and prayer when our enjoyment is gone, as if it were of no use to read the Scriptures when we do not enjoy them. In order to enjoy the Word we ought to continue to read it. The less we read the Word of God, the less we desire to read it." In other words, the very fact that we may not enjoy the Bible is the more reason for reading it just then. It is the Holy Spirit who wrote the Bible, and "the fruit of the Spirit is . . . joy." The Bible and Christ are the two Words of God, and the Lord said to his disciples, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). We must turn to Christ and the Bible in faith, and feed on both, if we would have our joy sustained. Only thus can "the God of hope fill you with all joy and peace in believing" (Rom. 15:13). When our joy overflows it is a good time to read the Bible. When we seem to lack all joy it is even a better time to read the Bible. If a poor man has a rich friend who has asked him to come to him in any and every time of need, then whenever the pinch of poverty is felt is surely a time to seek out the rich benefactor. Our times of spiritual poverty of any and every sort are the times when we ought to draw upon the riches of the Word of God, till we can say with the Psalmist, "I have rejoiced in the way of thy testimonies, as much as in all riches" (Psa. 119:14).—Sunday School Times.

WITNESS OF A BUSINESS MAN

Here is the testimony of Henry G. Adams of the University of Michigan, adviser to the Chinese Republic on the standardization of Railway Accounts.

"When I went out to China I did not think much of foreign missions or foreign missionaries, but I now take off my hat to the missionaries. I have never contributed much to foreign missions but now I expect to put everything that I can spare into the foreign mission offering. The missionaries are a noble lot of men and women and are rendering a very great service to the people of China."

Sunday School Notes

(Continued from page 11)

1920 by the adoption of the Eighteenth Amendment to the Constitution and the passage of the Volstead Act. That is, the liberty of one man to make and sell intoxicating drink was held to impair the liberty of another man to enjoy health and economic and social welfare. Ask the wife of the workingman who wants full 'personal liberty' to drink whether this would increase her personal liberty. She will cut out all technicalities and go straight to the main point—that her husband's personal liberty to drink takes away her personal liberty to eat!"—Prof. Irving Fisher.

Summary of Prohibition Situation

In his book Prohibition at Its Worst, Professor Irving Fisher of Yale, sums up the situation as he sees it: "(1) Present conditions are intolerable and must be corrected. (2) Even so, they are not as dark as they have been painted. Moreover, if we do not ultimately correct them, they are now in the nature of temporary evils, destined to fade away in a few years, while the good from prohibition will go on indefinitely. (3) A great net good is already being realized, including over six billion dollars a year in cold cash values. (4) Real personal liberty—the liberty to live and enjoy the full use of our faculties—is increased by enforcement. (5) Light wines and beer cannot be legalized without another constitutional amendment. (6) No such amendment can be passed. (7) All the wets can possibly accomplish is laxity of enforcement or nullification: in other words, enormously to increase the very disrespect for law which they profess to deplore. (8) Therefore, the only satisfactory solution lies in fuller enforcement. (9) This can be accomplished, especially with the aid of education, when we face the facts." "Prohibition," concludes Professor Fisher, "is here to stay. . . . American prohibition will then go down in history as ushering in a new era in the world, in which accomplishment this nation will take pride forever."

Education Needed

Prohibition will not succeed in the final analysis by force. Law and enforcement have their place, let no one mistake that. Those who are trying to discount the place of law enforcement are often trying to encourage an attitude that will cause people to wink at the inexcusable laxness in enforcement to save their hides or to make drink easier to get. Still, the very first responsibility of the Christian citizen is to obey the law, and to encourage law observance by a faithful example. Then he must cooperate in a campaign of education that will reach to every corner of the land. We must not forget that there are vast numbers who have come to this country from lands where sentiment toward drink and the attitude toward the law are far different from what they are here. Besides a great crop of young people are coming on who have not seen the fruits of the liquor traffic as in the days of the open saloon. They must be instructed. Religious leaders, physicians, educators, social welfare workers and others must cooperate in bringing the importance of prohibition and law observance to the vast numbers of unconvinced and wavering people.

ANNOUNCEMENTS

MRS. SIBERT TALKS ON RADIO

Mrs. Floyd Sibert, wife of Rev. Sibert, pastor of the church at Ellet, Ohio, will give a half hour address over station WAIU, Columbus, Ohio, Saturday morning, March 14th at 9:30, during the Pocket Testament League Hour.

FLOYD SIBERT.

REVIVAL AT ELLET, OHIO

Evangelistic services are in progress at the First Brethren church of Ellet, Ohio, with Dr. J. C. Beal of Canton conducting the meetings. We desire prayer for the meetings.

FLOYD SIBERT, Pastor.

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LET US REMEMBER



1. That Jesus Christ **COMMANDED** the Church to preach the gospel to all the world, and this command has never been abrogated.
2. That after 1900 years there are **MORE UNSAVED PEOPLE** in the world than when the command was originally given.
3. That God, in the most unmistakable way, has laid upon the members of the Brethren Church the **RESPONSIBILITY** for two great fields in Africa and South America.
4. That some of the finest young men and women of the Brethren Church have offered their lives for this work, and there is **NO MONEY** with which to send them to the field. **LIFE** is upon the altar, but where is the money? Must the Brethren Church admit that money is harder for her to give than life?
5. That the Son of God still **WATCHES** us as we cast our "gifts into the treasury." He will be watching among the Churches on Easter Sunday, watching with those eager eyes from which no intent and motive is hidden.
6. That if we fail on Easter Sunday we shall be passing a solemn judgment upon ourselves as a Church. We shall be admitting that our "candlestick" should be taken away.
7. That the very fact that God has committed so much precious truth to us as a Church only makes our responsibility the greater, and will make failure all the more blameable and disastrous to us.
8. That if we merely try to save our own life as a Church by the human expedience of holding our money for ourselves, we shall lose it. But if we pour it out for others, we shall save it.
9. That the last word of our Lord was, "Behold, I come quickly, and my reward is with me, to give **EVERY MAN** according as his work shall be." Rewards are not for Churches, but for men and women. Therefore, the responsibility is **INDIVIDUAL**.
10. That in that great day, we shall all stand before the judgment-seat of Christ, and there each one of us shall give an account of **HIMSELF** to God. The solemn question there will not be, "What did your **CHURCH** do for Foreign Missions?" but "What did **YOU** do?"
11. That "hard times" may have brought a crash in stock market and real estate values, but there has been no depreciation in the eternal values. One human soul is still worth more than the whole material world.

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH,

Alva J. McClain, Secretary.

Mrs. Herman Varner, Oct.-30-31
Conemaugh, Pa.
PFD 1.

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THE BRETHREN EVANGELIST



CHRIST TAKEN CAPTIVE

H. Hofmann.

When the task of World Evangelization is facing a crisis, will we, like Judas, clutch a bag of silver in preference to giving the Sacrificial Devotion our Lord desires?

Our Easter Offering for Foreign Missions will be Our Answer

Signs of the Times

by
Alva J. McClain

THE Problem of "Christian Education"

What is a "Christian College?" Can an institution call its education "Christian" unless it employs its resources for the main purpose of winning the students to the experience of conversion and faith in Jesus Christ? On the other hand, can such a College maintain its academic standing with governmental authorities? Must the church, having led the way in founding colleges, now surrender the right to use them for the advancement of Christianity?

Questions of this kind are becoming acute, not only in America, but also in the foreign missions schools. Roland Allen, in *World Dominion*, discusses this problem so discerningly that I am devoting all my space this week to his article as follows.

"THE CHINESE GOVERNMENT AND MISSION SCHOOLS

(Roland Allen)

In August, 1929, the Chinese government issued Regulations for schools, one of which ran thus: "A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises, students shall not be compelled or enticed to participate. No religious exercises shall be allowed in primary schools."

This regulation struck directly at the religious instruction given in mission schools, and this year a certain number of missions appealed against it, petitioning the National government "So to modify the article as to allow all grades of church schools to have religious instruction and church primary schools to have the privilege of worship." This petition was refused on the ground that "there is not only one religion. If we allow each religion in the name of education to vie with the other to propagate religion, the natural tendency will be to create divisions and strife. The Ministry of Education, in order to guard against such a possible calamity, is obliged to impose these restrictions which do not apply only to Christianity but to the other religions as well."

The issue is perfectly clear: Mission schools have been used to propagate a religion: the Chinese government does not think that schools are the proper places for religious propaganda. Therefore to stop that practice it issues a regulation that no religion shall be taught as a required subject, nor the other subjects used as a medium for religious propaganda in any private school. The authors of the petition were well aware of that when they wrote their petition, and they can hardly have been surprised at the reply. The issue was perfectly clear. Is a non-Christian government to encourage foreign missionary societies to establish schools as a means of propagating what is in its eyes a foreign religion? Is it to encourage foreigners to establish schools in which a coveted education in western arts and sciences is given as a means of propagating their religion and instilling into the minds of the young a religion which their parents have not accepted? Is the school the proper place for religious propaganda? The

Chinese government decided that it was not.

Everyone knows that money is subscribed in Europe and America to propagate the faith of Christ, and that the societies which presented the petitions were in fact missionary societies. Everyone knows that the use of schools as a method of propaganda has been diligently preached at home, and Christian men have been induced to subscribe because they believed that practice to be good. Everyone knows that the names of any of the scholars in these schools who accepted the Christian faith and later made any mark in the world, or attained to any position of authority and influence have been quoted at meetings to prove the value of the schools as a good and efficient method of propaganda.

But many of us have known and have proclaimed as clearly as we could for some years that that practice was certain to produce a revolt against the mission schools; that to use education which assisted worldly advancement as a means of teaching children a faith which was not the faith of their parents was not the right way to proceed; that even in Christian countries we do not like to see one religious body establishing schools with a view to seducing the children sent to them from the faith of their parents.

And many of us have known, and for some years have pointed out, that language is frequently used at great missionary conferences by missionary educators which suggests that they feel that, and being unwilling to use the schools as a method of propaganda, speak not so much of the conversion of their pupils as of influencing them to live what they call a "Chrislike" life by giving them high ideals of duty and charity, training them to become good citizens without necessarily becoming Christians. We have insisted that that sort of education is not Christian education; but that on the contrary Christian education is education in Christ, not merely moral, or even religious education given by Christians, nor education given under what we call Christian influences. We have insisted that Christian education is education in "Christ" and can only be given to Christians. And we have said that the sort of education which the language used implies is not compatible with the education suggested by the language used at missionary meetings where the zealous Christian who seeks first the conversion of men to Christ as the very foundation of all right life is encouraged to subscribe. And we have said that missionary societies ought not to admit this double speech; that by admitting it they deceive their subscribers, both those who subscribe for the conversion of the scholars, and those who shrink from the use of schools as a method of converting the young against the intentions of their parents in sending them to the schools; whilst in the mission field itself if parents send their children under the belief that they need not fear the conversion of their children, a single conversion persuades them that the real object for which the school exists is conversion, and that infrequent conversion is only a proof of the weakness of the religion taught in the school. Thus the double speech at once deceives everyone and convinces no one. When a government deals with the schools it makes no question that any religious teaching given in it is a form of propaganda.

The authors of the petition knew that, and they attempted to deal with it in their petition. How did they proceed? The pe-

tion was written as by Chinese, speaking of "our party leaders," "our national ers," "our country," and of the schools, the schools of Chinese churches, that as a matter of fact the schools have not all been established by foreign missions and until recently were openly under control, and are still so much under control that it is the missions which really close them if they were closed maintain them if they are maintained. Chinese churches apart from the missionaries started very few of them, and certainly could not maintain many of them, an article reporting the reply of the Ministry of Education to the petition, it expressly said that the reply leaves the missions with two alternatives, either "the missions close their schools," or that Chinese churches under whose control mission schools are perfectly willing —though it is only a year or two since missionaries were saying that the Chinese Christians were quite incapable of exercising that control, and missionaries certainly not accept it now unless they are obliged to do so—"inform the government of their sympathy with the construction of the Christian schools." These expressions make it perfectly plain when the petition spoke of "our schools" it did not mean to imply that the schools were the schools of any churches as we understand that language but were only using a Chinese idiom which the government used no such idiom. The answer concerned "your" churches and schools, and by "your" the government means mission. The schools, apart from mere words, are in fact mission schools and the government objects to their use as centres of propaganda.

How did the petitioners meet the objection? They did not meet it. They simply used a number of periphrases which concealed it, and glossed it over. "The purpose of the Church," they say, "in conducting schools is to nurture Christian personality to serve society and the state. Does that expression 'Christ-like person-

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GEORGE S. BAER
Editor

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Business Manager

and all moneys to the
Business Manager

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Short Talks by the Editor on Steps in the Way to Life and Fellowship

III. BAPTISM

repentance and faith comes baptism, the third step in the appointed way to eternal life and into fellowship with the which is the body of Christ. We are not concerned about opinions of men when we have at hand the very word of him the source of all authority and from whose decrees there appeal. Therefore hear the words of the Lord Jesus as he his final commission to his disciples: "Go ye into all the world, preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). On an earlier occasion he said to Nicodemus: "I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). How could the necessity of baptism be set forth more clearly and definitely? No word or comment of man could make it more or more emphatic. And none should seek to take away its force.

teaching and practice of the apostolic church bear witness to the necessity of baptism. Peter, in his wonderful sermon on the day of Pentecost, said to the people: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." After preaching baptism, the apostles administered it as the essential condition of admission into the church of Christ, for we read: "They that gladly received his words were baptized: and the day there were added unto them about three thousand souls" (Acts 2:38, 41). Hear the words of the great lay preacher of the church: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). Evidently, by the results, the necessity of baptism had a prominent place in Philip's preaching. And as a result of his instruction of such, we read: "And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what can I do to be baptized? ... and he baptized him" (Acts 8:36-38). Evidently here again Philip spoke of baptism as founded the scriptures and "preached unto him Jesus." Addressing Paul at the time of his conversion, he demanded: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). And Paul obeyed, and he went upon his mission with the doctrine of baptism as an important part of his message, as is evidenced by the record of the baptism of Lydia and her household and of the Philippian jailor and his household (See Acts 16:15 and 33), and further by the results of his preaching at Corinth and at Ephesus. At the former place he told that "many of the Corinthians hearing, believed, and were baptized" (Acts 18:8) and at the latter place, according to the record, "when they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:5). And when Peter visited the home of Cornelius and saw the evidences of conversion and of the Spirit's work, he recognized that the process was not complete, "and commanded them to be baptized in the name of the Lord" (Acts

2:38). In baptism is essential, how should it be administered? A question of which such importance is attached should not be carelessly neglected. And we are not left uninstructed. They who are commanded and are willing to do, may know the truth about how we are to be baptized.

In the first place, baptism is immersion, according to the divine command, and should be practiced as such. The word Jesus used in Matthew 28:19 and in Mark 16:16, is baptizo, meaning to dip, or to immerse. It requires water sufficient to immerse the person. Jesus referred to the act of baptism as a new birth—"born of water and of the Spirit." That figure involves water of

sufficient quantity to envelope the entire person. Paul likens baptism unto a death, burial and resurrection. It is symbolical of the three acts of Christ's atoning work—his death on the cross, his burial in the tomb and his resurrection the third day. We are identified with him in death, we ourselves dying to sin as he died for sin—that means immersion. We are buried with him, as proof that we are really dead to sin, as his death was real—that requires being submerged in water. We are raised to walk in newness of life, as Christ also was raised by the exercise of power divine—that is suggested by our coming up out of the water. That is what Paul means when he writes to the Romans (6:3-4) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Repeatedly he speaks of baptism after this likeness, as for example in Colossians 2:12, Galatians 3:27 and 1 Corinthians 15:29. Baptism, then, is undoubtedly immersion and no man has any scriptural warrant for practicing a substitute.

Scriptural baptism is not only immersion, it is triune immersion—a three-fold act in one baptism. Triune immersion is taught in the commission in Matthew 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." There are three persons there mentioned—the blessed trinity—and one dip is required in honor of each separate person of the God-head. It is impossible to honor and to recognize the separateness of the three persons of the God-head by one dip; there must needs be three. And when three dips have been made, it is not three baptisms that have been performed, but one baptism by a three-fold action. The very grammatical construction of the great commission requires a triple action, as "into the name of" is understood in connection with each person of the trinity. That is, "into the name of" the Father calls for one dip, "into the name of" the Son calls for a second dip, and "into the name of" the Holy Spirit calls for a third dip. If we use the commission as the formula for baptism and yet make only one dip, we do not do all we say. Furthermore, the use of the word baptizo, which means a repeated dipping, instead of the word bapto, which means just one dip, adds weight to the contention that a triple action was intended. The instruction is to make disciples, dipping them,—how many times? The three prepositional phrases limit the action to three dippings—into the name of the Father and (into the name) of the Son and (into the name) of the Holy Spirit.

And lastly, the immersion is to be forward action. Baptism involves a personal surrender or yielding to God, and not a forced action, and the forward action indicates that willingness while the backward action suggests the opposite. Baptism involves a pledge, a prayer, an act of worship, a calling upon the name of the Lord, and it is the forward action that enables the applicant to be bowed in the attitude of prayer. And the forward action is true to the spirit and manner of Jesus' death to which Paul declares it is to bear a likeness. We are to be "planted together in the likeness of his death" (Rom. 6:5). That involves far more than a mere visible or formal likeness, though we read, "He bowed his head and gave up the ghost" (John 19:30). It means that he died willingly; he voluntarily humbled himself and became obedient unto death. Jesus was not forced to the cross; he was not murdered; he laid down his life of his own accord, saying, "No man taketh it from me, but I lay it down of myself" (John 10:18). It is suggestive of that spirit of willingness when we read that he bowed his head and died. And baptism is to be like that.

Scriptural baptism is, therefore, triune immersion by the forward action and is to be engaged in in the spirit of loving obedience and as a sign and seal of God's washing away of sin and bestowal of new life.

EDITORIAL REVIEW

He gives the best who prays the best. And remember that Easter Sunday is the time to give for Foreign Missions.

We thank Brother L. G. Wood for the words of appreciation and commendation of the Brethren Evangelist and the Sunday school literature. We are especially glad to have him mention in particular Brother McClain's recent treatment of "Is Bodily Healing in the Atonement?"

We are glad to call attention to Dr. Bauman's notice concerning his booklet on "The Modern Tongues Movement", which you will find in the "Announcement" department. It is meeting an extensive need, as the many communications which Brother Bauman is receiving from sources both outside and within the church indicate. The price of the booklet is 20 cents per single copy.

Christian Endeavorers, what does "E" stand for in the "C. E." initials or monogram? Perhaps you do not have an "E" in your "C. E." The writer in the Christian Endeavor department, Miss Esther Vanator, suspects that some folks do not have, and she is telling how to put the "E" in "C. E." Read it. And by the way, if your society has not made a report of its doings recently, send in a report soon to Brother C. D. Whitmer at South Bend, Indiana, who conducts the department.

President E. E. Jacobs gives us a number of interesting items this week in his college news letter. The May Queen is announced in the person of Miss Candis Studebaker, daughter of Rev. and Mrs. Studebaker of Pittsburgh. The Alumni Association has launched a move to secure funds with which to erect bleachers on the athletic field, and friends of the college are being challenged by some one who offers to match every dollar given for that purpose. Surely there are enough interested folks throughout the brotherhood to erect half of the bleachers. The college faculty is to be commended for the new effort made to build up a greater intimacy and friendship with the student body by inviting the students into their homes. It indicates a real concern on the part of the faculty members for the welfare and happiness of those under their care. It also points to one of the many advantages of the small college.

The editor slipped away from his office with his family last week, just long enough to help celebrate the golden wedding of his wife's parents, Mr. and Mrs. W. I. Hoff, of Peru, Indiana. Rev. Fred C. Vanator, pastor at Peru, lent his genial presence and helpfulness to the happiness of the occasion, though he was in the midst of a revival meeting under the leadership of Rev. R. Paul Miller. We had the privilege of hearing several of Brother Miller's soul-stirring evangelistic sermons, which have been so used of God to turn men from sin unto life eternal. We there met also the other members of the Home Mission Board's Executive Committee, which was in session, struggling with some of the knotty problems that Board is facing. The personnel of that committee is Brethren H. F. Stuckman, Freeman Ankrum and R. Paul Miller.

Brother L. G. Wood, pastor of the church at Fort Scott, Kansas, writes that a revival is now in progress there with Brother R. Paul Miller as evangelist. Considerable emphasis was placed on preparation for the meeting, and very properly so. It is very generally the case that where God is able to give great success, there much attention has been given to preparation. There are many churches, and communities where, like Nazareth of old, the Lord can do no mighty works because of unbelief. And great, expectant faith springs out of holy lives, devoted hearts and surrendered wills. The church that does not prepare itself for the blessing of God is likely to be passed over. It is good where churches are able to maintain a continual passion for evangelism and a deep spirituality that makes possible a great conviction of sin and a turning to God at all times, but such are all too few. For most of them, there is need of a rekindling of spiritual zeal before there can be any aggressive efforts at soul saving.

Special to New Church Members—Many new members are being received into our churches and every one ought to be started out aright by having the church paper placed in his home and then encouraged to read it regularly. It would be a fine thing if every church would make each new member a present of a year's subscription to *The Brethren Evangelist*. It would mean wonders toward encouraging them to grow in grace and in knowledge and

in loyalty. An informed church member is far more useful, stable, other things being equal, than an uninformed church member. If you want yours informed get them to reading and listening now. Whether your church is on the Honor Roll or not, it will help you to help your new members to get started aright by putting the Evangelist in their homes. We will do our part to help in this by offering a special rate of \$1.35 per year to all churches wishing to place the church paper in the homes of their new church members. Let all evangelists and pastors please take note. It would help greatly toward conserving the results of your meetings.

Prof. M. P. Puterbaugh, treasurer of the National Sunday School Association, gives us his second report of White Gifts, the amount of this report being \$251.31. The amount previously reported was \$3,194.37, making the present total of gifts to this purpose \$3,445.68. The total amount of gifts last year to the Association was \$3,839.68, so you see we have still a considerable distance to go to reach the mark of the previous year, and this, in the light of the fact that the Association enlarged its program this year. Possibly a number of schools will yet send in offerings. We say the treasurer will continue to be in a receptive mood until he must close his books for the year. But we are convinced that it would be much more satisfactory to the Association and to the schools concerned, if every individual organization would see to it that the offering is taken at the Christmas season and the offerings sent in promptly. When churches get behind with their offerings, it is very hard to catch up, and it often results in having the interest being supported.

Rittman, Ohio, has experienced a real refreshing from the Spirit under the evangelistic leadership of Brother R. D. Barnard of Dayton, Ohio. Mrs. Grant McDonald, of Smithville, served as a leader, and many visitors from neighboring churches added a new element of fellowship and cooperation to the meetings. There were many accessions to the church and the membership was greatly increased by the splendid preaching of Brother Barnard. We wish to commend both the pastor and people of the Dayton church for providing Rittman, a mission church, with an evangelistic mission without cost. This is real mission work, and of a kind that we should like to see more of, and for which we have on several occasions made appeal to Ohio churches, in our capacity as promoters of the Ohio Mission Board. Dayton is naturally our heaviest contributor to district missions, but this service is deserving of special commendation and an example has been set that we hope other churches will emulate. We say this not to make it easy for mission churches, but to make possible to them strong campaigns when they would otherwise be unable to afford them, and also to help them grow on their feet as self-supporting churches. Rittman is working toward that end, and with the splendid progress being made under the leadership of Brother Everett Niswonger, we would not be surprised if they would make the goal by 1933. At least that is what we have in mind, and they will come nearer accomplishing that goal by having the ideal before them than if they did not have it. We do not try. May God bless Brother Niswonger and his faithful people as they continue to lead in such a devoted way these splendid people.

Brother J. Wesley Platt, pastor of the church at Mantec, California, writes that Dr. C. F. Yoder's coming to conduct a revival meeting at that place has been long sought and is now much appreciated. Splendid preparation was made and the campaign is now in progress. At the first service two made confession. Five have been previously added to the church since last October. One of these has developed into a splendid Sunday school student. This church is making a courageous effort to raise the money necessary to send one of their number, Miss Laura Platt, as a missionary to the Argentine. Others may help both by their prayers and their gifts as we approach the time for the launching of the Foreign Missionary offering. Miss Larson is specially equipped for the work she has her heart set on doing. We are going, we understand, waits only on the necessary funds.

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PRAYER REQUEST FOR THIS WEEK—

For the revival now in progress at Fort Scott, Kansas, with Brother R. Paul Miller, the evangelist, and Brother L. G. Wood, pastor,

Pray for a revival meeting at Ardmore, Indiana, with Brother A. T. Wirick, in charge, March 22 to April 5.

Wisdom

By Florence N. Gribble, M. D., Pioneer Missionary to French Equatorial Africa

men said I, Ah Lord God! behold I cannot speak; for I am a child. But the Lord said unto me, say not I am a child; for thou go to all that I shall send thee, and whatsoever I command thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord." Jeremiah 1. 6-8.

There is no greater gift than wisdom. Man in his blindness seeks wisdom, yet oft-times in unhallowed ways. He who is wise in his own eyes walks in this path presently and is for the most part contented with his self-generated condition. There is only one way to obtain wisdom, and that is—"to fear Jehovah and depart from evil" (Prov. 3:7). He who is willing to do this is to be wise in his own eyes; and, being emptied of self, knows that in humility he must ask for that wisdom which he lacks.

James the first chapter and fifth verse, the words are quoted, "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not," an encouragement to our hearts, as in humility we reach our Father, "to ask of God!" What a privilege! Ask of others,—What a pain! And why? Because God gives liberally and to all. Man gives niggardly, and to many men upbraids. God upbraideth not. Man says, "I should have known better than to have made that mistake. You should not have been so foolish." God says, "My child, your very emptiness, your very lack commands you to my fulness, and to my supply. Your need invites my faithfulness. Receive, my trusting child, wisdom from my loving hand."

As we have said, a privilege to ask. It is an even greater privilege to be assured that we shall receive that which we have asked. If we are truly believers, if to us the Word of God is equal to its own fulfillment, we do not but rejoice in contemplating the truth contained in Matthew 21:22—"and all things whatsoever ye shall ask in prayer, believing, ye shall receive." And if we desire further assurance, we shall find it in John 16:23-24. "Verily, verily, I say unto you, if ye shall ask anything of the Father he will give it to you in my name. For if ye have asked nothing in my name: ask, and ye shall receive, that your joy may be made full." Is it not a privilege to know that if we seek, we shall find; if we ask, we shall receive?

In Job 28:12 we find—"But where shall wisdom be found? and where is the place of understanding?" A pertinent question, a question asked, if not in despair, at least in hopelessness. For it is difficult indeed to put ourselves in the place of the Old Testament

We marvel at their fidelity, at their loyalty, at their faith, in those days when wisdom was but little known; in those days when Christ had not yet been revealed; in those days when they were walking in the dim light of unfulfilled promises.

We rejoice today that we walk no longer in that darkness of unfulfilled prophecy; but in the knowledge of the relation of God's Son. We rejoice in the wondrous promises of the New Testament; in the acme of spiritual blessing to be found in the Epistles, and in the knowledge of God's choice of us, the humblest of his servants. We are indeed, as we hear James (2:5-6) say: "Hearken, ye beloved brethren, did not God choose them that are poor as to the world, to be rich in faith, and heirs of the kingdom which he promised to them that love him?"

We cannot help but believe that wisdom will be found among those who are rich in faith, and therefore among those who are poor in this world. What matter?

For such are also heirs, heirs of the kingdom, heirs of his grace, and heirs of his wisdom as well.

We have seen that wisdom must be asked; that it must be earnestly sought; that it is definitely assured. And we have seen also where it may be found. The despairing question of the Old Testament has found an answer in the revelation of the New. "How shall wisdom be found"? Let us turn again to the Old Testament, and to that author who was given a superabundance of the gift of wisdom, and read the words of Solomon, in the book of Proverbs (3:5-6): "Trust in Jehovah with all thine heart, and lean not upon thine own understanding; in all thy ways acknowledge him, and he will direct thy paths."

And now we come to the charm of this wonderful jewel which we have found. It is a jewel of the first water; a jewel with many flashing facets; a jewel resplendent with heavenly light, and look upon it with heavenly thoughts at its seven manifestations. In James 3:17 we read: "The wisdom which is from above is first pure." How we long for purity; how we rejoice in its possession, whether that purity be of the water that we drink; of the food that we eat; of the lives with which we associate; of the society in which we move; we demand that all these things shall be first pure. Naturally do we then rejoice when we find that purity is the first characteristic of heavenly wisdom.

Again, heavenly wisdom does not proceed from strife and faction. It is peaceable. Do you know a man who is quiet when attacked, who knows nothing of strife? Rest assured that you may rely upon his advice, for that peace which he manifests is the second characteristic of heavenly wisdom. Do you know a woman who has the beauty of holiness manifested in Christian silence or in Christ-like words? She, too, has this characteristic.

And then this heavenly wisdom is gentle. "Thy gentleness hath made me great" (Psalm 18:35). Why does gentleness produce greatness? Because to be gentle is to be like our Father, who alone is truly great. Wisdom does not emanate from a brawl; it emanates from a gentle heart, a heart full of faith and the Holy Ghost.

Such a heart will have the fourth characteristic of wisdom: it will be "easy to be entreated." Do you know someone who quickly gives up his pleasure, or his preference? Do you know someone who says "yes" when his natural inclination would have led him to say "no"? That one is a wise man. He knows how to yield his preference, yet in so doing the same sustains his principle. It is thus that we sometimes find the man whom we had thought easily swayed, to be adamant in the moment of crisis; standing for righteousness though it cost him his life; yielding nothing which pertains to holiness, but yielding all that which pertains to self.

Again, we find that he who is truly wise will be "full of mercy." Mercy is not a human characteristic, it is the divine reflection of God, who alone is truly merciful. Only he who is endued with heavenly wisdom knows when and where to bestow mercy. We have been astonished as we have studied this wonderful passage in James 3:17, to know that mercy is so classified as to be inseparable from good fruit. He who is full of mercy is full of good fruit. Let the goodness, the tenderness, the mercy which you would show your own child, your own sister, your own personal helper, be the criterion in all your standards of discipline. How easy it is to discipline by wholesale. How

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Some Brethren Church Leaders of Yesterday, as I Knew Them

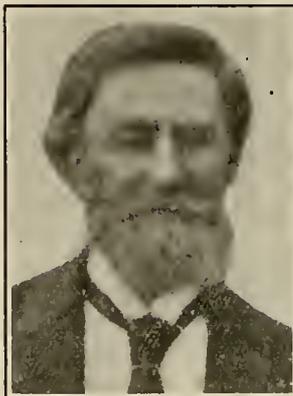
XXVII.—Elder Elias Teeter

By Martin Shively, D. D.

The subject of this sketch was born in Bedford County, Pennsylvania, in the year 1828. He resided there until 1847, farming during the summer season, and teaching during the winters. Then he moved to Iowa, continuing the same plan, which indicates that he belonged to the Intelligentsia of his day. Not only was he a teacher himself, but of his large family nine members as they became of sufficient age, also entered the school room as instructors of the youth of the land. The next to the youngest of the family continued in that field of activity until past middle life, and died in the harness, having made such an impression on the community in which she served, that a memorial tablet has been erected and dedicated to her memory, in the school she served so acceptably for so many years. Others of the family later entered other work, and all of them followed their father into the church, which shows that he was as wise as he was intelligent. In 1865 he brought his family to Pleasant Hill, Ohio, and there resided on a splendid farm until a few years before he was called Home in 1904, at the age of 76 years.

Brother Teeter had united with the undivided Brethren Church during the year 1860, in Iowa, and in 1865 transferred his membership to Pleasant Hill, Ohio, a congregation whose religious activities were then led by Elder John Cadwallader, a man who must have been a close student of the Word, as well as being fearless in his advocacy of what he believed it taught. At any rate he protested at the assumption of authority by men who were large in positions of leadership, and who insisted that the decisions of the church, as they found expression in the general conferences of the body, should be absolutely binding on all the membership, and that obedience to them should be made a test of fellowship. Division of opinion was developing also on the matter of the mode to be followed in observing the rite of foot washing, and Elder Cadwallader stood valiantly for the single mode. The local crisis came in 1874, when the Elder was disfellowshipped, with all who agreed with him. The congregation followed its leader, and thus became an independent member of the Congregational Brethren. Brother Teeter stood by and with his Elder, and was soon called to serve in the ministry of the church. In this position he served until the end of his days on earth. He died full of years, enjoying the confidence of his Brethren and his neighbors, having lived so as to merit the esteem which was freely given to him. He was the organizer and superintendent of the first Dunkard Sunday school in Miami County, Ohio, for which he was called to account by the adjoining elders.

It is known, of course, that when the later rupture developed in the church, that the Congregational Brethren cast their lot with the so-called Progressives, and thus Brother Teeter and his group became Brethren, he being a delegate to the Ashland convention in 1882 and to Dayton in 1883. I met Brother Teeter only once, as I now recall, and that was in June, 1889, when the Ohio conference of Brethren churches was held at Pleasant Hill, and I was a guest in his home during its sessions. This was during the week of the Johnstown flood, and the disaster so filled our minds that it is little wonder that I recall that, rather than the man whose hospitality I en-



Elder Elias Teeter

Though they rest from their labors, like righteous men being dead, they yet speak.

Ashland, Ohio.

joyed. Brother Bashor came to the conference, direct from Johnstown, and told inimitable way what he saw and heard. I cannot forget the kindness which was shown to me in this Christian home, no kindly man who was its visible head. Perhaps his best known son is Dr. R. R. Teeter, business manager of our publication. I would also state that Brother A. V. Kirshenbaum, pastor of the First Brethren church of Philadelphia is the eldest grandson of the subject of this sketch. In the death of Elder Teeter the church and the world lost a good man, with all that is implied in such a characterization, but none such live in Ashland, Ohio.

Christ's Last Passover With His Disciples

By Domingo Reina

(NOTE:—This article was sent to the editor of "The Brethren Missionary" for publication, but was crowded out of the issue. Dealing, as it does, with the Passover, a timely subject we are submitting it to "The Brethren Evangelist" for publication. It may be of interest to the readers of "The Evangelist" to know that Domingo Reina is one of our national pastors in the Argentine. These boys give evidence of a real knowledge of the will of God. The Brethren should pray for Brother Yoder, into whose hands is committed the great work of preparing a national ministry for the Brethren Church in the Argentine. No one can but that the fortunes of nations may some day see war between the United States and the States of South America. In such a case, our North American missionaries might be ordered home, but does not take much insight to see that the continued existence of our say nothing of the continued prosperity, of the Brethren Church in the Argentine would then depend upon these men, now in the national Brethren ministry of the Argentine.—Louis E. Reina, Long Beach, California.)

The fourteenth day of the month Nisan had a special significance, the day on which every true Israelite had the sacred duty of celebrating this national feast, given by Jehovah to commemorate the glorious day on which he had brought them, with a strong arm, from under the tyrannical oppression of Pharaoh (Ex. 12:14). Later the prophet Isaiah, speaking for God, announced that the type in this feast would be fulfilled by the sacrifice of the Great Anointed One (Is. 53), though this was not understood until its fulfillment on Calvary.

Jesus had not spoken to them with respect to the observance of this feast, and as they were accustomed to celebrate it each year with him, their concern on that point was that no preparation was as yet being made final to them to ask, "Where wilt thou that we go and prepare that thou mayest eat the passover?" (Mar. 14:12) They then sent the two to the city, to a certain place, where they made preparation. What a solemn week was that, beginning the 14th and ending the 21st, for every Israelite! What solemn joy was theirs as they thought of that remote time, when their fathers were taken out of Egypt, and by the hand of the Lord were brought into a new national life, with Moses as Legislator, and God—the God who made all things, visible and invisible—the Protector!

In those moments the thoughts of Jesus would be very different from the thoughts of the rest of his company.

could see in himself, that first passover Lamb, of Israel in Egypt, whose blood, sprinkled upon the posts, would be a refuge for those within the house when the destroying angel passed by. He would see in that Lamb, whose blood would be shed on the cross, and behind which would take refuge many who one day would stand before the Father (Heb. 7:27; 9:12-28; 10:4). Woe to that soul who has no such refuge in Christ when he must present himself before a Thrice Holy God!

Jesus pass now for a few minutes to the upper room, where there the twelve seated at the table listening eagerly, ready to participate in the feast. Suddenly we see the Master rise, gird himself with a towel, take a pail of water, and begin to do something he had never done before. One disciple, scandalized, does not wish his Master to take the place of a servant. How sublime he is as he washes the feet of his disciples, and as he says: "I am your Master and Lord: and ye say well; for so I ought to wash your feet: I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet."

Jesus Christ was the fulfilment of the law, and the Passover Lamb, and since he had to be food for the world (for, "verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you," and again "He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at the last day" (Jn. 6:53, 54), he instituted a new Passover to take the place of the old (Heb. 8:13). This new Passover is celebrated in commemoration of his death, and he said: "I will bring forth the Lord's death till he come." What a feast they had that night! Though the apostles did not understand it at the moment, when the passover type was fulfilled they could remember and appreciate what Jesus had taught them.

Jesus had there the Lord, after having partaken of the Passover, took the unleavened bread, which alone could give life to his body, since he "was in all points tempted like as we are, yet without sin," and giving it to his own, he said: "Take, eat; this is my body, which is broken for you. This do in remembrance of me." Then, taking the chalice, he said: "This cup of which he himself declared "is my blood of the new testament, which is shed for many," he gave thanks, and said: "This is the pure fruit of the vine, which only could symbolize the precious blood. Christ is our Passover, and when we eat of ourselves at the table, to commemorate this Passover, we think of the cruel death Christ suffered on the cross in our place, and of his blood shed to wash away our sins; and then we ask, "Will this be my last communion to partake of this supper on the earth?" "Am I depending on that death and that blood to cover my sins when I must be presented before the Thrice Holy God? Will you permit me a place to sit down with him in the Kingdom of God, to participate with him, 'who loved us and gave himself for us?' God grant that the reader of these lines, together with the writer, may be found in the kingdom of our Father, partaking of that great Love feast.

Wisdom

(Continued from page 5)

to render justice without mercy, unless our hearts are touched with that heavenly wisdom; and then we are able to see all the suffering, all the motives, all the influences and all the forces which were brought to bear upon the struggling soul at that moment when he was overcome and swayed; and, perhaps, because we lacked wisdom; and we, because of our lack of wisdom, lost the good fruit. Oh, if we would be endued with heaven-

ly wisdom, we must simultaneously be "full of mercy and good fruit."

And then, the true wisdom is **without variance**. How hard it is to see always alike. How seldom do minds, without consultation, arrive spontaneously at the same conclusion. And yet how shall unity be obtained? Can it be obtained by thinking, "My brother thinks so and so, I will endeavor to think so, too"? Ah, no. You are generous in thus thinking, but you are not wise, for your brother may be wrong; and in endeavoring to force yourself into unity with him, you are unwisely following man and not God. What then shall we do? Wherever there is a difference of opinion let us seek the thought of God as revealed in the Word. And even here, too, we must be careful. Let us not make the mistake of interpreting an isolated passage of Scripture in accordance with non-Christian principles. How many unwise and unjust procedures have thus crept into the Christian Church! And, he who desires to follow them simply says, "The Word says so. We must not exalt our human wisdom above the Word of God."

And then the last, and, perhaps most beautiful characteristic of wisdom, is, that it is **without hypocrisy**. Oh, to be wise in all sincerity! To be wise enough to manifest a love without dissimulation! To be wise enough to reveal the Lord Jesus from no other motive than the desire for his glory! Is not that inspiration enough to stimulate any heart to seek after this wonderful, seven-fold, heavenly wisdom?

In closing, let us look for a moment at the results of wisdom. Paul, in writing to Timothy, has beautifully expressed the culmination of wisdom in the seventeenth verse of the first chapter of the first epistle: "Now unto the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen."

"The only wise God!" Oh, what a blessed thing it is to know that only God is wise, that he alone has wisdom! We may seek and find it here, but at best we shall only know in part, until that blessed day when we shall be ushered into his presence. Then, "We shall know even as also we are known." Honor and glory be unto him now and forever.

"Why should the spirit of mortal be proud"? Why should the spirit of mortal be so foolish as to forget or reject him who is eternal, him who is immortal, him who is invisible, him who alone is wise? May we henceforth seek with renewed zeal this heavenly wisdom.

Yaloke, par Boali, par Bangui,
Afrique Equatoriale Francaise.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

THE FAITH OF THE GOSPEL

(Continued from last week)

3. **Social life**—As members of society believers should try to be without offense. That is, they should not be an occasion of stumbling to anyone (1 Cor. 10:31, 32). As witnesses of Christ they should strive to set an example to the world rather than to follow worldly examples (Rom. 12:2; 1 Pet. 2:21). Their adorning should not be the follies of fashion, but the jewels of the Christian virtues (1 Pet. 2:1-6; Isa. 3:16-26).

True Christians are known by their brotherly love and charity (Jn. 13:35; 1 Jn. 3:17). They arrange their differences with their brethren peaceably and not by an-

peal to law (Matt. 18:15-19; 1 Cor. 6:1-8). They avoid all that might harm a weaker brother (Rom. 14:21).

Christian conversation should be for edification, without obscene suggestions or vulgar words or smutty stories; without exaggerations or injurious or unjust references to others (Eph. 4:15; 1 Thess. 5:11; Matt. 12:36). The calumniator is condemned with adulterers and idolators (1 Cor. 6:10). The believer does not use oaths, either in blasphemy or in any other way. All cases of legal oaths may be avoided by simple affirmations (Matt. 23:6-20; 5:34).

4 Industrial life—In their industrial relations Christians do not deceive or oppress (Eph. 4:31, 32). Knowing that life does not consist in the abundance of things that one possesses (Lk. 12:15), they seek rather the kingdom of God and his righteousness (Matt. 6:33). They thus avoid the dangerous love of money (1 Tim. 6:10). Laborers work as for the Lord (Eph. 6:9). They save that they may also help the needy (Eph. 4:28). They do not engage in harmful occupations like the sale of intoxicants, the use of gambling devices or harmful amusements which lead away from God and cause people to spend their money for that which is useless (Hab. 2:15; Rom. 13:9, 10). In all things they remember that they are called to be stewards of God (Lk. 19:12-27).

(5) Political life—In civil life believers give to Caesar that which belongs to Caesar (Matt. 21:21). They pay their taxes (Rom. 13:7), obey the laws (Rom. 13:1-7), but oppose iniquities (Eph. 5:11). They pray for their rulers (1 Tim. 2:1, 2), but are opposed to war (Matt. 25:52). They suffer personal injustice with patience (1 Pet. 4:15, 16), and obey God as their final and supreme authority (Acts 5:29).

(6) In the church—It is in the true church that the spirit of Christ can best be seen. Here love is the law. Not sensual love of which the world speaks, but divine love, for God is love (1 Jn. 4:7, 8). This love comes, not by evolution from below, but by the gift of God above (Gal. 5:22). As light is divided into all the rainbow colors, so love when analyzed gives all the Christian virtues (Gal. 5:22, 23; 1 Cor. 13).

Believers love the house of God and do not neglect the meetings of the church (Heb. 10:25). They love the work of the church and help it all they can (1 Cor. 14:26; Rom. 12:3-8). They love their pastors and missionaries and bring their tithes for their support (1 Cor. 9:7-15) with Num. 18:26). They love their fellow workers and are loving and patient with them (2 Tim. 2:23, 24; Eph. 4:31, 32). They love the lost, pray for them and make every effort to convert them (Acts 4:4; Jas. 5:20). They love the unfaithful and try to restore them (Gal. 6:1; 1 Jn. 5:16). They honor their pastors and obey their precepts (Heb. 13:7), not as if they were semi-gods with power to save or condemn, but as teachers of the saving word (1 Pet. 5:1-5). In case of sickness they may call the elders for prayer and anointing with oil for healing (Jas. 5:14-17).

(7) Duties to God—Believers love God above all (Matt. 22:27) and express their love by their obedience (1 Jn. 5:2). They live temperate lives because their bodies are temples of God (1 Cor. 3:16-18). Therefore they do not poison them, even in moderation, by poisons like alcohol, tobacco, narcotics, nor by excess in the use of other things (Prov. 20:1, 2; 23:29; Rom. 13:13). Modern vices, as tobacco using, gambling, dancing, which are not included in the lists in the Bible by name, are in reality included in Gal. 5:21 under the term "and such like." They are harmful like the rest.

Believers, being "sons of God" suffer punishment as sons, receiving it as for their good (Heb. 12:7-12; 1 Pet.

4:14-19). They use their resources, their time, the talent and all, as stewards who must give an account of everything (1 Cor. 4:2; 6:20). They carry them out with the seriousness of ambassadors of God (2 Cor. 5:20), and therefore have no time to waste in idling to amuse themselves (1 Thess. 5:5-9).

As children desire the company of their parents, so believers love to pray. Their prayers are not vain repetitions, as in the use of rosaries, but praises and petitions which come from the heart (Jas. 5:16; Matt. 6:7, 8). They do not direct their prayers to creatures (saints or angels) but to the Father in Heaven, in the name of Jesus (Jn. 15:16).

They do not forget that praise is a part of prayer (Ps. 134:2; 136:1-3; 148:1-3; 150:1-3; 151:1-3; 152:1-3; 153:1-3; 154:1-3; 155:1-3; 156:1-3; 157:1-3; 158:1-3; 159:1-3; 160:1-3; 161:1-3; 162:1-3; 163:1-3; 164:1-3; 165:1-3; 166:1-3; 167:1-3; 168:1-3; 169:1-3; 170:1-3; 171:1-3; 172:1-3; 173:1-3; 174:1-3; 175:1-3; 176:1-3; 177:1-3; 178:1-3; 179:1-3; 180:1-3; 181:1-3; 182:1-3; 183:1-3; 184:1-3; 185:1-3; 186:1-3; 187:1-3; 188:1-3; 189:1-3; 190:1-3; 191:1-3; 192:1-3; 193:1-3; 194:1-3; 195:1-3; 196:1-3; 197:1-3; 198:1-3; 199:1-3). Such worship does not permit the use of unknown language (1 Cor. 14:15-20), or the veneration of images (Deut. 4:15, 16; Ex. 20:4, 5; Isa. 44:9-17).

(To be continued)

SIGNIFICANT NEWS AND VIEWS

U. S. SUPREME COURT SUSTAINS CONSTITUTIONAL PROHIBITION

On February 24 the Supreme Court of the United States clearly worded and unanimous opinion sustained the constitutionality of the amendment against the contention of Federalist William Clark of New Jersey, who ruled it had been improperly ratified.

The Clark decision was based upon a contention that the amendment, to be valid, should have been ratified by state popular conventions rather than by the State Legislatures.

Counsel supporting Judge Clark's position argued the title of the Constitution differentiated between amending changes in governmental machinery and those affecting the liberties of the people. Amendments of the latter category, he contended, must be submitted by Congress to state conventions.

"The United States asserts," Justice Roberts stated, "that the V is clear in statement, contains no ambiguity, and calls for resort to rules of construction. A mere reading demonstrates this is true."

The opinion was clearly phrased and Justice Roberts had uttered but a few sentences before its meaning was apparent to spectators who filled every seat in the semicircular room, and listened intently until the conclusion:

"The order of the court below is reversed."—The Evangelist Messenger.

THE NEW KNIGHTHOOD

In days of old, Knighthood was conferred in recognition of military service. But something occurred over in England which shows that the world, the inner world of thought, as well as the visible world, is changing. Norman Angell, a Labor member of Parliament, long known for his service in the cause of world peace, was knighted by the British government as a reward for his years of honorable and fruitful service in this field. At first he struck out boldly in defense of his peace ideals, but he was scoffed at and ridiculed by people of all classes, including the newspapers. But, undaunted, he followed the gleam through the World War, and now is recognized as one of the greatest peace prophets, few men having been more influential in laying real foundations for general good will and the peace that eventually will supplant the war psychology. It is Norman Angell, who figures in the role of a new knight in the world is moving, moving in the direction of peace and freedom from strife. May its pace be accelerated!—Religious Telegraph

RELIGIOUS FREEDOM STILL IN DANGER

Dr. Robert E. Speer of New York, senior secretary of the Presbyterian board of foreign missions and former moderator

terian Union in Chicago recently, declared that Christianity battling for freedom of conscience as it did in the first three centuries.

problem of freedom of conscience is the paramount religious problem in Russia today, Dr. Speer declared. He added that such liberty could be denied to people of Italy, China, and Peru if certain conditions in those countries win. Dr. Speer meant efforts toward freedom of all religion in Russia on the one hand and the Roman pontiff's demand for the silencing of Protestant missionaries in Italy. The demand is echoed by Roman Catholic leadership in Latin American lands, Dr. Speer said.

Dr. Speer indicated both efforts, though one is irreligious and the other sectarian, seek to accomplish the same end, denial of the right of all to worship God according to the dictates of his own conscience.—The Evangelical-Messenger.

DO A LITTLE THINKING

Suppose the Volstead law should be modified to permit 2.75 percent beer, and then the saloon-keeper, or his equivalent, who sold 3 percent beer should be discovered selling 3.75 percent or 4 percent beer, would those who are now advocating 2.75 percent beer be in the least disturbed by the violation of the law, which was worked so desperately to secure?

Should they not be the first to denounce the arrest and punishment of such an offender?

Those who are old enough to know anything about what took place before prohibition, know that these same people are part of the crowd that has always been against the liquor laws.

Are we foolish enough to believe that the high-powered beer and distilled spirits wouldn't be sold in much larger quantities than 2.75 percent brand? Every such place would be a whisky business, made to order.—The American Issue.

"USE YOUR FEET FOR WALKING"

The latest explanation of the financial depression that we have is almost Lincolnian in its homely philosophy. It charges us with unwillingness to use their legs and feet for what they gave them to us, namely, for walking to and from our work. It was not a health article in which this reflection occurred.

There is some sense in the implications of the statement. No nation has ever practised helplessness more assiduously than the present one. The amount of our resources devoted to relief of work is an astonishing proportion of the mechanism market. They are boosted as time savers, muscle savers, brain savers. One is moved to inquire whether time, sinew and brain were intended to be saved or to be invested. We cannot but see that one big moral question of the day is framed in the words: "What are you doing with your leisure?"

Today was (and we are not too old to remember) when a generation of people were quite capable of amusing themselves. Societies and churches could devise programs that were not only satisfactory but which enabled the members thereof to practise thinking and good fellowship. Towns and cities had organizations for the promotion of literature and art in which the resources of libraries and the talents of individuals became common property. A lot more of the organs than those of locomotion are too little used.—The Evangelical-Messenger.

Editorial Review

(Continued from page 4)

It seems that lives are more easily secured for the work of the kingdom than the money necessary to send them to their work. Members of the Foreign Board are telling us that many of the young people are waiting for the church to provide the means that will make possible their going into the distant parts of the world with the "good news" of salvation. The same can be said with regard to home fields, workers are waiting and ready to go wherever calls to some of the needy places, but the funds necessary to make their going possible is not forthcoming. Perhaps we will find that Christian stewardship is one of the essential elements of church and kingdom extension, and that they who do not faithfully preach and practice it will not be able to enter the doors of opportunity as rapidly as God opens them.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Exodus 4:1-9. How many times in the trials and uncertainties of modern life we wish we could have as certain a sign, as definite a message from the Lord, as was here given to Moses! Yet Moses had not the background of the life of Christ and the inspired word which we have found so precious. Jesus plainly taught that our faith need no longer rest in signs and wonders. Our commission for service is as definite as Moses', and God has promised us strength for the day. Having this, what more need we ask?

TUESDAY

Exodus 4:10-17. Moses still held back from the service for which he had been chosen, and the anger of the Lord was kindled against him. How must some of the grumbling, fault-finding, obstructionist church members of today try the patience of the Lord, after all the years of grace and knowledge which we have all enjoyed. Again, there is great comfort in his words to Moses. When we have found some work thrust upon us, and we feel not at all qualified to undertake the task, let us remember that God made our mouths, our minds, all the talents we have, and he can teach us how to use them all in every work whereunto he has called us.

WEDNESDAY

Exodus 4:18-23. Having taken up the work to which God had called him, Moses at once made preparations to go. "And Moses took the rod of God in his hand." To Moses, that rod stood in much the same position as our Scriptures. It represented the definite word of God, and was a tangible evidence of God's power. If those whom he has called to service in our day would always remember to go forth with the rod in their hands, greater victories would certainly result for the work of the Lord. Let us all spend more time with God's word.

THURSDAY

Exodus 4:27-31. It seemed almost unbelievable to the children of Israel that the Lord would notice their affliction and send them a deliverer, and their hearts were filled with thanksgiving. In spite of all that we have since learned about the nature of our God, it still seems unbelievable that God should so love the world that he sent his only begotten Son to die that sinful men might live. But, praise God, we know it is true, and the great fact becomes increasingly precious through the years.

FRIDAY

Exodus 5:1-9. "Who is this God?" I do not know him, and I will not do his bidding!"—such was Pharaoh's retort. It is not greatly different from the answer of the world today. Just as Moses later was called upon to display God's power before Pharaoh, so must we display the power of God in our lives before all the world, that they may know the power of God and give glory to him.

SATURDAY

Exodus 5:10-23. It has often been pointed out by the archaeologists that in the ruins of these cities in Egypt one may today behold convincing evidence of the exact truth of the Bible record. In the ruined walls one may behold the story of bricks without straw laid on top of work that had been built of bricks made with straw. God's word is true in every detail and we may depend with certainty upon every warning and every promise contained therein.

SUNDAY

Exodus 6:1-8. It was while the children of Israel were in their very deepest misery and dejection under the increased burdens that had been laid upon them, that God appeared unto them, through Moses, and reaffirmed the promises made unto their fathers. How precious is our God in every time of trouble, and how comforting are his blessed promises! Let us pray for all those who are trying to make known the promises of God throughout all the world today.

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Goshen, Indiana

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Seventh Day Adventism

By William Edward Biederwolf

(Continued from last week)

Now let us investigate the matter somewhat further and get all the facts before us as clearly as possible so that if a decision must be made between the two days it can be made intelligently. If we are told expressly to keep the seventh day, then of course such a command must forever settle any dispute we may have about the matter.

Here now are three positive and undisputed facts:

(1) God rested on the seventh day and hallowed it (Gen. 2).

(2) The next mention of the seventh day Sabbath was 2,500 years later, when God gave it to Israel (Exodus 20:11). God "made it known" to Israel when they were in the wilderness (Nehemiah 9:7-14). So we are not certain that the Sabbath was observed prior to this time.

(3) The Sabbath was given to Israel.

(a) As a remembrance of her deliverance out of Egypt (Deut. 5:12-13).

(b) As a sign of God's covenant with his people (Exodus 31:11-18 and Ezekiel 2:12).

(c) As a shadow of which Christ is the substance (Col. 2:16-17).

The Sabbath was nowhere given or enjoined as a memorial of God's creation rest, but as a remembrance and a sign and a shadow as just noted, and of course because of the constitutional demands of man's nature for a day of rest.

NOW LET US NOTE THE FOLLOWING:

1. The Sabbath day, according to the Old Testament and according to Seventh Day Adventists, began at sunset on Friday evening and ended at sunset on Saturday evening.

But the Sabbath day in the minds of the Disciples evidently did not begin and end with sunset. In fact it seems that no hard and fast time necessarily began or finished the day of rest at the time of the writing of the gospels.

Matthew says (Matt. 28:1), "In the end of the Sabbath as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." It doesn't "begin to dawn" at sunset on Saturday night. For Matthew the Sabbath must have ended at SUNRISE on Sunday morning.

Now if you will look at what the other writers of the Gospels have to say as to the time of the coming to the sepulcher you will see that they apparently make the Sabbath end at MIDNIGHT on Saturday night. It is for this reason that the critics charge the evangelists with error and inconsistency. But they are not uncertain about the time of the resurrection at all, because they all agree that it was about the rising of the sun on the first day of the week, but their statements apparently controvert the Adventists' contention that the Sabbath day in Scripture must begin and end at sunset.

2. It is also quite plain that whether we are under the law or not a universal application of a strict observance of the seventh

day, according to the Old Testament commands, is not only beset with great embarrassment, but is altogether out of the question, because of its utter impossibility. It is this that inclines one to the belief that the seventh day seems to have been given to a special people for a special purpose.

(a) If two men start from the same point and travel, one east and the other west, around the world, when they meet they will be two days' apart in time.

(b) If the Sabbath is to be kept from sunset to sunset, as Israel kept it, what about the lands where the sun only sets once in six months? Mrs. White wanted to fix the hour at six o'clock. But the Bible says "sunset." For those who are so insistent on the letter of the law, is it right to substitute expediency for explicit command?

(c) No fire was to be kindled in Israel's day under penalty of death (Exodus 35:2, 3). Mrs. White says it was not cold there and to kindle a fire would be guilty of needless work. But John 18:18 says distinctly that it was cold, and that they built a fire and warmed themselves. If no fire is to be built how then could such a Sabbath be kept in lands that are severely cold? If we are to keep the law we must keep it always and not only when it is convenient to do so.

(d) Mrs. White teaches that other planets are inhabited and that God's obedient creatures everywhere, even the redeemed in heaven, "will observe the Sabbath day to all eternity." But inasmuch as the days vary in length on the various planets how can they all observe anywhere near the same time?

3. We must further call attention to the fact that while in our minds there is a distinction between what we call the Moral law and the Ceremonial law, there is no such distinction set forth in the Word of God. In the Bible the law is the law.

If now such a distinction between the Moral law and the Ceremonial law be a proper one, and it is, it must be seen in this, that a Ceremonial law is one given as a ceremony to a particular people under peculiar conditions and is therefore local and given for special and peculiar purposes and must necessarily pass away when its purpose is fulfilled and the conditions under which it is given are changed.

The Moral law, however, represents a thing inherently right from all eternity, and is not right because God says so, but is commanded by God because it is right, and which neither God nor man may violate and which must by reason of its very nature endure forever and be universally binding.

Now it says nowhere in the Bible that the Ten Commandments are the Moral law and the other commandments and injunctions the Ceremonial law. In 1 Corinthians 14:34, women "are commanded to be under obedience, as also saith the law". Where does the law say this? In Genesis 3:16. Therefore Genesis is the law.

Read Romans 7:7 in the same way and

find your answer in Exodus 20:17. Therefore Exodus is the law.

Read Matthew 22:36 and with it 6:5 and Lev. 19:18. Therefore in the way Deuteronomy is the law and Lev is the law.

Read Matthew 12:5. Where is this found in Numbers 28:9, 10. Therefore Numbers is the law.

The Bible does not say the Ten Commandments alone are the law. It does not say they are the Moral law. Make then the Moral law and then of course the Fifth Commandment is universally binding and binding for all time.

Now if the distinction made, not in the Bible, but in our own minds, is a legitimate one, the Fourth Commandment would be the only ceremonial one in the entire Bible. That the distinction is a legitimate and perfectly proper one is clearly proven by the fact that Jesus according to strictest Jewish traditions of his day broke the Fourth Commandment and was criticised by the Pharisees for doing so. Furthermore Jesus distinctly says, "The priests in the temple purify the Sabbath and are blameless." Who has dared to say this if the Fourth Commandment was a Moral law? Could the Seventh Commandment or any other commandment except the fourth one be broken by the priests and the fact that they were in the temple made them blameless? "No, indeed," you rightly cry. To break any other commandment in the Temple would have made the foul doer the fouler.

While it proves nothing one way or the other, it does appear a bit strange that Jesus told us to keep the commandment but he nowhere told us to keep the Sabbath. Seventh Day Adventists say where Jesus commands us to keep the Sabbath day of the week. With equal propriety the same question may be asked concerning the seventh day. All the other commandments but the fourth are enjoined and reinforced in the New Testament:

I. Acts 17:23-31; Rom. 1:23-29; Cor. 8:4-6. II. Acts 14:11-17; 17:23-31; 18:4-6; 10:7, 14, 19, 20; 2 Cor. 6:16, 17; Gal. 5:19-21; Eph. 5:3-6; Col. 3:5; 1 John 1:7; Rev. 21:8; 22-25. III. Jas. 5:12. IV. I. references. V. Eph. 6:1-3; Col. 3:2; Rom. 13:9; 1 John 3:15; Rev. 21:8; 22:3. VII. Rom. 13:9; 1 Cor. 6:13-18; Gal. 3:21; Eph. 3-6; Col. 3:5; 1 Thess. 4:4-5; Heb. 13:4; Rev. 22:15. VIII. Rom. 13:9; Col. 6:10, 11; Eph. 4:28. IX. Rom. 13:9; 1 Tim. 6:10; Eph. 5:3; 1 Tim. 6:9-11, 17; Heb. 13:5.

This impels one to the query of why the fourth was omitted. Seventh Day Adventists say Jesus and his disciples kept the seventh day as the Sabbath. That they did before his resurrection is quite certain, but quite as natural. The question is whether the disciples keep the first day of the week after his resurrection?

Now regardless of what day the disciples kept after the Resurrection of Christ, we are face to face with the historical fact that both the particular day observed and the manner of its observance have for the greater part of Christendom been changed. Therefore we want now to study and observe the law carefully as to whether the grounds for such a change are justifiable or otherwise.

I. In the first place we must admit that there are natural grounds for deeming such a change permissible if sufficient reasons for the change are forthcoming. These grounds lie as we have already seen in the following:

1. In the more or less ceremonial law of the Fourth Commandment itself

appears to a particular people for a particular purpose.

In the impossibility of the universally doing the same time or keeping any time in the same manner.

In the advanced civilization which make altogether justifiable the infliction of penalties such as God saw necessary on the Jews in the period of their almost complete tutelage.

In the second place certain special features seem clearly to speak of the way of the Sabbath in the old Jewish dispensation.

It seems to be definitely prophesied in Isaiah 66:11. "I will cause all her mirth to be turned into mourning, her new moons, and her Sabbaths and all her solemn feasts."

In 2 Corinthians 3:7-11 it seems to be indicated that the commandments as written on tables of stone are "done up and annulled." "But if the ministrations of death written and engraven in stones are glorious, how shall not the ministrations of the Spirit be rather glorious? For that which is done away was glorious, but more that which remaineth is glorious."

(To be continued)

WHITE GIFT REPORT

As reported	\$3,194.37
Odessa, Mich.	10.10
Church (Indiana)	6.00
Hill, Ohio	20.98
burgh	69.52
town, O., S. S.	2.50
eld, O.	4.50
A. Will, Rockwood, Pa.	5.00
Forney, Listie, Pa.	1.00
(Pa.) Brethren church	14.40
Mills, Pa.	5.00
le, O., S. M. M.	5.00
le, O., S. S.	30.49
ide, Wash.	26.82
phia, Pa. First church	50.00

.....\$3,445.68

By M. P. PUTERBAUGH, Treas.
Ston, Ill., March 1, 1931

our's Select Notes on the Sunday School Lesson

(Lesson for March 29)

Jesus the World's Savior: Preparation and Popularity

ional Reading—Isaiah 35:5-10.
n Text—Jesus of Nazareth . . . who
out doing good, and healing all that
pressed of the devil; for God was
n.—Acts 10:38.

Introductory Note

ing this quarter we have studied the
f of a six months' course of lessons
ife, teachings, and saving ministry
e, under the general title, "Jesus the
 Savior." They were taken from the
ve chapters of Luke's Gospel, and
the entire life of Jesus, except a
eriod just before his crucifixion.
also included in these chapters the
on for Jesus' public ministry to his
er, John the Baptist. Since Luke's
 Gospel specifically for the Gentiles
ally selected those teachings and
in this matchless life which had a
ppeal and interest for those whom
ssed."

The Object

bject of these lessons has been to

impress the pupils with the truth of the claims that Jesus is the Messiah, to lead them to accept him as their personal Savior, and to inspire them to grow in grace and the knowledge of him, so that they may become faithful witnesses to his saving and transforming power, to follow his example in life, to manifest his spirit under all circumstances, and yield their lives in grateful service as a thank-offering for their "salvation."—Otterbein Teacher.

In order that we may realize Who and What Jesus Christ was and is, and what powers he possesses, it is necessary that we should place together all the forces and instrumentalities used in the work of the redemption of the world. We must see what Jesus planned to do; what his mission to the world was; the methods by which he carried out that mission; his reception by the people of his own time and land.

A Suggestion for Review

The older classes may profitably use the following form of review, which gathers up the lessons of the entire Quarter to form one portrait of the Savior. To this end divide the following subjects among the members of the class, each to write an essay or prepare a brief talk on his theme, keeping within his assigned portion of the time. Every topic will be treated in the light of all the lessons of the Quarter.

1. Christ's Mission to the World.
2. Christ's Helpers and How he Used Them.
3. Christ's Power and How he Exercised It.
4. Christ's Method of Teaching.
5. Christ's Love in Its Many Manifestations.
6. Christ's Courage and How he Showed It.
7. Christ's Foes and his Dealings with Them.

8. Christ's Pity for Sinners.
9. Christ's Passing through Human Experiences.
10. Christ as a Missionary and an Organizer.
11. Christ's Relation to the Father.
12. Christ's Preparation for the Climax of his Life.—Illustrated Quarterly.

Jesus Saves

That fact has ever been a cardinal truth of Christian faith. The name of Jesus is inseparably connected with salvation. Many interpretations of that relation have been offered, all of which go to show that Jesus is a Savior. From time immemorial the petition has gone up from human lips in conclusion of prayers, "and in the end save us in heaven for Jesus' sake." This is a beautiful and comforting expression of hope and desire. It is a perfectly proper prayer in case the qualifications for such a happy consummation are present. There is no question about a final heaven for those in whom heavenly truth has come to dwell. Jesus made that perfectly clear in his teaching and example. He is a Savior in the end because he is a Savior now.—J. Hugh Heckman.

Jesus the Only Hope

If Jesus is not our savior, we have no savior. If we cannot hope in him, we have no hope. His own claim concerning himself is absolutely true: "I am the way, the truth and the life; no man cometh unto the Father but by me." No amount of mystic contemplation or development of the spiritual and emotional side of life will avail anything without Christ. Not even a Gandhi can have any hope of eternal life apart from Christ. The ripest experience of Christian leaders, even of those who are inclined to be liberal in their views, makes them more and more strongly convinced that Jesus is the only hope.

(Continued on page 14)

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Putting the E in C. E.

By Esther E. Vanator

There are many meanings that might be attached to the letter E in C. E. However, we want to think of it more in connection with our own personal lives in our own home endeavors.

The first E is enthusiasm. Perhaps an understanding of the word would make it more clear to us. The word is derived from two Greek words, en meaning in and Theos meaning God. So by combining the words it is God in us. When we have God in us we are sure to be filled with Christian zeal and so a wide-awake C. E. will be the result of this enthusiasm. Not only must this enthusiasm be found among those who lead the organization but they must be so full of it that it will radiate out to each and every member.

In creating this enthusiasm we are perhaps instilling in each and every member an egoistic attitude. By this statement we do not mean egotism which places self first to the detriment of all concerned, but we do mean more personal responsibility. Without this personal responsibility or ego as

we have called it we cannot make the strides forward that are so necessary. Too many of us give the plea that others can do it so much better than we and this is what we must learn—that the responsibility is ours.

When we have dedicated ourselves to personal service we will go into Christian Endeavor with more earnestness. It will be our real purpose to accomplish the things we set out to do. We will not be like the uncle of little Donald. One morning Donald heard the clock striking very slowly and heard his uncle remark that the striking side of the clock was run down. Donald remembered this and on Sunday morning when the uncle was asked by his wife if he were going to church, he said slowly: "Oh—I—suppose—so." Donald then said, "Why, uncle it sounds as if the meeting side of you had run down." The uncle was rather embarrassed and began to enthusiastically prepare for church. If we keep at the task with great earnestness we will not allow our working side to run down.

An earnest effort will push us forward

to the purpose of gaining knowledge or to education. We might use the term enlightenment instead for we want the knowledge to be Christian knowledge. There is a story told that in Baltimore there is a man who wears a different tie every day and sometimes he wears two or three. He is always careful that the tie harmonizes with the rest of his clothing. So we must be careful that our conduct harmonizes with the highest Christian ideals and also that the acquiring of a Christian education is much more important than the acquiring of harmonizing clothes. If our ideals are not Christian they will not harmonize with the accomplishments of Christian Endeavor.

When we have endowed ourselves with a Christian education we are ready to enlist ourselves for service. The difference between a salesman and a clerk is that a salesman looks for the customer and the clerk waits for the customer to come him. When we enlist for service we must do as the salesman does and look for our task. When we enlist for this Christian service we can well realize the meaning of this poem by Banks:

"I live for those who love me,
For those who know me true,
For the heaven that smiles above me
And awaits my spirit too.
For the cause that lacks assistance
For the wrong that needs resistance
For the future in the distance
And the good that I can do."

As Christian Endeavorers we must be an example of purity of living. If we live clean, pure lives we will be like the Christian man who went to Japan to teach school but in order to teach he had to promise not to teach Christianity nor to proselyte. He agreed and began to teach. He kept his agreement faithfully but his pure, blameless life could not be hid. Forty of his students organized a society (without his knowledge) and pledged themselves to give up idolatry and try to live as near like the teacher as possible. So we as Christian young people and adults can so live our lives that those who are out in the world will see the uselessness of their lives and turn to the more worthwhile life as found in Christian Endeavor.

So we have come to the last point or endeavor. This is the full meaning of the E in C. E. Christian Endeavor embodies all these other points as enthusiasm, egoism, or personal responsibility, earnestness, education or enlightenment, enlisting and example. We must endeavor therefore to embody all these things in our lives in order to have in our lives the true enthusiasm. Let us keep in our minds this stanza:—

"We shall reap such joys in the by and by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask,
What have we done today?"

Have we given ourselves over wholly to putting the E in C. E.?
Peru, Indiana.

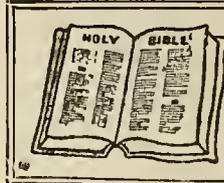
PLANNED MEETINGS

By Harriette A. Henderson

Did you ever stop to think that the leader of your regular Sunday evening prayer meeting is not the one who is responsible for the success or failure of that meeting?

That leader shares a responsibility, of course, but he also represents your prayer meeting committee during that hour.

The missionary committee, at the suggestion of the prayer meeting committee, might assume responsibility for the missionary meetings of the year; the Quiet Hour committee, for the meetings pertaining to prayer and Bible study, etc.; not necessarily to lead them, but to be responsible for plans and suggestions, remembering that no plan brings results unless it is worked.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



FORT SCOTT, KANSAS

By the time this reaches the readers, we expect our revival to be in progress here under the leadership of Rev. R. Paul Miller, our field secretary. We have been for several weeks stressing the need of preparation on the part of the membership. We also hereby solicit an interest in the prayers of the brotherhood, and especially those who are vitally interested with us in the Fort Scott church. We expect to begin this effort March 15, and continue until Easter Sunday.

I also wish to express my appreciation of the Brethren Evangelist and especially Prof. Alva J. McClain's answer to the question: "Is Bodily Healing in the Atonement?"

Certainly, his answer is conclusive and should be the means of helping some preachers who have been confused on the subject. Our Sunday school publications are also good, even second to none.

L. G. WOOD.

REVIVAL AT RITTMAN, OHIO

The services conducted at the Rittman church from February 13 to March 1 proved to be a real revival.

We wish to take advantage of this opportunity to thank the Brethren church at Dayton for loaning us their pastor, without charge, for two weeks. Rev. Barnard proved to be a worthwhile gift to our community.

This policy of a large church helping the smaller mission churches is in my estimation true to the helpful spirit which characterizes the Brethren.

A canvass was made of the town before the meeting started and a personal invitation to attend the meetings was given at practically every home. And then, due to the splendid Gospel messages of Rev. Barnard, and the efficient musical leadership of Mrs. McDonald, the Holy Spirit had an opportunity to use the Sword of the Spirit upon large audiences and happy results are certain to follow. The small church was hardly able to hold the audiences. The whole community will receive a blessing from this service.

Our Sunday school attendance was the largest we have ever had. There were 193 present the first Sunday of the meetings and 240 the last. The attendance will not remain quite this high because we do not have adequate room, but we should average this in the future if we have more Sunday school room. Our church attendance is usu-

A committee scrap book often brings a great deal of late and splendid material to the prayer meeting committee. Each member informs himself as to the topics for the coming month, and then proceeds to gather all information possible from readings, lectures, and other sources. These interesting suggestions, he presents at the committee meeting, to be filled in a notebook or scrap book provided for that purpose, and when and in the way the committee best.—C. E. World.

ally as large as our Sunday school attendance.

In many respects our meetings were like a Brethren conference. Smithville Sterling helped us faithfully. We were fortunate to have their pastor's wife for a song leader. They also furnished us a pianist, Miss Beulah King. Then the first church came in a body to hear the beloved former pastor. We were all tremendously happy to have the Pattersons, Eckerts from the Dayton church with us over the last week end; as well as the Donalds from the Nappanee church, Monroe and wife, Prof. Black and family along with many ministerial students and our visitors from Ashland. We were tremendously happy for this Brethren ship.

We have received six accessions to our church. A number more are contemplating joining our communion from other churches, but at present are held back from baptism. However, aside from the confirmation of the church, Brother Barnard Rittman to understand that the Brethren church believes in God's Word and in God the Father, God the Son, and God the Holy Spirit.

EVERETT NISWONGER, Pastor

MANTECA, CALIFORNIA

We want to announce the good news to the brotherhood that we are now in a revival campaign with our Brother Charles Yoder. We started with the meeting on March 8. The start off is very encouraging. We have good attendance and excellent interest in soul saving. We began a series of cottage prayer meetings the first week in January. Some weeks we held five meetings in various neighborhoods and many as one hundred fifty gathered for prayer for the revival and the evangelist. The last week before the meeting we were having our prayers at home with our families. The prayers of so many people speak an excellent revival.

Our people here have often expressed a desire to have Brother Yoder under such conditions. Several times plans were completed but had to be changed a little. But now the desire of years is a plain reality and we are at work with him now, and what a blessing it is!

We are all working hard to bring gains that have been made during the year we have labored here, as well as new advances which we certainly ought to make. We are glad to report that since the last our church has been blessed by the

one by letter, one by relation from church of the Brethren, and three by Mrs. Alice Wampler,—Alice prior to her marriage,—of Cone Pennsylvania, came by letter. Meloner brought his letter from the In Church of the Brethren of Los An County. He is the efficient Sunday superintendent of our church. Mae Myrtle Marie and William Roy Platt, nily of my own cousin, Sam F. Platt, a member of the Church of the en, but resides here, were baptized eived.

opening service of the revival brought man and his wife who will be bap and received into the church. Every on is that we will have a blessed of revival. We will be glad to have therhood pray for these efforts.

o less importance is our effort to ough money to send our sister, Larson, to Argentina. She is a l Christian worker of our own Man urch. About eight or ten years ago were the call for life work recruits s spent the intervening years pre for any work to which God would her. A number of years ago she y began preparing for the Argenrk. She graduated from the Man gh school, a four year academic She graduated from the Bible of the Bible Institute at Los An vo years. She returned to Manteca k another year of post graduate the high school here. She took an ear at the Bible Institute, a prac dical course. A year at U. S. L. A. Angeles gave her additional prepa For two years now she has been ome in Manteca, making prepara the time of going to Argentina.

always been exceptional depend the work of the church in every de t. She is now a young woman of our years, and has made mission r life's goal. We ask the prayers brotherhood that the way may be o she may go to the work in Ar. If we were selfish we would try ade her to remain with us and work cal church, but we believe God has alled her to the work indicated, ve pray that the means shall be o she may go out to Argentina.

who read these lines should be d to make an offering (and we hope ill reduce his regular offering to ighn Board on Easter) we would y receive such a gift towards the ut of a life for Christ's service in ta. Anyone desiring to make per tributions might write to Miss nt Manteca, California—her address E. Larson, Manteca, California.

ng this report let me say, our work icely in all departments. I would to say that I am hoping that the Church at large will recognize the opportunity of spiritual advancement ent an offering for missions this me that will be a concrete proof believe that Jesus died and rose al that we want to register an in our program of evangelization. od richly bless you all and keep e Day of his Blessed Appearing.

J. WESLEY PLATT,
Manteca, California.

NEWS OF THE COLLEGE

ndis Studebaker, daughter of Rev. Studebaker, of Pittsburgh, was re-

cently elected May queen. Only junior girls who have spent both freshman and sophomore years here are eligible.

Dean E. G. Mason is attending the annual meeting of the North Central Association in Chicago this week. He expects to see Dr. Anspach there.

The tri-county basketball tournament was held in the College Gymnasium last week. The team from Litchfield, Medina County, took first place. This team was coached by a graduate of Ashland last June, Mr. Delbert Caton.

On last Friday evening the entire student body was entertained in groups of about 15 by all the various Faculty members, in their homes. It was an experiement but seemed to result well. The idea was to have every student in some teacher's home on that evening. The assignments were made by lot, hence there was a general commingling of classes and organizations.

Plans for the summer school are well under way.

The Men's Glee Club has made several appearances in nearby places and I hear good reports.

We have had some unusual and worthwhile talent at the exercises lately.

Last fall the Alumni organization put on a quiet campaign for funds to erect much-needed bleachers on our athletic field. If anyone who has any desire to contribute to this fund, sees this notice, please take it as a personal invitation to send in either your pledge or money very soon. I stand ready to match from other sources every dollar the alumni give.

We were reviewed last week by a committee from the Ohio College Association with a view to entering that association. Ashland College is already a member of the North Central Association.

Mr. Stradley, a member of the reviewing committee and examiner for Ohio State University, spoke most enthusiastically of the College. He was especially pleased with (a) the teaching force, (b) the system of keeping our records, (c) the Library, its use and discipline, (d) and the spirit of the students. We anticipate no difficulty in being admitted at the next meeting of the Association, April 5.

This also will give us a clearer road for our graduates to enter our own State University. EDWIN E. JACOBS.

OUR LITTLE READERS

MR. HOOT OWL AND MRS. SAMANTHA HEN

By Clare MacDermott

Mr. Hoot Owl lived in a hollow elm tree. He spent most of his time taking care of Mrs. Hoot Owl and the rest of the family. He was a very good husband and father. Sometimes, when there was room in the old hollow, he would even sit on the eggs with his wife and help her hatch the puffy little Owl children. So, you see, he had plenty to do. It is the custom of owls to sleep during the day, so he did not know that the woods about his home were very lovely. He did not hear the bluejay screaming far off in the hills, or the woodpecker tapping at the chestnut bole. Like many human beings, he was blind and deaf to the beauty all around him.

One evening Mr. Hoot Owl decided to fly to a farm about a mile from where he lived. He had a contract with the farmers

to rid their land of Gophers. In this way he provided many a good meal for the little Owl children. As you may know, Owls are very fond of Gophers for food. On his way, he paused to visit his friend, Mrs. Samantha Hen, who lived in that direction. Mr. Hoot Owl and Mrs. Hen got along very well most of the time. However, like little boys and girls, they disagreed sometimes. Mrs. Hen had a way of telling Mr. Hoot Owl his faults that he did not much like. In spite of this fact, they often shared the same perch and gossiped.

"I called on a friend of mine today," Mrs. Hen informed him as he flew up beside her, "and she told me—"

"Who? Who?" interrupted Mr. Hoot Owl, rudely.

"I don't care to tell her name," replied Mrs. Hen, coldly, "but she said—"

"Who? Who? Who?" asked Mr. Owl again.

Mrs. Hen's topknot trembled with anger. "You are certainly the most curious person in the world," she clucked.

"How about your own drawbacks?" inquired Mr. Owl.

"Well!" answered Mrs. Hen. "I have sense enough to get in out of the rain anyway."

"The Owl family are considered very wise," replied Mr. Owl with great dignity.

"Then," remarked Mrs. Hen, sweetly, "why were you not wise enough to move when the water was falling on your head at the rate of twenty drops a minute?"

Mr. Hoot Owl blushed in the darkness. It was true he had sat for half a day under a leaking water tap before it entered his head to get out of the way. How he wished that Mrs. Hen had not seen him. As he had no answer ready, he fluttered down from the perch, snatching one of Mrs. Hen's pullets as he did so. Like many other people, he did not allow friendship to interfere with business. He knew that a fat pullet would make the little Owl children a very good supper. Mrs. Hen flew after him, calling:

"Give me back my pullet! Give me back my pullet!" This is really what she said, although, to a little girl or boy it might have sounded like: "S-q-u-a-w-k- Squawk!"

Mr. Owl flew swiftly along, chuckling over his success in catching a pullet. Now he would not have to bother about the Gophers, and would be at home much earlier. Like a great many of us do, he was thinking about himself first and giving no heed to the feelings of others. He was flying through a field, when suddenly he came upon a dark object that stood perfectly still and pointed something at him. Mr. Hoot Owl gave a terrified start and nearly dropped the pullet. However, as the object did not move, he took courage and flew nearer.

"Who? Who?" he asked.

He then discovered it was a scarecrow some one had placed there to frighten the birds away. Mr. Hoot Owl made up his mind it would take more than a scarecrow to make him turn back. So he went on.

In the next field he saw another dark object. This time he flew bravely up:

"Who? Who?" he asked.

It happened to be Farmer Smith hunting. Bang! Bang! went his gun and Mr. Hoot Owl fell to the ground. As he was quite sure he was killed he lay there a long time. After awhile, he began to think he might be still alive. He remained very quiet, as Farmer Smith was looking all around for him. He also spread out his feathers and entirely changed his looks. As you may know, Owls have a way of hiding from notice by making believe they are something besides Owls.

When Farmer Smith had gone, the angry Mr. Hoot Owl came out of his hiding-place. "That's a good way to treat me," he grumbled. "I've a good mind never to eat his Gophers any more."

As he flew home, it occurred to him that if he had not tried to steal Mrs. Hen's pullet, he would not have had such bad luck himself. Besides, the pullet had escaped while he was hiding from Farmer Smith, and he had no supper for the little Owl children. He resolved that he would be more unselfish in the future. I am sorry to say, however, he could not break himself of the habit of curiosity. If you do not believe me, pass under the tree in which he lives some night. You will hear him asking: "Who? Who?"—Christian Standard.

FUSSING

A dear old lady from the country went for the first time on a railway journey of about fifty miles through an interesting, beautiful region. She had looked forward to this trip with great pleasure.

She was to see so much, but it took her so long to get her baskets and parcels right, to get her skirt adjusted, her seat comfortably arranged, the shades and shutters right, the anxious questions about all the things she had left behind answered, that she was just settling down to enjoy the trip when they called out the name of her station and she had to get up and hustle out.

"Oh, my!" she said, "if I had only known that we would have been here so soon I wouldn't have wasted my time in fussing."

Dear friend, the wheel of time is flying; the last station is at hand; these things are so trifling. Yet your mind on the main business of life; live as you would wish to have lived when we hear the call of the last station, and don't waste any more time "fussing."—The Presbyterian.

COMMANDER BOOTH'S MESSAGE TO PRESIDENT HOOVER

Commander Evangeline Booth, head of the Salvation Army in the United States recently sent President Hoover the following telegram outlining the stand of this organization on the subject of modification of the present prohibition laws. The telegram said:

"On behalf of the Salvation Army, may I assure you of our wholehearted and enthusiastic support in your courageous decision to uphold the Constitution of the United States and the dignity of our laws by a resolute determination to enforce the Eighteenth Amendment. In refusing to surrender the highest interests of this nation and her prestige among other nations to the clamor of a selfish minority, you are maintaining the tradition for which Abraham Lincoln, the founder of the policy of prohibition, laid down his life, and in the name of countless women and children I pray that God may uphold you in your magnificent conflict with the forces of organized and defiant disorder.

"We of the Salvation Army have no choice but to make it clear that we will never haul down our flag at the bidding of bootleggers, bandits and racketeers. It is for a better world, not for an underworld, that we are working."

"On this issue we recognize that there may be sincere differences of opinion, but our view is that whether in Sweden, Canada or any other country, there is no alternative and never has been any alternative to prohibition except the saloon; and the

saloon, however is it supposed to be conducted, will be as evil an influence in the future as it has always been everywhere in the past. Under the political conditions which are notorious in certain of our great cities, a proposal to open the floodgates to the liquor traffic would be disastrous."

Education is never an end in itself. It is not a medal or a decoration, but a tool for use. The tragedy is not so much in being able to secure it, as in obtaining it and not turning it to account.

Sunday School Notes

(Continued from page 11)

On his seventy-eighth birthday Henry van Dyke, noted preacher and teacher, exhorted the Presbyterian ministry: "Center your ministry on personal loyalty to Jesus Christ, the divine Savior. He is the only hope of the world. If we love him truly, believe him absolutely, and serve him faithfully, peace will come."

On the fortieth anniversary of his ordination William P. Merrill, New York pastor, declared: "One faith above all has grown more deep and sure all the way, my faith in Jesus Christ our Lord. He has come to fill the whole horizon until all I believe about God and man and church and life and myself is caught up in the conviction that he, Jesus, is the Wisdom of God and the Power of God."

E. Stanley Jones of India says: "Religion has an open road in Christ. If we cannot be religious after the mind and Spirit of Christ, we cannot be religious at all. Every other way of life is breaking down, except Christ's way."

Went About Doing Good

Jesus went about doing good: when he was weary and thirsty; when he had no leisure so much as to eat; when stones were hurled at him from his enemies; when his family said he was mad; when his disciples begged him not to return to the place where Jews had stoned him. Everywhere he went it was to "do good." He went to provide wine for a wedding, to make glad the hearts of the guests. He went to the grave of Lazarus, and wept that those who were nearest to him had so little faith in his word and the power of his Father. He went to the well of Samaria to save a woman, and gain access to the city that had rejected him. He went where a heartbroken mother walked beside the bier of her dead son, and delivered him to his arms. He went to the home of Peter's mother-in-law, touched her and she was free to minister to her guests. He is now our Advocate and prays for us ever; let it be our constant desire to live like him and love like him,—our Savior.—Extract.

Imitating Jesus

A city missionary visited a house in London and found a dying boy. There was an orange lying on the bed, and the missionary said, "Where did you get that orange?" He replied, "A man gave it to me. He comes here often and reads the Bible to me, and prays with me, and brings me nice things to eat." "What is his name?" said the city missionary. "I forget his name," said the sick boy, "but he makes great speeches over in that big building," pointing to the Parliament House of London. The minister asked, "Was his name Mr. Gladstone?" "Oh, yes," said the boy, "that is his name; Mr. Gladstone." Imitating Jesus? Why not?

It would be a much better world if tian people more generally and faithfully sought to imitate their Lord. And the dominion of God would come the sooner.

SIGNS OF THE TIMES

(Continued from page 2)

ity," mean anything more than moral altruistic? Were not the Buddha and Jesus rates "Christ-like?" The resemblance often been remarked. The Conference of Jerusalem used the same expression reviewing that Report I pointed out how satisfactory and dangerous it was. I mean here that the purpose of the mission in conducting schools is to lead the hearts of non-Christians to become Christians. It does, that is exactly what the government regulation was designed to stop: if not, then it is too vague to satisfy the government. It is vague and ambiguous because it is an attempt to allay the criticisms of the government without denying many of the mission teachers would deny.

Another periphrasis is: "The reason why Christian schools have religious countenance is from the sincere desire of educators to realize Christ's great purpose in helping in the establishment of the principles of others through personalities established, to aid others to their own achievement through those who have achieved."

Another, "The reason why we have religious education is to guide students in the right start in their lives. To share responsibilities with the government and maintain is the duty of patriotic citizens."

Another, "We have religious instruction and worship in our schools, because of the conviction that a full-rounded personality cannot be fully developed apart from religious experience and religious influences."

All these periphrases occur in the petition. Is any of them a plain straightforward answer to the government's question: "What is the purpose of the schools being used as centres of propaganda? Are they not rather attempts to find a formula which will pacify the government without disturbing the support of Christian missions who certainly look upon mission schools as a method of propaganda?"

The authors of the petition object against the use of the word "entice" in regulation; and object that it is too vague. It is not nearly so vague as their own expressions. If a mission establishes a school in which the pupils can obtain a more valuable worldly education than they can elsewhere, and in that school a religion which is not the religion of the people is taught, it is not difficult for anyone to understand a non-Christian onlooker to use the word "entice." And if the promoter of the school object to the word and say they use their school in that way, why should the government give its sanction? "Since the principal purpose of you is in establishing schools is to make education widely available and is not intended to employ education to entice or convert students to become church members, the restrictions against the propagation of religion do not run counter to the purpose of the churches in conducting schools. The periphrases have been accepted by the government in the sense that suits them."

Now it is high time that mission schools cannot deny that they exist to propagate the Christian religion, and that every

they use is certain to be understood ected to that end. They must make ir minds whether a proper means for to use is the establishment of schools hich children are taught a religion is not the religion of their parents, ether they ought to admit that the is not the proper place for religious ganda, and concentrate their attention he conversion of the parents, and the shment of churches which are really mistakably native, that is, free from n control, whether exercised through al grants, or through the retention in nds of foreigners of authority to ad- er Christian rites and to establish urches.

phrases and uncertain, vague terms, xasperate and deceive. Christian naries ought to have no terms of cun- devised speeches. Their words and cts ought to be open and manifest to n. The same periphrases are used sionary educators all over the world, her governments, when it suits their ience, will treat them as the Chinese ment has treated them.

THE TIE THAT BINDS

OWER—Myron Kem of Dayton, Ohio and Miss ower of Lanark, Illinois. The groom is the only r, and Mrs. George Kem of Dayton, Ohio, and the oldest daughter of Mr. and Mrs. Clyde Lower, Illinois. The single ring ceremony was read by at the home of the bride's parents, on December ELDER Z. T. LIVENGOOD.

IN THE SHADOW

S—Mr. George Richard Billups passed to be with anuary 30, 1931 at his home in Washington, D. C., of 65 years, 6 months and 23 days. Mr. Billups in Maryland but early in life moved to Washing- the most of his life was spent. He was long as an electrician for the Capital Traction Company tton. He was a faithful member of the First Breth- in Washington which he entered over 30 years ng the period of his membership he held official d his counsel was highly esteemed. A good man in the ranks. He is survived by his wife, Mrs. os, two children—Mrs. Florence Otey and George and three sisters—Mrs. Hester Boyce, Mrs. Anna d Mrs. Lydia Hicks. ral service was conducted by the writer at the e deceased and interment was made in beautiful Cemetery. May the God of all comfort provide e bereaved. HOMER A. KENT.

OD—Hugh Portwood, son of Woodson and Martha ood was born in Knox county, Indiana, October and died at the Soldiers' Home, Dodge City, uary 26th, 1931, at the age of 85 years, 3 3 days.

He was married to Emma Couner, to which union our children, one of which survives. His oldest r, Mrs. Anna Griffith, was buried one week preceding His first wife having died, he was married to nner March 8th, 1878, to which union were born e, four of whom are now living.

He is survived by the following: Alford Portwood, Ana- t; Mrs. C. C. Ball of Garland, Kansas; Wood- od, Mulberry, Kansas; Mrs. Arma Rhodes, Os- d; Simpson Portwood of Kansas City, Mo.; One r Mary Couner, of Dodge City, Kansas; twenty- ildren and six great-grandchildren. His second ay in 1922. He united with the Drywood hurch of Bourbon County, Kansas, in 1889 and ulful worker in the church and continued in the eath.

Service was conducted from the Cherry Grove church, 1931, by the writer, who had known the family days. Burial was made in Pleasant View ceme- L. G. WOOD.

SLER—John Edward Millheiser was born at Pa., July 3rd, 1869, and departed this life at Eldorado, Kansas, January 30th, 1931, at the ars, 6 months and 27 days. He came with his Kansas when but a youth and lived at Downs, a number of years. He was married to Miss w at Downs, April 6th, 1892. He moved to y, Kansas, in 1916, locating on a farm near later moved into Eldorado, which is the county er County. He had been a member of the rch since he was 20 years of age. For several r Millheiser has been much interested in the church and made frequent contributions to its e a nice gift to Ashland College when Brother e this part of the brotherhood. He also showed trest in all of the general work of the church. d by his widow and two sons: J. A. Millheiser Colorado, and Carl A. Millheiser of Clear- s. In my personal acquaintance of about five

years, I found a very congenial brother, interested in all the work of the church.

The funeral service was conducted from the Baptist church of Eldorado, Kansas, at 2:00 o'clock Monday, February 3rd, 1931. Many beautiful floral offerings were in evidence and the body was laid to rest in the mausoleum at Belle Vista Cemetery. Funeral service conducted by the writer. L. G. WOOD.

CUMMINGS—Carl Cummings was born four miles south of Fort Scott, Kansas, and departed this life very suddenly at noon, Thursday, February 12, 1931, at the age of 57 years, 3 months and 11 days. He was married to Alta Ann Vanckenburg in Fort Scott, Kansas and she survives him.

He is also survived by one brother, Paul Cummings, and a half-brother, Nate Cummings of Lowe, Kansas. Mr. Cummings had resided on the same place all of his life, therefore was well and favorably known. The funeral service was conducted from the Brethren church of Fort Scott, on February 14th, 1931.

The writer who had known the family from childhood was in charge of the service. Many beautiful floral offerings were made and a large concourse of sympathizing friends and neighbors attended the service.

The body was laid to rest in the family lot in Evergreen cemetery. L. G. WOOD.

MABERRY—Sarah Ann Stroud Mabery, daughter of the late Thomas D. Stroud, was born in Morgan County, Kentucky, April 28th, 1851, and died at her home, nine miles south of Fort Scott, Kansas, February 12th, 1931, at the age of 79 years, 9 months and 6 days. Her husband, Alexander Mabery, preceded her in death about 8 years.

Mrs. Mabery had been a resident of Bourbon county for more than 60 years and was held in high esteem by the entire community. She had been a member of the Methodist church since 13 years of age and never departed from the faith.

Her father was a Methodist minister for 55 years and performed many marriage ceremonies and conducted many funerals in this neighborhood. He performed the marriage ceremony for the writer and wife. She is survived by the following children—Mrs. H. A. Johnson, of Fort Scott, Kansas, and Oscar Austin and Arthur Mabery, of the Garland neighborhood; also one sister, Mrs. W. V. Davis of Garland, seventeen grandchildren and nine great-grandchildren. The funeral was conducted from the Cherry Grove church, Sunday, February 15th, 1931. A very large concourse of friends and neighbors were in attendance and many beautiful floral offerings were made. The body was laid to rest in the family lot in Pleasant View cemetery. The service was conducted by the writer, assisted by the Rev. Reeves. L. G. WOOD.

WHIPKEY—Samuel Alexander Whipkey was born in 1856, in Sunmeret, Pennsylvania. He moved to Iowa when but a boy. There he found his life's companion and was married to Lavina Spior, to which union were born four children—Archea W. Whipkey, Karl W. Whipkey, Ruth Whipkey and Pearl Whipkey. These sons and daughters with his devoted wife he leaves to mourn his departure.

Brother Whipkey united with the church when a young man nineteen years of age under the ministry of Brother S. H. Eashor, and later came into the Brethren church under the ministry of Rev. J. L. Gillin. Brother Whipkey loved his home, his church, his Bible, his Lord and Savior Jesus Christ. He was a deacon in the Turlock Brethren church, and was active as long as he had strength to attend the services.

On January 31, 1931, he took his ewit home to spend that long eternity with his Lord and Master. He was aged 75 years, two months and twenty-four days.

To him we say good-night, for a little while and then GOOD MORNING FOR ALL ETERNITY. N. W. JENNINGS.

WISLER—Samuel S. Wisler was born November 1st, 1864, and departed this life January 16th, 1931. He had not been well for a year or more, and last summer he suffered from a stroke, and from which he never fully recovered. He had been up and around, however, and appeared to be better, but took a change very suddenly and passed away on Friday, January 16th.

The deceased is survived by the following: Three sons and one daughter, Rev. Chas. F. Wisler, Jeannette, Pa.; John F. Wisler, Clarence Center, N. Y.; Paul F. Wisler Martinsburg, Pa.; Mrs. Emery Reffner, Roaring Springs, Pa.; also a sister—Mrs. Barbara Weidenhammer, Roaring Springs, Pa.; and his wife—Mrs. Alice Wisler, who has faithfully cared for him through his illness, and to whom he had been united in marriage about four years ago. JAS. S. COOK.

The funeral conducted by the writer. PHILLIPS—Sister Mary Elizabeth Phillips, wife of Reuben Phillips, was born near Wakarusa, Ind., March 28, 1858, and peacefully left this world February 10, 1931.

For fifty-four years this couple lived a happy married life being much devoted to each other and their six children, five of whom survive the mother, the other preceding her in death.

She was a faithful member of the First Brethren church of Nappanee, Indiana.

Services were conducted at the South Union church of Nappanee, Indiana, by the writer, assisted by Rev. H. H. Hartman of Wakarusa, Ind. BENJ. F. OWEN.

HEPLER—Sister Kate Hepler, a great and good aged mother and wife of Paul Hepler, who preceded her in death some years ago, was born Feb. 28, 1852 and left this life at the home of her son, Chancey Hepler, in Goshen, Ind., Feb. 18, 1931.

She was a member of the First Brethren church of Nappanee and for 35 years remained true to her trust in the Lord.

She leaves four sons and one daughter, who will miss their mother.

Services were held in Goshen and Nappanee by the writer and Rev. H. F. Stuckman, pastor of the First Brethren church of Goshen, who assisted. BENJ. F. OWEN.

HIKENS—George F. Hikens was born in France, September 21st, 1858 and departed this life Feb. 26th, 1931, at the age of 72 years, 5 months and 5 days. He had resided in Bourbon county, Kansas for about 20 years. He was married to Mrs. Nancy Primrose about 17 years

ago. Mr. Hikens was a successful farmer, a good husband and father, and was respected by all who knew him.

Besides his wife he is survived by the following children by a former marriage: Mattie Hikens and Spay Hikens of Muskogee, Oklahoma, and Lee Hikens of Chicago.

Also by the following stepchildren: Dewey Primrose, of the farm home; Mrs. Charles Henderson of Smith Center, Kansas, and Mrs. Delories Hildevine of Pittsburg, Kansas.

Funeral was conducted from the Brethren church of Fort Scott, Kansas, Feb. 28th, 1931, by the writer. Burial was made in the family lot in the Pleasant View cemetery. L. G. WOOD.

LUDWIG—Mack Vernon Ludwig, born June 26th, 1930, died February 21st, 1931, aged 7 months and 25 days. The immediate and direct relatives surviving, are as follows: father and mother, one sister, both grandfathers and grandmothers, six aunts and four uncles.

Little Mack attended his first church service when only three weeks of age, and was regular until sickness prevented. JOHN F. LOCKKE.

LANDES—Mrs. Mary Elizabeth Hall Landes departed this life February 26, 1931, at the age of 74 years, 6 months and 16 days. She was before her marriage, Miss Mary Elizabeth Hall, daughter of the late George G. and Elizabeth Hall.

Since early life she had been a member of the Brethren church. Her faithfulness to Christ and the quiet cheerfulness of her life were a benediction to all who knew her. By her own request the text of the funeral sermon was "Be ye also ready, for in an hour when ye think not the Son of Man cometh." Luke 12:40.

While she slept peacefully, having retired in apparently her usual state of health, her soul slipped quietly away to be with God who gave it. She fell asleep here to wake in that city toward which she had long been journeying, whose builder and maker is God.

She is survived by one son, Lurty F. Landes and by four brothers and two sisters.

The funeral was conducted by the writer, assisted by Rev. J. W. Brill, from the Bethlehem Brethren church, and interment was made beside her husband, who preceded her in death, in the Bridgewater Cemetery.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth, Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." JOHN F. LOCKE.

AKENS—Winfield Akens passed away suddenly on December 22, 1930, due to an attack of apoplexy. Brother Akens was nearly sixty-two years old when the summons came. He had come to Kansas when a young man and married here. He and his faithful wife united with the First Brethren church of Portis, Kansas, in 1894, remaining faithful until death called him. Funeral services were conducted by the writer in the Brethren church of Portis. Brother Akens loved the Brethren church and its doctrinal teachings. He leaves to mourn his going his widow and seven children, one of which is Rev. Claud Akens, who for several years worked with our mission at Lost Creek, Kentucky. REV. S. LOWMAN.

NOEL—Jennie Brumbaugh Noel met a tragic death by burning, having accidentally upset a can of coal oil on a hot stove, causing an explosion and the throwing of hot flaming oil over her body. She died from the burns within five hours after the accident. Sister Noel leaves to mourn her sudden end, her husband, A. J. Noel, and three children. Early in life she had united with the First Brethren church of Portis, Kansas. Her sixty years of life were filled with good deeds for others and for her church. She will be greatly missed by the church and especially by the W. M. S., of which she was long a faithful and active member. May she rest from all her labors and her good works follow her. Funeral services were conducted by the writer, with Brother Frank Wagoner, an old friend, bringing the main address, and assisted by W. R. Deeter, a former pastor, and Lewis Naylor of the Church of the Brethren. S. LOWMAN.

ANNOUNCEMENTS

SPECIAL NOTICE

Recently Professor McClain referred to the booklet, "The Modern Tongues Movement, Examined and Judged in the Light of the Scripture and in the Light of Its Fruits," in his column in "The Brethren Evangelist." He failed to state that this is a booklet of 34 pages, and that, in order to meet the cost of printing and mailing, a price is charged of 20c per copy; 2 copies for 35c, 10 copies for \$1.50; in quantities of 100 or more, \$10.00 per hundred, prepaid. Requests are coming from all over the brotherhood for these booklets. Many are asking the price, while some are simply enclosing a few stamps to pay postage. We are honoring all these requests, but wish to place this notice in "The Evangelist" so that those desiring the booklet will save us much trouble by sending the proper amount. These booklets are the possession of the First Brethren church of Long Beach. Address all orders to "The First Brethren Church, 1925 E. 5th St., Long Beach, California. L. S. BAUMAN.

PRAY EARNESTLY

GIVE GENEROUSLY

EASTER FOREIGN MISSIONARY OFFERING

Sunday, April 5th., 1931

THANKS. for the past. The Missionaries and the Members of the Foreign Mission Board do praise and thank our Heavenly Father for the splendid offering you gave last year. What a joy it is to know that you have a partnership in the souls saved and the work accomplished at our various stations in Africa and South America.

PRAY. for the present. We are facing another grave crisis in the history of our Foreign Mission work. Our stations are all undermanned. Our faithful Missionaries are all overworked. The burden of lost souls is weighing heavily upon them. Let us pray that God will sustain them and answer their prayers for more workers. Let each one pray that the Lord of the Harvest will thrust out more laborers from our midst. Pray that the Brethren Church may realize her responsibility in making the glorious Resurrection story known to those whose need is so great. Pray for a larger offering than last year; that we may go forward and not stand still; or worse than this, have to recall some of our faithful Missionaries, due to the lack of funds. This would be a tragedy.

CHALLENGE. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh when no man can work" (John 9:4). This was said over nineteen hundred years ago. The night is fast overtaking us. He also said, "Ye shall be witnesses unto me." Jerusalem first—the uttermost parts of the earth last. We are in the last days now. We must speed the Gospel Message before it is too late.

Brethren, let us WAKE UP. Let us get a real vision of what Christ's challenge really means. A few of our churches are doing nobly but a great many could do much more. There is no reason why we should not have in the Brethren Church at least:

100 people who will give \$100.00 each
250 people who will give \$ 50.00 each
250 people who will give \$ 25.00 each
500 people who will give \$ 10.00 each
2500 people who will give \$ 5.00 each
10,000 people who will give \$ 2.00 each
12,000 people who will give \$ 1.00 each

WHAT WILL YOU DO TO CARRY OUT CHRIST'S COMMAND?

CARL H. SEITZ,
Member of the Foreign Board.

Mrs. Herman Varner, Oct.-30-31
Conemaugh, Pa.
RFD 1.

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March 28
1931

THE BRETHREN EVANGELIST

Special
Foreign
Mission
Number



Offering
Day is
Easter
Sunday

EASTER MORNING

—Plockhorst

But for vast and restless millions the night of gloom still reigns

Jonah--A Missionary Message for Our "Hard Times"

By Alva J. McClain, Secretary of the Board of Foreign Missions

The Book of Jonah is in some ways the most remarkable document in Old Testament literature. Jonah is a by-word among men, and yet I find that most people know very little about the Book that bears the prophet's name. Ask the average college student about it, or even the average church member, and you will be told that the Book is about a whale that swallowed a man. The more intelligent will sometimes vary the formula and make it the story of a man who was swallowed by a whale. Beyond that, accounts become extremely vague and uncertain.

The human mind is a peculiar thing. It often seizes upon the incidental and unimportant details, missing the crucial points. From the standpoint of biological interest, undoubtedly the whale is a tremendous fact, but looked at from another point of view it is merely a detail in the story. It was only God's way of saving Jonah and making him a symbol of things to come. He might just as easily have used a submarine. Why not? It is in fact much easier to make a submarine than to make the kind of a monster that swallowed Jonah.

The Book of Jonah is a rich mine of treasure for those who will take time to study it firsthand, instead of merely reading what others have written about it. It is especially rich in typical and symbolical truth. I find something new there nearly every time I read it. Some time ago, while browsing through the fourth chapter, I found a startling message in the story of "Jonah and his Gourd," a missionary message for the days in which we live.

This is the story of Jonah and the Gourd. When the prophet had been vomited out on dry land, the Word of the Lord came a second time bidding him to preach the warning of God in Nineveh. And this time Jonah obeyed. The result of his preaching was the repentance of the entire city, from the King down to the least inhabitant. Even the animals were clothed in sackcloth. All together the people cried mightily for mercy, with the result that God turned away his fierce anger and saved them from destruction.

And now for the strange part of the story. Instead of rejoicing over the conversion of this great pagan city, we read that "it displeased Jonah exceedingly, and he was very angry." This is why Jonah had fled when God first bade him preach to the Ninevites. He knew that his God was a gracious God and merciful, slow to anger (contrary to the perverted notions of certain Old Testament critics today); and, because as a patriotic Jew he hated the Ninevite oppressors of his people, he had refused to preach lest they repent and God should have mercy. Now the very thing he feared has come to pass, and in childish petulance, he prays, "O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live."

Some prayers, by the infinite grace of God, are not answered. It was so with Jonah's prayer. God's only response is to call his attention gently to the unreasonableness of his anger, "Doe'st thou well to be angry?" But Jonah, in high anger, takes himself out of the city to sit down in sulky silence "till he might see what would become of the city." Even yet he rather hopes that God will change his mind and destroy the city.

And as he sits, hot with anger and disappointment, the eastern sun rises to add to his distress and grief. So he builds him a booth, but it was a poor shelter. And the "Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief." There is nothing more gracious than that in all the Old Testament. And Jonah, we read, "was exceeding glad of the gourd."

But the prophet must be taught his lesson. So God prepared a worm which smote the gourd and it withered as the sun rose the next day. And the sun beat upon the



Prof. A. J. McClain

head of Jonah so that he fainted and wished to die, saying, "It is better for me to die than to live." Once again God comes with a question, graciously, "Doe'st thou well to be angry for the gourd?" And choking with bitterness, the prophet flings back his retort, "I do well to be angry, even unto death."

Over the loss of his gourd, please remember.

But the last word is God's; and what a word it is! Then said the Lord to Jonah:

"Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it to grow; which came up in a night, and perished in a night. And should I not spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand (children;) and also much cattle?"

And so the book ends with a question. There is no answer from Jonah. How could there be? It is like another question asked by our Lord in the New Testament, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Such questions need no audible answer. They answer themselves. One human soul outweighs the whole material universe. But Jonah was more concerned over

one gourd than he was over one hundred and twenty thousand little children, to say nothing of adults and "much cattle." That is some lessons here for us.

First, like Jonah we have been content to the fate of the great heathen world. O, we have not been altogether idle; our hearts have never yet been really at work of world evangelization. In viewing Russia and India and China as fields for missionary endeavor, we are likely to think of them, like Jonah, as places to our relatively comfortable eyes.

Second, like Jonah we have built our little shelters, made of bank accounts and bonds; and having set ourselves up, we read our newspapers, watching the world become of the great pagan world. We see the riots, dirt, and sin of India; the persecutions and death in Russia; the superstition and unbelief of South America; the disease, slavery and exploitation in Africa. We are watching, but not working.

Third, as he did for Jonah, so God has graciously prepared many a "gourd" to shelter us up quickly and shelter our selfish hearts. How patient and kind our God is! He gives us many things he gives us, for which we have not labored, neither have we deserved. I have a wise saying that if a man has anything he must earn it. It would be truer to say that he must get it from the Hand of God.

Fourth, like Jonah we have been exceedingly glad for the "gourds." Into the bargain we do not trouble ourselves to get very far. We call them our gourds and are glad we feel when good fortune smiles upon us in the form of material things—bank position, an abundant crop, an unbroken order or commission, a rise in real estate values. But as we sit in our comfortable shelters, for which many times we have labored, how much real thought we give to the souls of men who have suffered from the blasts of eternal judgment.

Fifth, like Jonah, when adversity comes when our precious gourds wither and perish, we become impatient and can fault with God. Many are bewailing the crash of the stock market and the fall of real estate values. They forget that for the most part these late high values were things for which man did not labor and were made to grow. They were "gourds" that came up in a night, and perished in a night. But when they wither, people become angry and depressed.

God help us. We seem to be more interested in "gourds" than in the condition of the unsaved world; more concerned about our own bodily comfort than in the eternal fate of human souls.

The Lord knows that some of our gourds have been withered; he sees our irritation and vexation; and he is speaking to the professing churches of this country, saying us, "Doe'st thou well to be concerned greatly about the gourds that have withered to your material comfort, houses and lands? Your automobiles, hats and gowns? Your steam heating apparatus and soft carpets?"

And some of us are answering, "We do well to be concerned about these things, even unto death, if we do not have them, life is not worth living."

(Continued on page 15)

GEORGE S. BAER

Editor

R. R. TEETER

Business Manager

and all moneys to the

Business Manager

THE BRETHREN EVANGELIST

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Argentine Needs

By C. F. Yoder, Ph.D., Pioneer Missionary to the Argentine

were to ask some people in Argentina to name the most need of that country, the answer would be, "money." would say, "work" or "industries," or "markets." Others, more deeply, would say, "education," or, "good government," "good people." But back of all this the true answer certainly be, "Christ."

creates good people, and good people create good government. Good government fosters education and industries, and these markets and money. Christ is the perennial fountain that the river of life that waters the paradise of God. Only an satisfy the world's need.

fore the missionaries who love ple among whom they labor, engaged primarily in charity lthough they always do what n. They are not so much con- with the problems of reform or education, because they under- at these are still but second-

they are desperately con- about is to be faithful wit- of Christ. They know that him all the fruits and flowers garden of life will wither and whatever else may be done as a ry necessity, the one great the church in this age is that gelism. The great commission each the whole Gospel to the world.

how shall they hear without a ? and how shall they preach they be sent?" The testimony conscience is sufficient to cause to know that they are sin- it does not reveal the Savior. he rewarded by education or overment. He can only be oy the living witness of those ives reflect him and whose proclaim him. The constant missions is missionaries, and the right kind. A missionary who is not "apt to teach" is ped, but though apt to teach, if his example is bad he is an useless.

the best of missionaries must eat to live, and the question y is unavoidable. Some can do as Paul at Corinth, labor being burdensome, but experience shows that if it is pos- a missionary to give his entire time to Gospel work, it y best to do so.

ssion fields require foreign leadership, at least at the be- and though the goal be that of a self-sustaining and self- g work, it usually requires many years to attain it. There- se who cannot go themselves have the opportunity of n the work by giving that others may go.

entina we could have a hundred workers for every one lo have and still have only about half as many in propor- ne population as the United States.

er, on account of the fear of American militarism and the y of future prohibition of foreign pastors, it is best to national ministry. This is being done, and the young are being provided for in the "helpers' fund" by the Board are proving themselves worthy of the confidence

bestowed upon them. But they also are few in number and the field is very great. Our budget is limited by the offerings of the people and there are promising candidates, both at home and on the field, who cannot be accepted because the budget must be kept down.

Besides, there are often very pressing needs which arise suddenly, and there is no provision for them. A city votes to require paving, sewers or other improvements, as Rio Cuarto, Cabrera and Laboulaye have done. The expense must be met,—but how? We need offerings sufficient to provide a reserve fund for such emergencies, but to have this the Easter offering must be increased.

There are some things also which can be done in addition to the Easter offering. Young men and women like Barnabas who "was a good man, full of the Holy Ghost and of faith" may sell their possessions as he did and go forth to labor in faith. The result of such a witness will ever be that "much people were added unto the Lord."

Openings for self-support are not plentiful, but the proper young men and women can find them and succeed. The Mormons go out two by two, for three years without support. One works to support the other and both give all the time they can to propaganda. Why cannot Brethren young men do as much? Russelites and Seventh Day Adventists go and support themselves by the sale of heretical books. Why cannot Brethren with equal zeal sell good books? Why cannot doctors and dentists and trained nurses, bookkeepers and teachers, carpenters and painters and many others, come to Argentina to labor, where the climate is beautiful and healthful; where gains are as certain as elsewhere and at the same time one can witness for Christ to people who are destitute of the Gospel.

The language can be learned and the other difficulties overcome. Many missionaries are already self-supporting and others can be. Part-time work in the Gospel is better than no time.

But those who cannot go can at least help others to go, or to help to educate national workers in the country, or to employ lady Bible teachers for visiting and teaching in the homes.

We need funds to keep an able evangelist in the field and funds for a tent for such meetings. We need funds to enlarge the hall at Huinca Renanco and to erect buildings in several new places. Even more we need help to increase the Helpers' Fund in the regular budget. Unless that is done it is going to be difficult to hold the helpers we have and impossible to add new ones. But back of all is the need of prayer. Gifts without prayer cannot win the world, but prayer will inspire gifts and workers alike, and converts will result.

A praying church cannot help but be a missionary church, and a missionary church is sure to be a praying church. Therefore Jesus made prayer, and not organization or gifts, the basis of missionary work. Therefore the Brethren Church should make a prayer band of every congregation.

The times are apostate, therefore "watch and pray that ye enter

Our Missionaries

*Forget them not, O Christ, who stand
Thy vanguard in the distant land!*

*In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head!*

*Be thou in every faithful breast,
Be peace and happiness and rest!*

*Exalt them over every fear;
In peril, come thyself more near!*

*Let heaven above their pathway pour
A radiance from its open door!*

*Turn thou the hostile weapons, Lord,
Rebuke each wrathful alien horde!*

*Thine are the loved for whom we crave
That thou wouldst keep them strong and brave.*

*Thine is the work they strive to do;
Their foes so many, they so few.*

*Yet thou art with them and thy name
Forever lives, in aye the same.*

*Thy conquering Name, O Lord, we pray,
Quench not its light in blood today!*

*Be with thine own, thy loved, who stand
Christ's vanguard in the storm-swept land!*

—Margaret Sangster.

not into temptation." There are increasing dangers on every side, therefore "pray that ye may be accounted worthy to escape all these things and to stand before the Son of man."

The harvest is great and the laborers few, therefore "pray ye the Lord of the harvest that he may thrust forth laborers into his harvest."

The laborers meet many enemies and obstacles, therefore pray "that we may be delivered from unreasonable and wicked men; that we may speak with boldness as we ought to speak, and that the Word of God may have free course and be glorified." And when you give pray that the Spirit may supply the grace of giving in such abundance that your gift may really be according to the greatness of the work and accompanied with the joyful confidence that it will be used of God to supply the needs of the field and of the giver as well.

EDITORIAL REVIEW

Our correspondent tells us that the church at Beaver City, Nebraska, is experiencing an awakening under the leadership of their new minister, Brother Raymond Blood, who took charge of the church last December. The attendance at the services is said to have doubled and the work is being reorganized.

Miss Johanna Nielsen sends greetings from Argentina to the Brethren membership in the United States and speaks of the "glorious privilege" of giving for the sending of the message to those in darkened lands. Miss Nielsen is serving her second period of years as a missionary in the Argentine, and during her first period she supported herself with her own funds, so heavily was the task of world evangelization laid upon her heart.

Our correspondent from Center Chapel church, near Peru, Indiana, writes of a successful evangelistic campaign under the leadership of Brother J. W. Clark, who recently took charge of that church as pastor. There were fifteen confessions, one of which went to another church. There were five added to the church by letter, and two reconsecrations. The Sunday school and Christian Endeavor are going steadily forward and past discouragements are being overcome by new zeal.

Brother Percy L. Yett's Easter greetings reveal a heart that pulsates with a passion for evangelism, and the fires of his missionary zeal are fed by the two blessed facts of the birth and resurrection of Jesus and the hope of his imminent return. Brother Yett is one of our faithful missionaries to the priest-ridden people of the Argentine and his particular field lies in distributing Bibles and tracts and bearing witness by means of the Bible Coach. He loves his work and has proven very efficient in it, we are told.

Brother and Sister Clarence Sickel send greetings from Huinca Renanco, Argentina, and remind us that Easter has come to be a time when thoughts of "others" occupies a large place in the minds of Brethren people. It is the time when we are accustomed to think of others beyond the sea, those in lands where the light of the glorious gospel of Jesus Christ has not yet shined as it has in our own land. Truly, as they suggest, will a keen sense of the blessing of the redemption accomplished through Christ cause men to think of OTHERS who have not yet had opportunity to be benefited by that blessing.

The Women's Missionary Society has long been a leader in spreading the spirit of missions and has cooperated with every kind of missionary activity that the church has promoted. They have a large place to fill in our foreign missionary work, so large, in fact, that our Foreign Board has given these good women representation on that Board, the present representatives of which are Mrs. F. C. Vanator and Mrs. S. M. Whetstone. Sister Vanator, who is also editor of the "Woman's Outlook," writes us a message this week urging cooperation in the Easter offering for foreign missions.

One of our splendid Endeavorers from Teegarden, Indiana, writes of the importance of cultivating self-control. Participation in the various functions of Christian Endeavor is a mighty fine way of encouraging the development of the virtue of self-control. He who takes his Christian Endeavor pledge seriously, and the lessons seriously as they appear from week to week, and takes advantage of its Christian social functions will grow up with his mind and heart

disciplined according to Christian standards as naturally a flower develops beauty and fragrance under the influence of soil. Endeavorers will also notice the financial report by secretary-treasurer, Miss Gladys Spice.

Brother Orville D. Jobson writes of the missionary policy of workers in Africa. He tells us that their policy has in mind "ing up a "native church, self-supporting, self-governing and propagating." That involves the training of a native leader and the building up of the native Christians in the grace of the gospel, both of which they are seeking to do. The first ten years of our work in Africa, he calls the "foundation decade," and he believes the next ten years period may be called the "building decade." Brother and Sister Jobson are now on furlough in this country. The blessing of God on our African mission work has been very marked, and gives encouragement for a still more loyal report.

The obituary of Daniel C. Miller, of New Paris, Indiana, written by the pastor, Brother B. H. Flora, is of more than ordinary interest, and so we give it a place among the church news department. It is news in that it tells of the outgoing of a man who displayed exemplary faithfulness in the final exercise of his stewardship. He was not what we would call rich in this world's goods, but he had a neat little amount to leave behind, and he left to it that it was distributed to various phases of the Lord's work on which his heart was set. May God cause more of his people whom he has intrusted the treasures of this world, whether large or small amounts, to be faithful in this final exercise of their stewardship.

The Editor is giving place this week to the article by Dr. Yoder due to the abundance of material in hand that must needs go into this special Foreign Missionary issue of the Evangelist. Brother Yoder will be remembered as a former editor of this paper and he became the church's first foreign missionary. For twenty years he has been bearing witness to the true Gospel among people that has been kept in ignorance for four centuries by the Roman Catholic hierarchy. It would have been difficult to find a field with more humanly insurmountable and perplexing obstacles than Argentina presented. But through persistent and indefatigable effort the foundation has been laid for a great work in that needy southland. In his newsletter this week Dr. Yoder writes of his visit to Texas where he delivered his illustrated lecture and preached at several points.

Brother Freeman Ankrum writes of his work at Oak Hill, Virginia, where he brought to a close a seven and one-half year pastorate on the first Sunday in March. He is now on his new field at Flora, Indiana, where he has been warmly welcomed with reception and a kitchen shower. Brother Ankrum did a fine amount of work at Oak Hill. A new parsonage and church building were erected, the estimated value of the present property being \$100,000 and the remaining indebtedness is comparatively small. The congregation raised and spent about \$35,000 during the pastorate. The membership was increased by 160 people. He officiated at twenty-seven marriages and ninety-three funerals. The Oak Hill folks appreciated his services and were loath to lose him.

The various members of the Foreign Board are making an appeal this week on behalf of the Easter offering for Foreign Missions. First in order of appearance in these pages is Professor Clain's article, which, with his kind consent, and due to considerations of space, we have allowed to take the place of his usual department, "The Signs of the Times." Then Dr. Bauman gives us a challenge, both on pages 5 and 16, from the point of view of the treasurer. Brother A. V. Kimmell tells us that the very material condition of the world situation and of finances in our country is a challenge to sacrifice. Prof. DeLozier says that

(Continued on page 15)

OUR PRAYER REQUESTS FOR THIS WEEK—

Pray for revival at Hagerstown, Maryland, March 22 to 24, with the pastor, Brother F. G. Coleman in charge.

Also pray for ten day Bible lecture and evangelistic meetings at New Lebanon, Ohio, with Prof. M. A. Stuckey in charge and Brother L. V. King the pastor.

Retrench, Stand Still, or Advance---Which Shall It Be?

The Brethren Church on Easter Sunday Will Reply

By Louis S. Bauman, D.D., Treasurer, Foreign Missionary Society

Early five years ago, there was an "unstable meeting" of the "homeside" bishops and "the bishops of the foreign" of the Methodist Episcopal Church in the city of Washington. The "homeside" bishops left that meeting saying: "If the Church could only hear what we have heard, it would be quick and ample." The great Methodist Episcopal Church had begun retrenchment in her foreign missionary fields. That retrenchment has continued. But this is what the "foreign" bishops said, in

these are lands from which we come, and to which we go, where the great structure reared by the sacrificial toil of years, the priceless devotion of consecrated life, the gravest peril. . . . It is no "foreign matter" Under God it belongs to you. We, and hundreds of missionaries you have sent to the ends of the earth are your servants for Jesus' sake, to help you, indeed, to make possible for you to obey his last command and great mission. . . . Yonder, whole villages and towns are waiting for baptism and Christian teachers, and instead of answering the call, we have been compelled because of our failure in these two years to dismiss thirteen hundred teachers and preachers in India alone. . . . Unless we can be restored at once, the Christian cause in India will be gravely injured for decades to come. . . . The native Church is just now making the hardest fight in its history. Doubtless it will never again need help so desperately as at this time, when, as it seems to them, the Church in America is deserting!"

This urgent appeal fell upon the ears of the bishops of the denomination that is, itself, gravely imperilled by growing apostacy, and consequently bore little fruit. We are sorry to say, that, all of the larger Protestant denominations have been face to face with the same desperate situation. And, unless the growth of apostacy among them can somehow be overcome, the situation of our missionary forces will grow more and more desperate; for, the doctrines of Modernism fall as the breath of death upon all foreign missionary endeavor. Modernism has no Gospel for the awful nightshade of heathen-

ism, or not, to the old-fashioned Gospel for which the Brethren Church stalwartly stands in the deepening night



Dr. Louis S. Bauman

of apostacy, not yet have we had to retrench in our work on the foreign fields. Neither have we stood still. We have continually advanced,—not always as much as we would like to have done,—nevertheless, we have advanced. But, now, the whole world seems to have fallen upon "hard times." "Depression" is everywhere. A miasma of fear seems to have settled upon the earth. Verily, it is the last time. A vainglorious world yesterday was fond of pointing the finger at God's children of premillennial beliefs, and crying "Pessimists!" But, lo, the "pessimist" is about the only optimist left! He knows that "the kingdom of God draweth nigh!"

The question now arises: Has the Brethren Church a sufficient reservoir of precious faith to keep her from allowing the talk of "hard times" and the "depression" of an unregenerate world to close the reservoirs of her wealth as the Easter call of our missionaries once more is heard? Or, will a lack of

faith in God and its consequent fear of the morrow, cause her to do what she has not yet done in her work in the foreign fields to which God has called her,—retrench or stand still? God help us to go forward!

The Brethren Church has as noble a band of missionaries as ever followed the gleam of the cross into the regions beyond! We do not know of one among them all that has not literally laid all his (or her) earthly goods on the altar for God. Yea, they have done more, they have counted not their lives as value to be withheld—all is on the altar! Have they not now the right to expect the folks at home to stand by in a time of stress? If any of us are prone to make "hard times" an excuse for failure to properly support these heroic missionaries, let us just remember that "hard times" are always with them. The shadows of death hover near them continually. Almost alone, yea, often, utterly alone, they stand face to face with the legions of hell in the great darkness that is being pierced only by the moans and groans of men and women and little children who are daily passing into the great eternity without the hope that should be theirs.

"Over there" millions are passing each year into Christless graves and Christless eternities, for whom the incarnate God died just as much as he died for us over here. We have the keys to the kingdom of heaven in our hands. In such a situation, the Spirit of the Christ within us

Who Says "Retrench"?

Who says "Retrench," ye brave missionary hosts?
Who commands retreat from our many outposts?
Who calls God call them back whom he sends out to teach,
Will Jesus recall those commissioned to preach?
Have the work all been done in the far-away fields?
Have the sheaves all been gathered which harvest time yields?
Have the heathen all saved whom our Church seeks to win,
Have we finished our task, are the "Five Million" in?
Who says we'll withdraw the messengers we've sent,
And cease to conserve the vast sums we have spent
To build churches and schools and hospitals, too,
To educate and train with the Kingdom in view?
Will we call back our doctors, our preachers, and all,
And send back the converts into heathendom's thrall?
Is God's arm shortened that he cannot give aid,
Is Satan making our people afraid?

They say there's no money to send out recruits,
Though we've prayed long for workers to gather the fruits.
Who in the churches are withholding the tithes?
Who failing to pray and to make sacrifice?
Will we stand the test in this critical hour?
Shall we pray and expect God to give us the power
To meet this crisis with hearts true and brave,
And the church from defeat and dishonor to save?
Shall a few stand in the breach for us all?
Shall not the whole Church hear the Master's call
And give enough extra beyond what we've done,
Till the funds are raised and the victory won?
Lord God of Hosts, only on thee we depend;
The "baptism of power" we pray thee to send.
Let it sweep o'er the Church with its tongues of flame,
And bring honor and glory to thy holy name.
—Addison E. Davis, in *The Evangelist*.

forbids us to talk about "hard times" and make excuse. "If any man have not the Spirit of Christ, he is none of his." With his Spirit within—the spirit of the cross—sympathy becomes a passion, intercession becomes a groaning, liberality becomes a sacrifice, and service becomes a martyrdom. With Henry Martyn we cry: "I desire to burn out for God!"

Above all, never must we allow the morale of our heroic warriors at the front to be broken by a knowledge of failure at home. We must never permit one of the bravest little armies that "faced hell's legions undismayed" to have their fighting courage imperilled by our neglect—never! Right this minute, every one of them is aware of the financial (and worse yet,—the spiritual) "depression" at home. And, they are wondering! They are not discouraged, because they are looking unto God, and not man. They are wondering—not whether God is going to fail them—but whether we are going to fail them. With prayer and with hope they await Easter Day, to see if the "folks at home" have the courage to rise above all circumstances, and matching faith to faith, say: "Ye sturdy heroes of the cross, we sent you forth to those great lands of spiritual night, to represent us in the one great task our God has given us—the evangelization of the nations. Circumstances or no circumstances, you shall never come home because you lack the sinews of the war whereunto we, under God, have sent you! Stand where you are! You need not retrench! You need not even stand still! Advance, in Jesus' name—ADVANCE!"

Yes, in prayer and in hope they await the coming of Easter Day! They shall not be disappointed!

Long Beach, California.

The Easter Challenge

By A. V. Kimmell, Member Foreign Board

Again the time is at hand when the call of Foreign Missions sends forth its challenge. What a crisis we are facing this year! Last year it seemed bad enough but what changes have come since then! Governments have fallen, presidents unseated; revolution after revolution; communism boldly advancing, Missionaries recalled and many other strange happenings in a world that likes to

be called civilized. O, what a change! In America: banks have closed involving millions, industry has been paralyzed, unemployment sending its thousands of honest, industrious men into the streets. What a year this has been!

Does all this stagger your faith? Does this make you fear defeat? No, twice no, for the Believer need have no fear. God still lives and we know that he is able. These are merely testing times. They let you know if you have real faith, or if you have something you thought was faith. These conditions disturb the world, no doubt they were permitted to come to disturb the world, but they need not unsettle the church of the living God.



Rev. A. V. Kimmell

HE IS ABLE. The church is not bankrupt; she has all the money she needs; that is, it is in the possession of her members. We must not let the conditions of the world take our eyes off the Head of the Church. We will not let fear keep the money which belongs to God and his Christ from being given to the Cause which is his, the Brethren Missions in South America and Africa.

In the face of these conditions the people of the world and many Christians spent billions of dollars for sports theaters and movies, cosmetics and beauty treatments and most of all cigarettes and tobacco. In the face of these increased expenditures for things wholly unnecessary will the Brethren Church permit the \$50,000 needed for Foreign Missions this year to stagger her faith? True, some who are able to give will let present conditions hinder, oh, they of little faith, but those whose minds are stayed on the Lord will not falter. Many will give in larger amounts because they know of others who cannot or will not give as last year. It may mean using the old car another year. It may mean going without a suit or a dress or perhaps a new hat and shoes for a time but the true child of God is ready to sacrifice, if needs be, that the command of the Lord Jesus to carry the gospel may be obeyed. When the command was given no exceptions were made, although he knew that some of the years would be hard. What need that matter? Listen to the promise, "I am with you always." We dare not think of doing less than last year. Read the pleas of the missionaries given by other writers. Can we turn a deaf ear to their cries? Some will borrow money to keep the gift of Foreign Missions up to normal. Others will make a deduction and take so much out of their wages each week until the obligation is fully paid. Many will go without thinking that they are really needed in order that this work may go on unhindered. What will that one do who has the money but fears to trust the Lord with it? Try me, prove me, say the Lord. Let Praying and Paying be the team that will spell success this year.

2259 N. Tenth Street, Philadelphia, Pennsylvania

Impression and Expression versus Depression

By Prof. A. L. DeLozier, Member Foreign Board

I firmly believe that our interest in and giving to as well as our praying for foreign missions, or any other missions for that matter, is in direct ratio to our reading of the Bible, the great text book of missions.

If this is not true, then I am greatly mistaken and have observed falsely. Assuming my statement to be true, then I should deduct that it is not a question of depression of which so much is being said and written these days, but it is with us Christians a matter of impression and its inevitable corollary, expression.

Can you imagine what effect a depression would have on St. Paul or on any of the other Apostles for that matter?

Could a depression have caused James Gribble to say: "We'll wait until this passes and then we will launch our program." No, indeed! All great souls will know a depression. They will have before them the Word and the example of him who had not "where to lay his head."

They will see the Bible picture of a lost world and will recognize their relation to that picture. They will have the feeling of "Woe is me if I do not preach" (1 Cor. 9:16).

I note that in this passage, my French Bible has the word *annoncer*, which means to announce and also to advertise.

A business man may well say: "Woe is me if I do not advertise!" But in business we do not want the money so we advertise. One company spent last year advertising alone \$433,000 and—the same company



Prof. A. L. DeLozier

usually in newspaper and magazine advertising \$4-10.00. This spent to announce! Spent during a depression. Are we also willing to spend in spite of the depression? If not, then our confidence in our article is beneath that of the General Electric Co.

Repeat that to a large extent, depression is out of the picture. We must think, meditate and pray in terms of impression and of expression.

Dr. E. Speer says: "Any man who has a religion is to do one of two things with it, change it or spread it. Are we changing ours or are we spreading it?"

James of Jerusalem and James of Harvard agree on this point at least (Jas. 1:19 plus). Hearing, according to the two Jameses, is for the sake of doing. You may (should) read in your Bible what James of Jerusalem says.

James of Harvard (the late professor James, the father of psychology in this country) put it:

"The current of life which runs IN at our eyes and ears tends to run OUT at our hands, feet or lips. The only way to change the thoughts it occasions while inside is to determine the DIRECTION to whichever of these organs shall be directed whole under the circumstances actually present, in the way most propitious to our welfare."

We may be allowed a message to our beloved Brethren at this time, this is it: Impression and Expression—vs. Depression.

Cincinnati, Ohio.

"A Little Farther"

Charles H. Ashman, Member Foreign Mission Board

Matthew 26:39, we are told that Jesus "went a little farther." He was in the Garden of Gethsemane. Peter, James and John accompanied him to a certain point and then they returned. But, they could not go all the way with him. He said to them, "Tarry ye here and watch with me." They did not go all the way with Jesus. They could not drink the same cup of suffering of which he was to partake, sink to its very dregs. So Jesus "went a little farther." No mere man can go as far as Jesus went. He and we could not make atonement for sin. But, the Brethren Church needs to "go a little farther" at this time in our World Evangelization Program.



Since we have entered the two most needy fields of South America and Africa, we have made commendable progress. I doubt if any denomination can match it. Considering our membership, number of churches, etc., the record of our evangelization work is most encouraging. But, have we reached the limit? Some appear to think so. A few even believe we have exceeded the limit. Yet, we have not really occupied the two fields we have chosen. Neither field has been actually evangelized. Surely they have not been occupied. We must "go a little farther."

We must "go a little farther" in prayer. The unseen forces and resources of prayer are at our command.

We have not exhausted them for they are inexhaustible. We have merely tapped them. Let us tap on these more and more. "Pray ye the Lord of the harvest, that he will thrust forth laborers." Pray more, pray that he will thrust forth laborers, that God will supply the funds for

us to "go a little farther" in sacrifice. I am not sure whether the Brethren Church has taken the first

step in real sacrifice for missions. A few within her ranks have, but how many? Our Missionaries have, but how many of the "stay-at-homes" have? Shall we make the "hard times" an excuse for greater stinginess or an opportunity for greater sacrifice? This year is a test year for the Brethren Church. It will determine whether we intend to "go a little farther" in world evangelization.

It is the "second mile" that counts. "If any man compel thee to go one mile, go with him twain." The first mile of necessity has very little virtue, but the second mile of willingness brings credit. My appeal for this year's Foreign Missionary Offering is that we voluntarily, willingly, "go a little farther."

Johnstown, Pennsylvania.

Will You Meet the Test?

By Carl H. Seitz, Member Foreign Board

For the past sixteen years, buying and selling merchandise, it has been my privilege to meet scores of business men. In all this period I have never come in contact with so much unrest, anxiety, fear and hopelessness as I have in the last few months.

Business has been so poor for so long a time, that some have given up hope of improvement. Others are losing money so fast that they are fearful that unless conditions change quickly they will go into bankruptcy. As a result, many employees have lost positions; laborers have been thrown out of work; bread lines have been formed. Although Relief Committees have been appointed to assist those in distress and are trying to collect from those employed, these folks in turn are fearful that they will be laid off and have become cautious.

This condition began shortly after the stock market crash and no one is able to tell when it will end. This situation is acute—it is world-wide in its scope. The solution of this problem seems to be beyond the power of the business man.

I firmly believe that all this suffering and distress has been brought about by man's utter neglect of God. He has tried to run this old world without taking its Creator into consideration and the result has been failure. It has always been so, since the beginning of the human race. Where there is no faith—there is fear and when faith is gone there is nothing left but chaos.

The Great Need is to get back to God through his Son our Lord Jesus Christ, whom he sent into this world to seek and to save those who are lost. This world needs a Savior, One who can save "to the uttermost," One who can Rule in Righteousness and bring order out of chaos, One who can bring permanent peace and prosperity to all mankind. His name is "Jesus for he shall save his people from their sins."

"All hail the power of Jesus name,
Let angels prostrate fall;
Bring forth the royal diadem,
And Crown him Lord of All."

But what has all this to do with our Foreign Missionary offering to be taken Easter Sunday, April 5, 1931? Just this, fellow Christians; members of the Brethren Church scattered all over these great United States, members who are born-again believers of our Lord Jesus Christ, and who are rejoicing in the fact that their sins have been washed away by his precious Blood, who know they have eternal life and who need not be discouraged



Mr. Carl H. Seitz

or distressed because of world conditions, who can sing from the heart—

"My hope is built on nothing less
Than Jesus blood and righteousness,
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ the solid rock, I stand,
All other ground is sinking sand."



Rev. Charles W. Mayes

Such are called to sacrifice this Easter. Let us see if we can forget our Easter clothes and other needs and put Jesus Christ first by giving the very best we can, even if we have to take from our savings. Let us get behind our Board and our Missionaries and pray definitely for the mind of the Lord as to what he would have us give to make him known and to hasten his Return. "He shall not fail nor be discouraged." Can we trust him to supply our need?

Let us meet this test with the largest offering ever made.

Philadelphia, Pennsylvania.

Brethren, What Shall We Do?

By Chas. W. Mayes, Member Foreign Missionary Board

"How shall they believe in him of whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent? (Rom. 10:14-15 in part).

It is agreed that the Word teaches that those of us who know Christ and his salvation are to deliver the gospel to all others in the world. In case we fail, three things should be observed.

I. They will not be privileged to hear. Here in the homeland, any man who really desires to hear the Gospel can hear it. It might not be so easy, but he could find it if he cared to do so.

Such is not the case in the places to which our Missionaries go. The people there, with just as precious souls as ours, could not find the Gospel even with sincerest efforts. They do not even know there is a Gospel to find.

We must be faithful in the work of Foreign Missions, or lost souls for whom the Lord has made us responsible will not hear the Gospel.

II. If we fail, they will never know of the Salvation which has already been provided for them in Jesus Christ. Christ died for our sins according to the Scriptures. But they do not know it. They have no Scriptures. How do we know? Somebody told us the truth and gave us a Bible. We have no right to cause this Gospel to stop with us. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the Word of Reconciliation" (2 Cor. 5:19). The tragedy of a lost eternity is their's and the tragedy of unfaithfulness is ours, if we neglect the work committed to us.

III. If we fail, we will not have the Joy and Reward of laboring with God to make his Word known. We are "Workers together with him" (2 Cor. 6:1). His work is to "Call out a people for his name" (Acts 15:14). Our work is to go into all nations (Matt. 28:19).

The happiest people in the world today are the people who are winning souls to Christ. There is no joy like that of watching the work of God in the hearts of men

in response to the preaching of the Gospel. Our missionaries are familiar with these experiences and like to talk of them. They are filled with joy as they tell of miracles of God's Grace and of the people who have been instantaneously transformed through Salvation. "in present joy.

But the present joy is not all. "They that turn to righteousness shall shine as the stars forever" (1 Pet. 1:12:3). He who "converts a sinner from the error of his way shall save a soul from death" (James 5:20). Paul said of those whom he had won to Christ, that they had his "Joy and crown" (Phil. 4:1). Again Paul said, "what is our hope, or joy, or crown of rejoicing? Only in the presence of our Lord Jesus Christ at his coming?" (1 Thess 2:19). It is your money that will support the missionaries, if you yourself do not go.

You are a worker together with God in the work of Foreign Missions with your money. Now is the time for your fellowship with God in his work of the salvation of the world. That in the day of Christ's appearing you may have the fullness of the joy of the results.

Whittier, California.

North America's Greatest Export

By U. J. Shively, Member Foreign Mission Board

What is the chief asset of our country? It is not our wealth, her raw and manufactured products, her colleges and her factories, her trucks, railroads and her planes, means of transportation, not her army and navy. The chief asset is not things, nor institutions, but the youth of our land.

What would be this country's greatest export? It is not raw or manufactured products, nothing like that. It is the spiritual products, men and women whose greatest desire is to tell the world the love of Jesus Christ. Such men and women have gone from our shore to the needy fields of Africa and South America to carry the wonderful gospel, a light to those who dwell in darkness. They have heard the Macedonian call and have let their hearts and kindred, saying, "Here am I, send me." These men and women offer life must be sent by us who remain at home. We must go or send, if we obey our Master.

Our two mission fields are in continents which contain the largest unoccupied mission fields in the world. Vast portions of the interior are practically unexplored. The attitudes of the inhabitants have never heard the Gospel of Christ. Jesus says, "Go." Will we obey?

Transforming results follow where men and women accept Jesus Christ. Their sins are forgiven, their lives are changed, their dwelling places are made homes, their communities are uplifted, and those redeemed seek avenues of service. The Bible becomes their guide and Christ is their Savior and living Lord.

The people in Africa have been and will worship something, even sticks and stones, and they think spirits are everywhere. Our missionaries go with the Gospel of Christ, whom to worship and know is life everlasting.

So many in South America have no use for God or anything pertaining to a spiritual life. The need is so great for consecrated leaders who can carry the Gospel to these people, so God may be glorified and Jesus Christ be received into their hearts.

Jesus told his followers that one soul was worth more than all the world. Our missionaries are our



Mr. U. J. Shively

est exports, for they are the means of bringing many e Master, Jesus Christ. Let us be thankful for the y faith, the loving service, the courage and patience r Foreign Missionaries.

ay we pray that we at home may more faithfully v Christ and show forth his mind and spirit, so that and money may be laid at the feet of our Heavenly er, which is our privilege and duty next Easter Sun-

ppanee, Indiana.

Where Shall We Economize?

By Mrs. F. C. Vanator, W. M. S. Representative on Foreign Board



Mrs. F. C. Vanator

In this day of financial depression our constant thought seems to be, Where can we economize? Of course, there are certain essentials that we must have but the question is, What are they? If self would be the judge then it is the necessities for our own comfort. But do we stop at the bare necessities, or have we forgotten what the word means? Is that new model auto a necessity, or is it just something we need in order to be as up to the minute as our neighbor? Is that new furniture for the home needed or just wanted? Is the new outfit of clothing for the whole family at Easter time needed

st a matter of keeping up with those around us? gn missions! Are they needed or might the folks our care as well wait a few years longer since they v been without Christ for all these centuries? You not answer this question to earthly powers but you l answer it to your God when you place your offering t envelope on Easter Sunday. Perhaps never in the ty of our foreign work has our work met such a s as this year. Never was the call more urgent for sion, yet on every hand we are being curtailed be- of the depressed financial conditions. As I pen few lines I have in mind especially the women with my work has been in a large measure. It might ey for you to find an excuse since you give so gen- y through the regular channels of the W. M. S. ve exhausted our resources in our efforts with the n's work? Not in any way, I am sure you will say, one of us have felt the gifts we have made, and ore have not given until it hurts.

ne of us have had the great privilege of receiving er Jobson's message from the field. Wherever he here is the cry, "O, if we could just go back with o help in this great work!" but with many that is sible because of age, training, physical conditions o on, but it is the privilege of every one of us to a sacrifice of some of the luxuries of life and so it possible for some young, trained worker to ac- ny him back. May we go to our knees for the pur- of deciding what are the necessities of life and what uly the wants! May we each one fill our foreign g envelopes on our knees!

l, Indiana.

st do something to keep my thoughts fresh and g, I dread nothing so much as falling into a rut eling myself becoming a fossil. James A. Garfield.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Exodus 6:9-13, 28-30. How often, when we read of God's love and of his many precious promises, the cares and limitations of this life weigh so heavily upon us that it all seems incredible. It was even so with the children of Israel at this time.

Because they refused to heed the message of Moses, Moses hesitated to carry his message to Pharaoh. In exactly the same way, many a pastor or Christian worker today is disheartened because the people of his own congregation, those who ought to be helping in the work, simply do not believe the message. If their own people will not believe and carry on, how can they have the courage to carry the message to them that are without? Only as they find grace and courage in the God who sent them forth!

TUESDAY

Exodus 7:1-7. "I have made thee a god." Is this not true of every believer? He has made us again after his own likeness, and has caused the Spirit of the eternal God to dwell within us. We shall overcome the world, even as Moses overcame Pharaoh by the grace of God, because greater is he that is in us than he that is in the world. The greater the obstacles in God's way, the greater the power displayed in overcoming them! Where sin did abound, grace did much more abound!

WEDNESDAY

Exodus 7:10-13. Aaron's rod swallowed up the rods of the magicians. The works of the evil one, represented by the magicians, are only illusions, however real they seem; the works of the living God have life, and must prevail.

Many times when "Pharaoh hardens his heart," and it looks as though all our plans for the kingdom must end in failure, let us remember that it all is a part of God's plan, and look to him for grace and power, and for understanding of his plan.

THURSDAY

Exodus 7:14-25. Let us learn a lesson from Pharaoh and his refusal to yield to the bidding of God. If his proud heart had been willing to bow down before the eternal God and serve him, how his whole people might have been blessed! But as he was not willing to do so, great suffering came not only upon him, but upon all his people. By yielding to God's commands today, we may bring light and life to others in need; by refusing to do so we only bring added sin and misery to others as well as to ourselves.

FRIDAY

Exodus 8:1-7. How little Satan cares for those who follow him! In the words of an old song, "You get nothing but evil for serving the devil." If the magicians had been able to bring an end to the plague of the frogs, they might have proved their power. To merely produce more frogs was to add to the afflictions of their people. What a difference between the wages of sin and the gift of God!

SATURDAY

Exodus 8:8-15. Pharaoh's "repentance" was like the false repentance of many: he was sorry only for the misfortunes that had come upon him. Someone has defined repentance as "being sorry enough to stop." Instead, as soon as his misfortunes came to an end he started in again. How we must marvel at the long-suffering of God, in the many opportunities for genuine repentance that he afforded Pharaoh. Yet he daily affords us all as many opportunities: do we appreciate them as we should?

SUNDAY

Exodus 8:16-19. The power of Satan is limited, while the power of God is boundless, infinite. There is a place beyond which the power of Satan cannot even imitate the works of God. Even as these magicians recognized the finger of God in the works of Moses, so we may behold the finger of God at work about us every day, if we will. And let us remember that the finger of God is interposed in the affairs of the world for the benefit of his people!

W. I. DUKER,
President
Goshen, Indiana

E. L. MILLER
Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.

MAGAZINE SECTION

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Seventh Day Adventism

By William Edward Biederwolf

(Continued from last week)

III. In the third place Paul, the inspired Apostle of Jesus Christ by the will of God, certainly does not refer to the Sabbath as he ought and as we would expect him to if it was to retain all of its old sanctity and stand out conspicuous among all the other days as a day of rest and worship. This we would expect him all the more to do inasmuch as his epistles are shot through and through with the passing away of the Old Testament covenant of death and ushering in of the New Testament covenant of life. If the Fourth Commandment alone was to remain, why didn't he say so? But what are the facts?

1. He never at any time or on any occasion enjoined or enforced the Jewish Sabbath on the Christian church.

2. He seems to be "afraid of" those who observe "days and months and times and years" (Galatians 4:8-11). What "days and months and times and years"? Why, the ones enjoined in the Old Testament of course.

3. He declares that we are not to be judged "in respect of a holy day, or of the new moon, or of the Sabbaths" (Col. 2:16, 17). He says these things "are a shadow of things to come, but the substance is of Christ." We are never concerned with the shadow after the man who casts the shadow comes up. As you walk slowly away from the rising sun suddenly the shadow of a man begins to pass you, first his head, then shoulders, arms and body and by this you know some one is overtaking you, and at last some friend in the body comes alongside of you and what? The shadow is forgotten of course in your sweet communion with your friend who is the substance of the shadow which was cast.

4. He permits every man to be fully persuaded in his own mind (Romans 14:5, 6). "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind."

IV. In the fourth place it seems utterly futile to even attempt to set aside the historical fact that the early disciples did observe the first day of the week as their day of rest and worship, and this of course was in commemoration of the resurrection of Christ which occurred on the first day of the week, commonly known as Sunday (John 20:1).

The two days were kept side by side, the Jews keeping Saturday and the Christians keeping Sunday, the seventh and the first day of the week respectively, the Jewish Christians for a time at least keeping both. When Paul wanted to address his fellow countrymen he went into their synagogues on Saturday, the Sabbath, but when he wanted to address his fellow believers in Christ he went on Sunday, the Lord's day, the Christian Sabbath, into their meeting place wherever it may have happened to be.

That the early disciples did observe the first day of the week and make it their day of meeting for worship and fellowship is made clear both by Scripture and by early church history.

Let us take first the Scripture testimony.

1. "When therefore it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst and said, "Peace be unto you" (John 20:19).

We must frankly admit that this verse proves nothing in the controversy one way or the other. The Seventh Day Adventists say the disciples were "assembled for fear of the Jews." We think not, but rather that they "shut the door" for fear of the Jews after they were assembled. Read the verse and judge for yourself.

The opponents of Seventh Day Adventism say they were met to celebrate the Resurrection. But this is hardly probable. As yet they did not believe he had arisen (John 20:9; Mark 16:9-14). It was their abode (Acts 1:13), and it was the most natural thing in the world that they should be assembled there the second day after the death of Christ. They were doubtless assembled there as well the day before, on Saturday. I would rather judge they were assembled every day for a few days at least. Put yourself in their place and you will see how natural such a thing would be.

Christ met them there it would seem not so much to celebrate with them his resurrection as to prove to them who were to be his witnesses that he had really risen from the grave (Acts 10:30-41, Luke 24:37-43). The fact remains, however, whether it be worth anything in the discussion or not, that it was the first day of the week when the disciples were assembled and that the Lord met with them on that day.

2. "Again after eight days his disciples were within and Thomas with them and Jesus cometh, the doors being shut, and stood in the midst" (20:26). This is plainly the "first day of the week." It is useless to contend that "after eight days" would bring the time to Monday. It is the common expression for, "this day week," counting always the day then present and seven others, or "after eight days."

3. "And upon the first day of the week when we were gathered to break bread, Paul discoursed with them, intending to depart on the morrow, and prolonged his speech till midnight" (Acts 20:7).

(a) The statement that the day began at sunset and that therefore this meeting which lasted till midnight MUST have been on Saturday night and that the next day, Sunday, was spent in travel is too puerile to deserve any serious notice. Even if the day did begin at sunset, which it did not, unless you think of it under what they term the Ceremonial law, this by no means

proves that the service did not begin at sunset on Sunday evening. Read the verse for yourself and judge with unbiased mind whether it was on Saturday evening or Sunday evening when the meeting was held.

(b) Again, the expression, "ready to depart on the morrow," means of course the morrow after the day mentioned in the verse, namely "the first day of the week" and is therefore Monday. It is useless to contend otherwise, and the apparent effort to make Paul travel on Sunday justifies all the less.

(c) If we reckon the day begins at midnight as is the custom now and as we have already seen it to be with the Gospel writers, then the breaking of bread did not commence until the beginning of Monday, not much as Paul preached until midnight, then went down and restored the young man who had fallen from the window and afterwards broke bread with the Disciples. But the mere fact that Paul continued his journey so long and delayed the breaking of bread until the early hours of Monday morning does not by any means alter the fact that it was on the FIRST DAY OF THE WEEK that they came together for the purpose of breaking bread, and it is a temptation to rob the first day of the week of this fact, as the Seventh Day Adventists by reason of the above mentioned error of events, only weakens the cause for which they are contending.

It may be of interest to note that the foremost authority on the chronology of the book of Acts, Prof. Ramsey, has to say in his "St. Paul the Traveler and Roman Citizen," page 299, he says, "On the Sunday evening just before they start, the whole congregation met at Troas for the Agape; religious services were conducted late into the night and in the early morning of Monday the party went on board and set sail." Prof. Ramsey is not interested in our discussion at all; he is only trying to make out some case of chronological accuracy for the book of Acts.

THE VERSE IS A HARD ONE FOR THE SEVENTH DAY ADVENTIST BUT IT MEANS JUST WHAT IT SAYS, NAMELY, THAT ON SUNDAY THE FIRST DAY OF THE WEEK, THEY ASSEMBLED TOGETHER TO BREAK BREAD.

4. "Now concerning the collection for the saints. . . Upon the first day of the week let every one of you lay by him in store as God hath prospered him" (1 Cor. 16:2).

While there is therefore no distinction of the Disciples keeping the first day after the resurrection, the Scripture do make it plain that they did meet on the first day of the week and that the Lord was with them on this day before his ascension, and that they met for worship and breaking of bread.

(To be continued)

Editor's Select Notes on the Sunday School Lesson

(Lesson for April 5)

Jesus Teaches Humility

Scripture Lesson—Luke 13:1 to 14:5; 15-17.

Printed Text—Luke 14:7-14; 18:1-17.

Devotional Reading—Phil. 2:1-11.

Golden Text—Every one that exalts himself shall be humbled; and he that

himself shall be exalted.—Luke 14:11.

Introductory Note

Discourses of Luke 13 were spoken in December of A. D. 29, in the year of Christ's ministry. The dinner the Pharisee took place the following day. The blessing of the little child following march. The place was Perea. The lesson is found in Luke, except the blessing of the child which is found also in Matt. 19:13-16.

In the house of a chief Pharisee, Jesus works a miracle on the sabbath and does the act, 14:1-6. He rebukes the distinction in guests, 7-11; and the host that benevolence to the true hospitality, 12-14. One of the guests, putting apparently a literal question upon the words of Jesus, refers to the messianic days, as foretold by Jews, 15; in which every Jew is invited to participate. Our Lord remains in parable: showing how the invitation would be received, comparing a few of those who presumed upon the invitation would value it when offered, 16-24. This parable somewhat resembles Mt. 22:1-14; but here the rejection of mercy is shown to be caused by the sins of worldliness, connected with the possessions, the business, or the pleasures of this life.—Illustrator.

Jesus as a Guest

Jesus never refused an invitation," says the Sunday School Times, "the inviter were a Pharisee or a friend or a foe. He never misjudged the disposition of his host. He accepted invitations where no kindness is, and on occasion there was none. The enemy was a spy, and the feast was a trap. Jesus was perfectly fearless and his observations. He did not hesitate to speak the truth for fear it might offend the conscience and offend some of the pious hearers, though he was courteous, loving, and gentle.

Choosing the Best Places

Choosing was done as they took their place in the kingdom of God or would seek the kingdom of God the atmosphere of love and of thought for others. The best place must be for those who are of this spirit. Therefore, those who are selfish, ambitious, desirous to excel have the least of the heaven's blessing and must in the very nature of things occupy the lowest place.

The Gospel Feast

They were expecting and waiting for the kingdom and his kingdom. They had the possibility of realizing all the promises and glories the prophets had said. They could have led the people in their religious development toward

the New Jerusalem described in Revelation. The richness of the feast to which the nation was called, was blessed beyond conception.

God has prepared for us the gospel feast. He has provided forgiveness of sin, new hearts and right spirits, the gift of the Holy Spirit, the abiding presence of Jesus, the care and love and promise of God, new revelations of truth, great opportunities of usefulness, eternal life.—Illustrated Quarterly.

(Alternate lesson for April 5)

Easter Lesson: The Resurrection

Scripture Lesson—1 Cor. 15:1-8.

Golden Text—Now hath Christ been raised from the dead, the firstfruits of them that slept.—1 Cor. 15:20.

The Powerlessness of the Grave

Our Lord has demonstrated the harmlessness of death, the powerlessness of the grave. To the natural eye death effaces all our beauty, and the grave is the last humiliation in which our strength and glory finally disappear. The empty grave of our Lord delivers us from the dominion of our

senses, and convinces us that on our real selves death has no power.

The story is told that a chamber in a certain dwelling was reputed to be haunted, and the family regarded it with terror. But one night the father determined to sleep in it himself, and, coming forth the next morning all safe and sound, laughed away the fears of his children. So our Lord entered the grave, and dwelt among the dead; but in the morning he issued forth crying to his affrighted ones, "All hail!" and the gloomy chamber is divested of its terror.—Dr. Wm. Watkinson, in The Gates of Dawn.

O Glorious Grave of Jesus

O vanquished grave of Jesus whose chill could work no change upon his heart!
O deep, deep grave of Jesus whose depths can hide a whole world's sin!
O glorious grave of Jesus through whose gloom lies the pathway to Immortal Life!
—Ralph Conner, in The Recall of Love.

The Power of Christ's Resurrection

"That I may know him, and the power of his resurrection" was the prayer of Paul. He was a man who was not satisfied to know a truth unless he also knew its power; un-

(Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	

Self Control In Christian Endeavor

By Miss Elsie Sibert

"Self-mastery is the first law of greatness. He who cannot control himself is unfit to exercise authority over others." If you are unable to control yourself, you are unfit to be a member of our C. E., for the Christian Endeavor societies are exercising a far reaching control over others. The world would be only a shadow if there were no young people who could exercise self-mastery. The world is looking to us for its future. If you would make it a great, successful future, you—yes, YOU, must have self mastery.

In what things must we exercise self-control? I Cor. 9:25 says, "Every man that striveth in the games exerciseth self-control in ALL things." Self-control includes the problems of narcotics, intoxicants, sexual morality, temperament, amusements and hundreds of other things.

It is so very, very easy to grow so careless that we do not recognize the need for self-mastery. We become so engrossed in our own interests that we forget God's interest. We rush headlong for the bright, alluring amusements and other questionable things. We forget that the road has many "S" curves. We are living in an age of speed, so away we speed, speed SPEED. Finally, we see one of our friends lose complete control of his life and go to moral destruction. While the incident is fresh in our memory, we take our foot off the accelerator and slow up. Then some one says, "Aw, come on; be a sport," and before we are aware of it we are saying, "Well, all right. I don't give a whoop. Away we go again."

Are you really, really, exercising that self-control which makes the C. E. proud of you? Or are you the "Happy, Go Lucky" sort of girl or fellow who says, "I don't give a whoop"?

We, the Christian Endeavor—yes and the world, needs young men and women who can keep their own high ideals in spite of the jeering remarks of their reckless, fellow citizens. I say, fellow citizens, not good citizens.

When you are Doubtful—Don't. If you carry this as a motto, you will be able to exercise a greater control over others, due to your own self-mastery.

Teegarden, Indiana.

FINANCIAL STATEMENT

March 10, 1931

Balance on hand Jan. 1st, 1931	\$ 41.26
Receipts:	
South Bend, Indiana	10.00
Rittman, Ohio	3.25
Johnstown (3rd), Penna.	10.00
Canton, Ohio	7.03
Milledgeville, Ill.	10.00
Louisville, Ohio	10.00
New Lebanon, Ohio	19.00
Fillmore, Calif.	9.90
Conemaugh, Penna.	6.80
Ashland, Ohio	5.00
Martinsburg, Penna.	5.00
Kittanning, Penna.	7.40
Dallas Center, Iowa	15.00
Interest January 1st	.03

Balance on hand March 10, 1931 ..\$159.67
GLADYS SPICE, Treasurer.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

Our African Mission's Church Policy

By Orville D. Jobson, Jr., Missionary to Africa, on Furlough

The Brethren Church is completing its first decade of Mission work in the Ouham River basin of Northwestern Oubangui-Chari Territory of French Equatorial Africa. This period may be called the foundation decade, since we were obliged to begin at the bottom in every aspect and lay the foundation for the future. Buildings were absolutely necessary, since we could not live nor carry on our work without them; schools were and are necessary in order that the Christians may be able to read the Word, a light unto their feet and a lamp unto their pathway; the sick and suffering must be treated and this requires a medical department with doctors and nurses; and finally to develop a Native Church we needed tried and proven methods that the foundation be well laid.

Since our educational, medical and industrial departments are only auxiliary departments each aiding in the development of the church and chapel work, it becomes at once apparent that our whole program rests upon the Native Church. And here we may learn a great deal from the great Apostle to the Gentiles who made it his supreme work to establish churches and ordain elders. It is important, then, that our supporters understand the Mission's policies for developing the Native Church.

Dr. Norton, founder and director of the Belgian Gospel Mission, has said that the European (continental) Nations will not always permit Protestant propaganda in their African Colonies. Dr. Norton does not stand alone in his convictions; this view is shared with other missionary and colonial leaders. Realizing then, that the day may come, and that not far distant, when missionary effort will be checked in these African Colonies, what should be our attitude toward the Native Church? The answer is inevitable; we must evangelize the unreached territories as quickly as possible, and build Christian communities and churches that will be able to exist and grow without the presence of the missionary. This necessitates that the organization be simple and within the means of the natives; that native leaders be trained from the beginning, so that they may eventually take their places in the growing organization; that the whole Church be taught the importance of reaching their fellow-tribesmen with the Gospel Message.

Such a policy may be termed: The Native Church, self-supporting, self-governing and self-propagating.

The first point is absolutely necessary! The Native Church must give. Long before the missionaries went to Africa, the natives were in the habit of paying for their fetish worship, and the mission that abolishes this practice without utilizing the spirit of giving, for the benefit of the Church makes a serious mistake. This is exactly the mistake we made, however now at length we have taught our Christians to give, and today have an overwhelming majority of our

communicant members who tithe. It is out of the question to ever expect the native church to support the American or European missionaries, but it should support, and that from the beginning, its own native workers, and share in the expenses of the local church. To be sure the amount is small at first, but turned into the support of the local evangelists, where the results are tangible, giving becomes an incentive to increased responsibility, and the amount given increases. The disposition of funds must always have church approval, and this leads to self-government which is our next point.

A native evangelist is sent to take charge of a native chapel several miles from the station, called and appointed by the Church. The next point is that his allowance must be set by the Church. This at once puts the Church under responsibility, not only to support him but to oversee his work. This is the point which follows the self-governing work in the local church. Business meetings are held, not because there is so much business, but because it schools the Church in matters they should know. Here the missionary suggests, counsels, advises and leads his group to self-reliance. The native church must have a share in the government from the beginning, and that as time passes his share should increase, until the missionary has become the dispensable element and the Native Church the permanent element.

In matters of punishment for sin, we have found the native group more severe than the missionaries. Both elements are needed at first. Love, as we understand it, is unknown among the native people; and therefore, since punishment should be done in love, with the ultimate end of regaining the transgressor, our advice is necessary.

What is more natural, than if a group of people organized into a Christian Church which is self-supporting and self-governing, taught in the whole Gospel, should eventually reach out to win others. This then brings us to the third point—a self-propagating Church. Eventually there are those who feel called to preach. The beginning is limited; but as the schools train the youth to read and write, discipline for disobedience; Bible schools cover the Old and New Testament stories and truths, there comes a deepening of the young preachers and eventually they are sent out to preach in the villages and have charge of village Chapels. After all is said and done, even if missions cannot agree on the first two points, there must be agreement here. "Africa must evangelize Africa." However many feel that this last point will never be fully realized until the Church is self-supporting and self-governing.

If the past ten years are properly termed "Foundation Decade," then I believe that the next ten may be termed the Building Decade. And now the Mission appeals to the Church in America to make the same sacrifice for our building of the spiritual

Church in Africa as it has for the building of the material buildings. We are on the eve of a great ingathering in Africa. We are, however, seriously handicapped by lack of workers. We need men, and are praying that God will send us men. The Easter Offering will determine whether or not the Board will be able to send workers. God knows that many are in need today! Many on the other hand are praying that Jesus will return and take us home from all this sin and misery. But my Christian friends, Jesus cannot return until the Church is completed. And since his Church is to be composed of every tribe and nation, let us give of our means and life that the Gospel may be spread into the yet unreached tribes of North Central Africa. Then not only will we have discharged our responsibility and not until then shall Jesus return. His blessed coming is contingent upon our faithfulness in preaching the Gospel.

Our Glorious Privilege

Rio Cuarto, Argentina
February 27, 1931

We greet you at this Easter season, which once again will sound forth the glorious message, "He is Risen," the message which each succeeding year seems to give new and more thrilling meaning. (Could you but imagine what our lives, what our work would be had those words never been spoken, we should hail with real enthusiasm the opportunity to put in practice the missionary message, "Go tell." Doubtless as the disciples were told the glorious news of the greater new joy filled the hearts of those who were privileged to bear the news, so as we "Go tell", the joy of our own hearts overflows, so that truly our "cup runneth over."

May we, members of the Brethren Church, at this Easter time feel such a sense of joy at the thought of our glorious privilege, that our giving for the sending of the message shall be, not like a few drops squeezed from a dried-up sponge, but as well of living water springing up from a heart full of the Holy Spirit and longing for our Risen Lord, and for others who have not yet heard the story.

"There is that scattereth, and yet increaseth," surely applies to the joy of knowledge of the Lord; but, let us not get in these "hard times," that "here that withholdeth more than is measured, tendeth to poverty." If our Lord should come in this year 1931, may he find us with our treasures stored where they will ensure us eternal joy in his presence.

Yours in him,
JOHANNA NIELSEN

Easter Greetings

The two important seasons during the year that are especially dear to Christians, it matters not their location, Christmas and Easter, signifying the birth and resurrection of our Lord Jesus Christ. As the years pass we approach another blessed period that is still in the future—"which the Father hath set with his own authority," the Second Coming of Jesus. God, what a joy awaits the true child of God. It seems to me that that time which the Father alone knows is very near. The seed to be a world-wide awakening among the Students concerning this event, and ev

worldly people one can note an emotion that causes one to say, "It's in the atmosphere." Will he Come THIS year?

Last year has been a testing year felt generally, and yet in spite of the severe trials that some of us have had to pass I believe we can say it has been a spiritual blessings.

Want to thank you brethren for your prayers in our behalf and ask you to continue to pray for the great work of the evangelist here in Argentina.

May that you all may experience the peace of God our Father and the presence of Jesus Christ and that you may enjoy a spiritual blessing in Christ.

PERCY L. YETT.

Meetings in His Name from Tucuman, Renanco Argentina

How sweet is the sound of that voice to those who have come to know him in a personal way. Him, around whom our thoughts are centered in a special manner on Easter Day. It is because of him, that yes, his resurrection, that we have Eternal Life. It is because of that we are not as others, living in this world without hope and without God,

for we have this assurance, "BECAUSE HE LIVES, WE SHALL LIVE ALSO."

As we meditate upon this Easter message, there is another message that finds a place in our thoughts, which has been a blessing to me. It is summed up in this one word, "OTHERS." Jesus Christ lived to be a blessing to OTHERS. He died that OTHERS might be reconciled to God, and because he arose, OTHERS shall rise also. "AND IF CHRIST BE NOT RISEN, THEN IS YOUR PREACHING VAIN, AND YOUR FAITH VAIN ALSO" (1 Cor. 15:14). But, "because he lives we shall live also."

To us, as members of the Brethren Church, this word "OTHERS" has come to occupy a very important part in the Easter Message. It is on Easter Day that we think of OTHERS. OTHERS who are dead in their sins, OTHERS who are lost, OTHERS who are living in this world without hope and without God. So may we this EASTER, as we have never done so before, think of OTHERS. OTHERS, who because of our consecrated efforts will some day join with us in that celestial song of the Redeemed, "I AM SAVED BY THE BLOOD OF THE CRUCIFIED ONE." May God help us to realize in a fuller way what it really means to be able to sing this song.— then, we will think of OTHERS.

Yours in his Glad Service,
CLARENCE AND LOREE SICKEL.

January 24th, and gave a very interesting talk on the work in South America.

We were made to rejoice on February 1st when Brother J. W. Clark accepted a call to be our pastor. On the 15th of February our revival began, with Brother Clark as the evangelist, and for two weeks and two days we had a wonderful meeting. Great interest was shown from the beginning, and almost every night the house was filled, some nights people were turned away for lack of room. Several neighboring churches came with large delegations. We were made happy when fifteen souls made the good confession and there were two re-consecrations. Five were received by letter. One young girl, who accepted Christ went to another church.

On March 4th baptismal services were held at the Roann church.

Please remember us at the throne of Grace that we may always be found faithful and willing to carry on his work as he would have us.

MRS. GEORGE HUDDLESON,
Corresponding Secretary.

FROM OAK HILL, WEST VIRGINIA TO FLORA, INDIANA

With the first Sunday of March there came to a close a pastorate of seven years and a half at Oak Hill, West Virginia, years that, when we looked backward, seem to be very short. In June, 1923 when we went to look over the field we found an old frame building upon a weedy lot; found a small but willing group of people. This, and little more. With the acceptance of a call to this field the modern parsonage was started and completed in November of that year. One lone woman had faith enough in the work to come to Winona a year before in search of a pastor, paying her own way. She with her husband have had the opportunity of seeing many of their ambitions realized and their dreams come true regarding the work. If there are any two persons who are entitled to the glory in the resurrection and rehabilitating of the work it is these two.

For the first two years' time was divided with Gatewood, but it was realized that if progress was to be made that more time should be given to Oak Hill. When this time was given to Oak Hill the growth was commensurate. In 1928 the modern church plant was completed and dedicated November the fourth. When we came upon the field the property value was approximately \$16,000.00 and when we left the estimated value of the property was \$53,000.00. Against this there was an indebtedness of about twenty percent. This small congregation raised and spent during our pastorate in the neighborhood of \$35,000.00. One-half of the church debt was paid in two years following the dedication. More would have been paid, had conditions remained normal.

One hundred and sixty people were received into church membership, seventy-seven couples were married, and ninety-three times were we called for funerals. We saw the congregation grow from a small one until our night congregations became the largest of the city, and from time to time filled the church building. Two well organized Christian Endeavor Societies meet each Sunday night in their respective rooms. These are well attended.

The years were perhaps average years with their allotted portions of disappointment and rejoicing. Our last sermon was



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



TEXAS

finishing my tour of the churches, stereopticon lectures on Argentina, accepted an invitation to visit some isolated members in southern Texas and hold meetings.

On my way I stopped at Dallas and spoke to the students of the Theological Seminary. At the school that Prof. McClain attended and where Brother Leslie Lindower was working. I found a prosperous seminary with beautiful buildings. The audience was very appreciative and I had a pleasant visit.

My next stop was at San Benito, where my brother, Horace, received me and took me to the different places I was to preach to a fine group of members of the Brethren church and of the Brethren at Pharr in the love of Brother and Sister Kelso. It seemed to try holding regular monthly meetings. A Church of the Brethren minister, Eshelman, lives in the neighborhood of Alamo. I gave my illustration on Argentina in this town in the community church and also in the Methodist Church of Mercedes and the Baptist Church of San Benito, where I also addressed the Women's Missionary Society.

I was surprised to find large, beautiful towns, lovely orange and citrus groves and fine farms of vegetables and all of which have sprung up in the last few years. The climate of the Rio Grande Valley rivals that of Southern California. Irrigation is easy as there is an abundance of water from the Rio Grande, the main irrigation canal, which was a river bed, furnishes good water for

household use as well as boating and fishing. It is not far to old Mexico or to the sea. At Port Isabel an ocean harbor is projected and will afford cheap transportation to the east for the produce of this region.

Although feeling the general effects of the hard times and overproduction, it looks as if this entire valley is destined to have a wonderful development, and it would be a strategic move for the Brethren Home Mission Board to direct migrating members to places where there is need of churches and a bright future for the country.

Going from southern Texas to southern California was just one big hop across the charming desert from one garden to another. After preaching in Long Beach, Whittier and the first and second churches in Los Angeles I came on to Manteca where I am to preach one month, including the week of the Central California Conference. But of these meetings I will write later.

C. F. YODER.

CENTER CHAPEL, PERU, INDIANA

Dear Evangelist Readers:

It has been some time since you have heard from the work at Center Chapel. We have not been asleep but have had a good many discouragements, but have tried with the help of the Lord to carry on.

We were without a pastor for several months as Brother A. T. Ronk had to leave us, on account of other duties, before the year was ended.

Our Sunday school and Christian Endeavor have been steadily going forward and much interest is shown in the work.

Our dear Brother Yoder was with us on

preached on a night when the weather was very inclement, but had it not been so it is a question as to how we would have handled the crowd. While it, in a sense, was a pleasure to speak to these folks, it was a very sad occasion as we knew that this would be the last time to look upon the faces of some of the congregation. We cannot more than mention the numerous complimentary words, which we certainly did not feel that we merited, the many little remembrances, the farewell banquets, expressed regrets of people of all walks of life, who were not connected with the church, and numerous things that caused us to think perhaps our labors had not been in vain. Do not think that the hand of the Devil was not manifested throughout. He has done more perhaps to break up the work there than some realize. He has worked through those who have their names upon the roll of the church, as well.

If Oak Hill will concentrate and give full time service to the work there, the future is bright. Otherwise the results will be different. There are some of as fine a folks there as any pastor ever worked with. There are those, perhaps a small minority, who lack vision, and need to get rid of selfishness. Lest some aspiring pastor gets the idea that Oak Hill is a snap and an easy place to fill, get that idea out of your mind. There is more church competition there than I have ever found in any pastorate in seventeen years of active work.

Our pastorate there will make Heaven richer because of having met and known some of the congregation, and anticipating the meeting of them beyond the pale. We can say nothing more as this will become too long.

Friday evening, March 6, we arrived in Flora, heralded, as the "Garden Spot of Indiana." This was a drop of fifteen hundred feet from "The Switzerland of America," to the plains of Carroll county.

Kind friends, new made, made us welcome. Our goods had already arrived and Saturday morning in the midst of a raging blizzard we set to work to bring a limited amount of order out of chaos. All day Sunday the blizzard, blizzed, but we had splendid audiences for the first day. Each and all with whom we came in contact vied with one another to be of any service possible. We have been treated so fine that we wonder if we can do enough to show our appreciation. On Friday night following, a reception was held for us in the church, a large number surrounded the tables filled with highly edible samples of "Hoosier cooking." Having been warned that we would not be permitted in the kitchen, after a short program, Mrs. Ankrum and I were taken to the kitchen and a large stock of supplies were shown us. These we were told were for us. Well! Would a preacher work after such treatment and reception as that? If he did not, he would be undeserving. The second Sunday night a young man stepped out upon the invitation and accepted Christ. Naturally we are elated over the opening up of the work at Flora. More from here later. We covet the prayers of the people that we might be equal to the task of carrying on this work.

FREEMAN ANKRUM, Pastor.

BEAVER CITY, NEBRASKA

It has been a good while since you have heard from the church here in Beaver City. No, we are not all dead but I think we have been sleeping. We were without a pastor

for a year and a half until Brother Raymond Blood came last December. Since that time we have been waking up and I think it will not be long until you will hear some good reports of the work done here. Under the leadership of our efficient pastor the work is getting well under way and the attendance has doubled in the three short months since his arrival.

Our business meeting will be the first Thursday in April when officers will be elected to fill the vacancies and then the work will progress faster.

We have a very interesting prayer meeting each Wednesday evening.

Pray for the work here in Beaver City that we may recover our old-time vigor and do greater things for our Lord.

MRS. H. W. LARSEN.

OBITUARY OF DANIEL C. MILLER, NEW PARIS, INDIANA

Daniel Miller, a faithful member of the New Paris Brethren church, passed away at his home in New Paris at the age of 83 years. I am sure that the church at large will be interested in this obituary, not that an old man's going home is different from the passing of other Christians but he has left a will that will tell of his loyalty of the church. His will is a wonderful document that reveals his Christian character.

I shall not attempt to give his will in detail. He gave to Ashland College when Dr. Bell was here \$1,000. He remembered the college with another \$1,000.

He gave to the local church \$1,000, the interest of which is to be applied on the pastor's salary and if New Paris should disband then this money should be transferred to the Goshen church.

He gave \$2,500, the interest of which is to be collected by the New Paris church annually and divided equally between the Foreign and Home Mission boards.

\$1,000 went to the Brethren Home in Ohio, as he supposed it was at the time he made his will.

\$500 to each of the following churches for the benefit of their poor (interest only): New Paris Brethren, New Paris Church of the Brethren, Maple Grove Church of the Brethren.

\$3,000 to his sister, who is an old lady and at her death the benefits, which means interest only, pass to the Brethren church at Goshen. There are other minor bequests. He also provided a sliding scale that if the estate varied in value at his death, each beneficiary should share the gain or loss pro rata. He provided \$1,000 to be divided equally among his living nephews and nieces. All parties seem to be perfectly satisfied and it is not likely there will be any contest.

Brother Miller was an old soldier. He has been blind for a long time. I called to see him regularly for six years. Never did he murmur or complain. Sometimes we wondered why he was not more liberal in his giving. Brother Smoker, who is the executor, said, "And to think while we gave our dollars he gave practically all to the Church."

Funeral at his home by his pastor.

B. H. FLORA.

"BREAK THOU THE BREAD OF LIFE"

By Calvin W. Laufer

Break thou the bread of life,
Dear Lord, to me,
As thou didst break the loaves

Beside the sea;
Beyond the sacred page
I seek thee, Lord;
My spirit pants for thee,
O living Word.

Bless thou the truth, dear Lord
To me—to me—
As thou didst bless the bread
By Galilee;
Then shall all bondage cease,
All fetters fall;
And I shall find my peace,
My All in all.

O send thy Spirit, Lord,
Now unto me,
That he may touch my eyes,
And make me see:
Show me the truth concealed
Within thy Word,
And in thy Book revealed
I see the Lord.

The background of this hymn is Lake Chautauqua in western New York here every year since 1873, hundreds of young and old have met for study and prayer. The lake and its surroundings, the conference here and experience, are reflected in the hymn which was written in 1877 as a student for the eager students who came there to enrich their spiritual life through communion with God and his Word. Ever since when young people meet in school conference throughout the country, this hymn is a favorite. The hymn expresses their aspirations, their inner longings for more devout life sustained by fellowship with Jesus Christ. This hymn is, in reality, a beautiful prayer set to stirring music.

The hymn has many tender associations and recalls experiences at Lake Chautauqua, Northfield, Chautauqua, Winona, Green Lake, and elsewhere. Once the hymn was sung at a sunset Communion service where young people on the shores of Winona Lake where more than thirty persons dedicated themselves to full-time service. For a brief hour the quiet waters bathed in the light of the setting sun recalled Galilee and the Master. It was a time of fulfillment and the presence of Christ was truly felt by all.

A well known hymnologist calls this hymn "a little gem"; it is a graceful and rhythmic lyric, in which every word fits perfectly into the whole like stones in a mosaic. There is no straining for effect in the verses or couplets, which flow on as naturally as water in a brook. It reflects the beautiful and consecrated life of the author, Mary Artemisia Lathbury, who in childhood dedicated her poetical gifts to the Lord and through her works became known as the "Laureate of Chautauqua." Another hymn by her, and even more widely known and loved, is "Day Is Dying in the West" which was written as a vesper hymn in Chautauqua.

The tune was composed by William Sherwin in 1877, and with it the hymn is almost always associated. The music indicates that the composer must have written with the hymn and made it his own for so truly voices the aspirations and longings of the text. The tune is dignified and stately, yet simple. It is prayerful and out, and voices the sense of awe and presence and moves on to increase in grandeur in the last two strains. As a devotional hymn this hymn stands in a class of itself and will be increasingly used by those who seek the life more abundantly.

Editorial Review

(Continued from page 4)

is not so much dependent on the depression we are under-
 as on the impression we have experienced and the expression
 willing to make. Brother Ashman calls upon us to "go a
 farther" in prayer and sacrifice and thus make possible going
 in world evangelization. Brother Seitz admits business
 ons are very bad, due to man's utter neglect of God and in-
 at the only way out is to "get back to God" and that such

a situation only calls for a little more sacrifice on the part of Chris-
 tians. Brother C. W. Mayes brings us face to face with the con-
 sequence in case we fail to deliver the message of salvation.
 Brother Shively says the country's greatest exports are mission-
 aries of the cross in the sending of which it is our privilege and
 duty to have a part. Mrs. Vanator urges greater sacrifice, saying
 that not even the women, though they have done much, have reached
 the limit of their resources. May it be that the rank and file of
 our membership shall catch much of the missionary passion of
 these leaders.

heaven is in the heart we can mold
 of the earth about us a little closer
 ideal.

Sunday School Notes

(Continued from page 11)

at is, he felt its influence upon him-
 or there are different sorts of know-
 Something happens and I hear of it.
 the slightest sort of knowledge. The
 imply receives and registers the in-
 But let me find that that something
 relation to me—that it must influence
 on and change my life; let me feel
 ply, and then I know the power of
 It is not the mind alone, it is the
 man, who knows it. It is one thing
 d on the shore and see the great
 and say, "There is a storm," and it
 y different thing to be out in the
 those waves, tossed every way by
 ghting for your life. On the shore
 w of them; in their midst you know
 ou know their power.

celebrate on Easter Day the rising
 Savior from the tomb. And we go
 ith one another, heart saying to
 erywhere, "Christ is risen." And
 akes that such a glad greeting is
 rance that is hidden in under it and
 up through it; "We too shall rise."
 assurance of our immortality bound
 Christ's, the certainty that because
 we shall rise also, that makes the
 ion such a message of gladness to
 Tarbell's.

--A Missionary Message for Our "Hard Times"

(Continued from page 2)

ere is the Word of God for all
 ou have been concerned about these
 things; things which you have not
 and could not; things which grew
 ight and perished in a night: And
 t l, the eternal God, be concerned
 t great heathen world wherein are
 f men and women and children ut-
 out hope?"

ows but that God caused our late
 y to grow up in a moment, and then
 way from us, in order that we
 taught the great lesson of Jonah
 ound? Perhaps we need to forget
 for a time, and lose ourselves un-
 n the business of taking the Good
 lost world.

a human soul worth more than a

ll be called upon to answer this
 n Easter Sunday.

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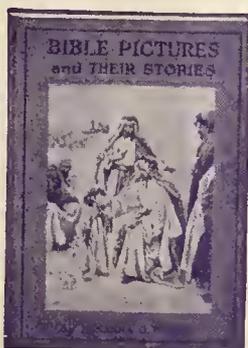
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We Dare Not Do Less

By the Treasurer of the Foreign Missionary Society

"How much shall I give to foreign missions this year?" Doubtless that is a question many are asking as Easter approaches. And the question is more serious than in years gone by due to the world-wide depression that is causing many to count their dimes and nickels as never before. Well, if you ask your Treasurer that question, he can only answer,—You must not give less than you gave last year unless you wish some missionaries recalled from their tasks. And, by "YOU,"

we mean The Brethren Church, which of course is made up of "you" and "you" and "you." If each church in the brotherhood will leaf back to last year's accounts, and find out there what amount it gave, then just remember, if any church fails to give an equal amount this year, it is a bid to keep some missionary home, or to recall some from the fields. In this, the Board has no choice. Of course, if the missionaries recalled refuse to come, they may stay, but at their own expense,—and, that would be a sad situation, indeed, for at their present support,—well, we all know it is scant enough! But we have faith to believe that The Brethren Church on Easter Day is not going to leave the missionaries who are giving their very lives, to return, or to stay on with less bread and butter.

It is not necessary here to give detailed figures. Dig up once more "The Annual Financial Report" sent to all members of the F. M. S. last July, and scattered among the delegates at the National Conference. There you have the details of the Board's expense for the year 1929-1930. It is only necessary to say that the expense is running almost exactly the same for the present year, except there will be some additional expense due to increased cost of furloughs, and to the sending forth of one new missionary—Miss Mabel Crawford, of Whittier, California. Eight months have passed by, and we have spent a bit more than \$25,000. Looking ahead we can see that the Treasurer will have to send out somewhere between \$16,000 or \$17,000,—barring any unforeseen necessities,—between now (March first) and July first.

We will admit that \$40,000 to \$45,000 seems like a lot of money for a denomination as small as

our own; and, yet, that is only about \$1.75 per member in a whole year for the greatest work God ever gave his Church. Look over the large list of missionaries, and then take your pencil and figure, a bit, knowing something as to what allowances and furloughs and buildings, etc., cost, and you will marvel that so large a company of missionaries can be supported for that amount of money. We verily believe that no missionary society of any denomination in the United States can show greater economy of expenditure than our own.

A very prominent magazine begins a recent article, thus:

"The missionary effort has fallen on hard times. Denominational papers report reduced appropriations because of reduced giving. Whether this is due to apathy or to a belief that conditions in the mission fields do not warrant the outlay is largely a matter of conjecture. But the fact remains."

It is the boast of The Brethren Church that, while other denominations have had a falling off in offerings, and have had to bring home many missionaries, that, in spite of hard times and of general apathy, The Brethren Church has gone forward to this day—increasing her gifts and increasing slowly her forces. No missionary has ever been ordered home. We believe that this fact is due to the almost complete confidence in our missionary staff—a confidence that is general in every part of the brotherhood. No finer, more loyal, more self-sacrificing group of missionaries ever blessed a church.

Under them, "conditions on the fields" that are theirs, are the best possible in spite of some mistakes made through lack of long experience. We KNOW that confidence in them has not waned. We believe that instead of "apathy" existing in our church, there is enough of the living Spirit of the Christ of the cross in the breasts of Brethren everywhere, that, in spite of all the so-called "depression," no missionaries shall be ordered home, and none will be called upon for greater sacrifices than they have been making. May our God bless his own great work!

Long Beach, California.

An Easter Offering

*"Take my life and let it be
Consecrated Lord, to thee."*

THE HEATHEN WOMAN'S PLEA

*If you had been born in a country
dark,
And I in a Christian land,
And you did not know of a Savior
dear
Reaching a nail-pierced hand,
Inviting to come "whosoever will,"
What do you think that I should do
If you were I and I were you?*

*If I could read the precious Word
Which teaches of the way;
If I could hear the church bells ring,
And knew of a Sabbath day,
And of a dear Father who answers
prayer
Would I be loyal to him and true
If the message was not carried to all,
If you were I and I were you?*

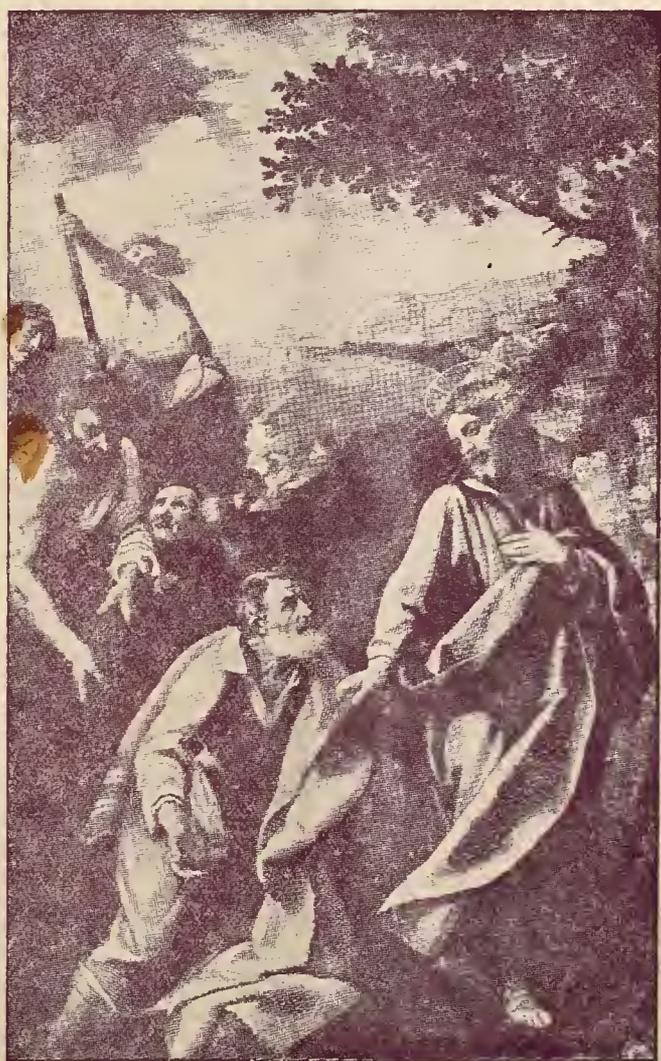
*Two thousand years have now passed
by,
Still the story to us is untold;
Men, women and children dying each
day,
Are we not to be sheep of his fold?
Oh, hasten with the message so pre-
cious;
Is his mercy for only the few?
Do unto us, poor heathen sisters
As you would have us do unto you.
—Gertrude Geneaux.*

Mrs. Herman Varner, Oct.-30-31
Conemaugh, Pa.
RFD 1.

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1931

THE BRETHREN EVANGELIST



—Lodovico Gigoli.

Appearance of Christ to St. Peter

Meditations on the Resurrection Story

By Alva J. McClain

To see the Sepulchre"

In Matthew's account of the Resurrection we are told that "as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" (28:1). And Luke adds that they came bringing "spices they had prepared." Now the Lord had told his followers that he would rise from the dead after three days, yet when the women come, it is not to see a Risen Christ, but to see a sepulchre!" They come to embalm a dead body with spices! And Luke tells us that when they went into the tomb and found not the body, "they were much perplexed."

How slow the human heart is to believe God. God tells us in his prophetic Word that something will surely come to pass, and when it comes we are perplexed. There are multitudes of professing Christians in the church who have read the predictions regarding the signs of the Second Coming of Christ, yet now that some of these signs are being fulfilled before their eyes, instead of looking for the Lord they are perplexed. They are looking at "things" instead of for him.

ROLLED Back the Stone"

Matthew further tells us that an angel "descended from heaven, and came and rolled back the stone from the door, and sat on it." Some people imagine that God sent this angel to roll away the stone so as to release Christ from the tomb. Nothing could be further from the truth. Our Lord needed no stone rolled away to free him from the grave. To his resurrection Body, stone walls were no barrier. Undoubtedly he had left the tomb before the stone was rolled away. Then why did the angel come? To reveal the empty tomb and to let the women in.

How gracious is our God! And he still sends his angels to roll away stones for his people. But we must be like these women. They knew the stone was there, that they were not strong enough to move it, and that it was sealed with the Roman seal which they dared not break. Yet they started out feeling that somehow they would get in. If there is work to do, we are to start out. Never mind the mighty stones and the Roman seals. God can break the seals and roll away the stones. When our missionaries started for Africa in 1918, the French Government rolled the stone of their opposition against the door to Oubangui-Chari. But our little party started out for that needy land, and God rolled away the stone.

FEAR Not ... Ye seek Jesus"

When the women came, the angel said, "Fear not ye, for I know that ye seek Jesus which was crucified."

Just as long as we are seeking Jesus, him who was crucified, we have nothing to fear from men, demons or angels. And I have a deep feeling that here we have the password that will get us into heaven. If today I should quit this earthly life and come to the gate of that heavenly city whose builder and maker is God, and if at the gate there should meet me one of God's angels mighty in power, if he should halt me and demand my business, I would say, "I seek Jesus—

Jesus who was crucified. If he is here, I want in. I must be where he is. I cannot live without his presence."

I know that speech would bring me through the gate. It will bring any man through the gate. The Name of Jesus is the pass-word to the Father's House. But don't forget, it must be the Name of "Jesus Who was crucified." No other will pass.

RISEN, as he said"

The angel said further to the women, "He is not here; for he is risen, as he said." Is there not just a hint of rebuke in these words? "Risen as he said." You should have known he would rise from the dead because he said he would.

This should teach us something. When our Lord says something, the thing will surely come to pass. The trouble is that men do not pay attention to what he has said. Christ once said, "He that believeth on the Son hath everlasting life." And those of us who have believed on him have found everlasting life, as he said. He also said, "He that believeth not the Son, shall not see life, but Wrath of God abideth on him." And those who reject the Son will some day find themselves abiding under the Wrath of God, as he said.

When the Son of God speaks, it pays to listen and take heed. He never makes mistakes. And he never speaks idly.

GO Quickly"

Still speaking to the women, the angel said, "Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen."

We have here the whole program of Christianity.

"Come." "See." "Go." "Tell."

Come to the Lord Jesus Christ for salvation.

See for yourself that he died for your sins and is living.

Go to your family, to your friends, to your neighbors, to the uttermost parts of the earth.

Tell the Good News of Christ, of his Death upon the Cross and his Resurrection from the dead.

And this is not all, but we are to "Go quickly." These words were spoken nineteen hundred years ago, and yet the larger part of the world has been told nothing of Christ. How shameful!

BEHOLD, Jesus Met Them"

Matthew records how that the women left the tomb quickly with fear and great joy, running to bring the disciples word. "And as they went to tell ... Jesus met them."

It is always so. When we go forth in haste to tell men the Good News of his Resurrection, the Lord meets us on the way. If he is not real to you, if you would like to know him better, just start out to tell the Story every day to those who have not heard. He will meet you on the way.

Ask the missionaries, and they will tell you this is true. People say it is hard to be a foreign missionary. In some ways it is a difficult life. But the missionary life has its own compensations. One of these is that

you come to know the Lord Jesus in most intimate companionship. When he sends out a new missionary, generally receive a letter written en route, and one of these letters tells the same story. Sooner do they start out but the Lord meets them in an unspeakable experience, the lonely ship-cabin becomes a Mount of figuration filled with the Glory of the

MY Brethren"

Here is something new. We remember that Christ had spoken of his own disciples, as sheep, as servants, and so on. Before the Cross he graciously called them "friends." But never before the Resurrection had he addressed them as "My brethren." (Matt. 28:10).

Why was this? Let us recall Galatians 4:4-5: "When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." It was the work of Christ, in his Death and Resurrection, to redeem us and gave us the adoption of sons of God. Therefore, we could not call him "brethren" until the work was done and he had risen from the dead.

How we should thank God for his Resurrection! Without it, we would have no right to the blessed name of "brethren." And since we do bear that name, we ought to bear our testimony as to its meaning by adding the good news of the Resurrection to multitudes of the lost this year. It is too, by the infinite power of the living Savior, may become his "brethren."

The man who shows no interest in the souls of the lost, both at home and in foreign lands, is unworthy of this glorious name. At this Easter season, let us pray and give as those who are truly "brethren."

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GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Sold all moneys to the
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THE BRETHREN EVANGELIST

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The Word of God on the Resurrection

ft. have we written on the doctrine of the
unction, arguing for it, evaluating it, bring-
fch in divers ways our own very human
nic and reasonings about it. This time, it
and to us that it might be of more interest
greater profit to let the Word of God
akor itself, unincumbered by comment. It
y a surprise to some, as it was to us, to
ov how much the Bible has to say about
stect, and how strongly it sets forth the
urce of, and the arguments for, a life after
th. Nothing could be more convincing and
stfyg at this point than the word of God
lf. We shall not be able to quote, or make
ere to, all the passages that deal with the
urrection, but here are a goodly number:

Preview of the Resurrection by the Prophets

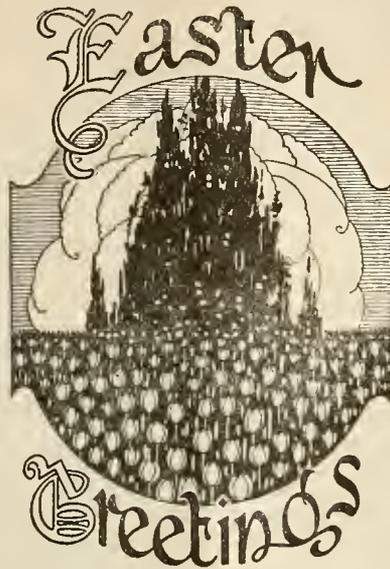
or know that my Redeemer liveth, and that
sha stand at the latter day upon the earth:
thgh after my skin worms destroy this
y, t in my flesh I shall see God: whom I
s for myself, and mine eyes shall behold, and not another;
ghy reins be consumed within me" (Job 19:25-27.) "But
w redeem my soul from the power of the grave: for he
l receive me" (Psa. 49:15). "These dead men shall live, to-
th my dead body shall they arise. Awake, and sing, ye
ll in the dust; for thy dew is as the dew of herbs, and
e shall cast out the dead" (Isa. 26:19). "And many of
t sleep in the dust of the earth shall awake, some to
lasg life, and some to shame and everlasting contempt. And
th be wise shall shine as the brightness of the firmament,
the that turn many to righteousness as the stars forever and
" (Isa. 60:1-3). "I will ransom them from the power of the
ve, will redeem them from death: O death I will be thy
ues O grave I will be thy destruction" (Hos. 13:14).

The Resurrection of Jesus Christ

rose from the dead very early in the morning of the
nterh of the month Nisan (April 9th). "... as it began
oward the first day of the week, ..." (Matt. 28:1). "...
ear in the morning of the first day of the week, ..." (Mark
". the first day of the week very early in the morning,
" (Luke 24:1). "The first day of the week ... early, when it
yet ark, ..." (John 20:1).

Post-Resurrection Appearances

Mary Magdalene alone, who has remained at the sepul-
the other women had left: "... Mary! ... Rabboni!..."
26; Mark 16:9).
he women without Mary Magdalene: "... All hail!..."
29).
imon Peter: Luke 24:34; 1 Cor. 15:5).
Cleopas and another between Jerusalem and Emmaus:
manner of communications are these that ye have one
as ye walk, and are sad?" (Luke 24:17; Mark 16:12-13).
he Eleven: "... Peace be unto you! ..." (Luke 24:36-
0:19-23).
he Eleven and Thomas: "... Peace be unto you! ...
nd my God!" (John 20:26-29).
he disciples at the Sea of Tiberias (third appearance to
body): "... Children, have ye any meet? ... No! ... It
!" (John 21:1-14).
he Eleven, with perhaps the five hundred brethren men-
Paul, on a mountain in Galilee (Matt. 28:16-20; 1



Cor. 15:6).

(9) To James (1 Cor. 15:7).

(10) To the Eleven at the ascension (Mark
16:19-20; Luke 24:44-53; Acts 1:2-12).

(11) To Stephen (Acts 7:55, 56)).

(12) To Paul: "And last of all he was seen
of me also as of one born out of due time" (1
Cor. 15:8).

(13) To John (Rev. 1:13).

Declarations of the Lord of Life

"But they which shall be accounted worthy to
obtain that world, and the resurrection from the
dead, neither marry, nor are given in marriage:
neither can they die any more: for they are equal
with the angels; and are the children of God,
being the children of the resurrection. Now that
the dead are raised, even Moses showed at the
bush, when he called the Lord the God of Abra-
ham, and the God of Isaac, and the God of Jacob.
For he is not a God of the dead, but of the liv-
ing; for all live unto him" (Luke 20:35-38).

"Verily, verily, I say unto you, the hour is coming, and now is,
when the dead shall hear the voice of the Son of God: and they
that hear shall live. ... Marvel not at this: for the hour is com-
ing, in the which all that are in the graves shall hear his voice,
and shall come forth; they that have done good unto the resurrec-
tion of life; and they that have done evil unto the resurrection of
damnation" (John 5:25, 28, 29). "And this is the Father's will
which hath sent me, that of all which he hath given me I should
lose nothing, but should raise it up at the last day. And this is
the will of him that sent me, that every one that seeth the Son
and believeth on him, may have everlasting life; and I will raise
him up at the last day ..." (John 6:39, 40, 54). "And Jesus said
unto her, Thy brother shall rise again. Martha said unto him, I
know that he shall rise again in the resurrection, at the last day.
Jesus saith unto her, I am the resurrection and the life; he that
believeth on me, though he were dead, yet shall he live: and who-
ever liveth and believeth in me shall never die. Believest thou this?"
(John 11:23-26). "I go to prepare a place for you. And if I go
and prepare a place for you, I will come again and receive you
unto myself; that where I am, there ye may be also. ... Because
I live, ye shall live also" (John 14:2, 3, 19).

The Strength of Paul's Testimony

"So worship I the god of my fathers, believing all things which
were written in the law and in the prophets; and have hope toward
God, which they also allow, that there shall be a resurrection
of the dead, both of the just and the unjust" (Acts 24:14, 15). "For
if we have been planted together in the likeness of his death, we
shall be also in the likeness of his resurrection: ... Now if we be
dead with Christ, we believe that we shall also live with him: ..."
(Rom. 6:5, 8). "But if the Spirit of him that raised up Jesus from
the dead dwell in you, he that raised up Christ from the dead shall
also quicken your mortal bodies by his Spirit that dwelleth in you.
... Who is he that condemneth? It is Christ that died, yea,
rather, that is risen again, who is even at the right hand of God,
who also maketh intercession for us" (Rom. 8:11, 34). "If in this
life only we have hope in Christ, we are of all men most miser-
able. But now is Christ risen from the dead, and become the first
fruits of them that slept. For since by man came death by man
came also the resurrection from the dead. For as in Adam all die,
even so in Christ shall all be made alive. But every man in his
own order: Christ the first-fruits; afterward they that are Christ's
at his coming" (1 Cor. 15:19-23).

"But some man will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . . For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:35-38, 42-44, 53-55). "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (2 Cor. 4:14). "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thes. 4:13, 14).

The New Birth Gives a Lively Hope

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:3, 4).

Short Talks by the Editor on STEPS IN THE WAY TO LIFE AND FELLOWSHIP

IV. CONFIRMATION, OR THE LAYING ON OF HANDS

After repentance, confession of faith in Jesus Christ as Savior and Lord, and baptism into the name of the triune God, then, as the fourth step, the new convert is confirmed by prayer and the laying on of hands. This is the final initiatory, or entering, rite into the church, and is a symbol of the coming of the Holy Spirit to indwell the life newly dedicated to God.

We have no record of our Lord's having given commandment concerning this rite, but if we accept the instructions of the Gospel writers as inspired, and consequently authentic and essential parts of the revelation of Christ and of his commitment to the church, then we must accept the Laying on of Hands as a step in the divinely ordained way into the fulness of life in Christ Jesus and into fellowship with his church. For in Hebrews we read of its being among the very first principles taught. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection: not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrines of baptisms, and of laying on of hands, and of resurrection from the dead, and of eternal judgment" (Heb. 6:1, 2). It is here set forth as a part of "the doctrine of Christ." In other words, we are actually told that it is a part of the teachings of Christ, and so is included in the "all things whatsoever I have commanded you" (Matt. 28:20), which the church is to perpetuate.

The Apostolic Church understood it to be a part of the Christian

(Continued on page 9)

EDITORIAL REVIEW

The choir of the First Brethren church, Elkhart, Indiana, will broadcast over Station WOWO, Fort Wayne, April 12, at 6:30 P. M. Rev. W. I. Duker is the pastor.

Our little readers will find an interesting Easter story in this issue written especially for them by Sister Ona Lee Sams, who formerly was the writer of Junior Lesson stories for the Angelus.

Brother Fred C. Vanator, associate president of Brethren Christian Endeavor, writes that more clothing is needed at Kryn Kentucky. The response to previous calls has been fine and several hundred dollars have been made from sale of clothing. This splendid way of helping along the work.

Brother W. R. Deeter informs us that his union church at Carleton, Nebraska, will broadcast from station KMMJ at Center, Nebraska, Sunday, April 19, at 2:30 to 3:30 P. M. (C. T. During the one hour religious service the pastor will deliver a twenty minute sermon. Tune in.

Do not forget to send your foreign mission offering promptly possible to the treasurer of the Foreign Board, Dr. Louis S. Man, whose address is carried regularly in the heading of the missions page. Brother Bauman, who called so urgently along with other members of the Foreign Board last week for a liberal offering, gives another brief appeal this week.

Our correspondent from Lanark, Illinois, reports the work of the pastoral leadership of Brother C. C. Grisso, going forward courageously. The young people are given a word of commendation because of the new interest and cooperation they are manifesting in the work of the church. The experiment of union Sunday services during the winter months has closed, and the evening services in their own church are well attended, with the sermons on questions from the congregation, proving of much interest.

Dr. Charles A. Bame, editor of our Sunday School Lesson publications, calls attention to one of the serious drawbacks of other denominational literature for the instruction of our Sunday school children. We cannot blame other publishing houses for trying the teaching that the feet washing ordinance is an ancient custom and not intended to be practiced by the church when that is what they believe, or that the cube of bread and a sip of wine constitute the Lord's Supper, when they believe other things, but we should blame ourselves for being satisfied with such literature. We have no more serious need than to build an excellent lesson curriculum that is truly Brethren. And a long step has been taken toward the building of such a literature when once our people get to using in all our schools the literature we do make for Brethren people. We cannot build up our Publishing House with the money that goes to other publishing houses, and you cannot build up loyal Brethren with the use of that sort of material.

Peru, Indiana has experienced a successful revival under the evangelistic leadership of Brother R. Paul Miller, with the help of Brother F. C. Vanator acting as song leader. There were twenty-five first confessions, three received by letter and seven by profession. And among the new members the young men are conspicuous, which fact gives promise of much future strength to the church. Prayer, personal work and preparation were given a large place in the campaign. The evangelist is encouraged by the outlook at Peru and believes it will not be long under its present able leadership until it will be self-supporting and one of the strongest churches.

We recently made mention of the total membership and financial reports appearing in the Year Book of the First church of Beach, California. Dr. Bauman, the pastor, informs us that he has mis-read their tabular arrangement and consequently gave incorrect totals. We are glad to make correction, for the totals in each category are much larger than we previously reported. The total membership at the close of 1930 was 805 instead of the 595, and the receipts for all funds for the year was \$47,863.94 instead of \$10,063.06, which proved to be merely the receipts for the "general fund." Brother Bauman also states that since the first of the year they have had "a house-cleaning" on their roll, dropping from the members for various causes and adding a total of ninety members, leaving the present membership at 849. We rejoice with them in the strength God has given them and may they continue to grow and contribute more and more to the Kingdom of God.

PRAYER REQUESTS FOR THIS WEEK—

Brother Sylvester Lowman asks for wide cooperation in prayer for the healing of his wife, who is suffering from a cold and unable to talk or walk.

The Message of the Empty Tomb

By W. C. Benshoff

The Resurrection of Jesus Christ is the fundamental message of God's Word. If Christ be risen it proves all his teachings to be true; if not risen, there is no hope. If Christ be not risen then is our preaching vain and our faith is also vain" (1 Cor. 15:14). This event has made possible the New Testament with its message of eternal life and eternal salvation. On the fact of the Resurrection the church is founded. "Now it is unquestionable that the cardinal miracle of the Bible on which everything else depends is the Resurrection of the Lord Jesus Christ from the dead. If that event happened literally, and not merely, historically, as described by the four Gospels, then it proves him to be a Supernatural Person, supported by all his claims to be the Messiah and the Son of God" (Fleming). Being the Son of God Christ knew what was to occur to him. Knowing that he would rise again, Christ did not flinch or endure. He saw the mockery and scourging, the denial and betrayal, the crucifixion on the cross; but beyond that he saw resurrection, glorification, and ascension to glory. "Who for the sake of the cross despised himself and was set before him as if he were dead, despising the cross, despising the shame" (Heb. 12:2).

The message of the empty tomb is the message of new life—spiritual, eternal, and immortal life. It means that Christ himself lives. "I am not dead but I liveth and was dead; behold, I am alive forevermore" (Rev. 1:18). Christ had neither ended nor discarded his personality." We worship not a dead but a living Christ. We make no pilgrimage to a sealed tomb to see the body of a dead savior. For 3000 years the body of King Tut rested in a sarcophagus garlanded with the magnificence and grandeur that beggars description. Mohammed's grave is decorated with diamonds, rubies and sapphires worth \$10,000,000. The founders of all the religions are in their graves. But Jesus Christ, the Lord both of heaven and of earth is not entombed. He is risen, and all power has been given him.

The open tomb means resurrection from death in sin. This is the state of man. "By one man sin entered into the world and death by sin" (Rom. 5:12). That sin is the most dreadful of the many figures under which it is represented. Jesus came, suffered death and resurrection so that he might give life. Jesus did not come to merely show the fact of the existence of sin and to proclaim the penalties. The whole race from the days of Cain knew that Jesus came to bring "life and immortality to light through the Gospel" (2 Tim. 1:10). "Verily, verily, I say unto you, the hour is coming and now is, when the voice of the Son of God shall be heard: and they that hear shall live" (Jno. 5:25). The offer of life is to all men. Jesus unites into one body all people who receive the message of salvation by faith, though in other respects they stand diametrically opposed. From the beginning through transgression and disobedience there is no escape but in him. The risen Christ alone can meet the need of man.

The open tomb means the sinner's justification. "Who was delivered for our offenses; and raised again for our justification" (Rom. 4:25). "One might be perfectly sure of his forgiveness and know that it means sins taken off, and might be confident of his cleansing, but there is the memory of the old life of failure, which is ever to him like a shackle when he would run to God. Justification is sweeter by far than anything we have yet learned. When Christ rose for our justification he stood before God as a kind of receipt (as John Robertson has said) and when God looks upon that receipt he knows the bill is paid. But justification is even better than this, for when one is justified before God he actually stands as if he never had sinned." Chapman.

But the open tomb means more than resurrection from death in sin, it means the possession of the Christ life. To continue in sin is for a man to be dead while he liveth. But when we rise with him and throw off the grave clothes of the old death and put on the garments of heavenly provision, it is then we know life and begin to live. In Christ we have victory over sin and deliverance in times of temptation; in him we have strength for every duty and power to walk in newness of life. In Christ we rise above the things which kill and destroy. "The believer lives a conscious superiority



First Easter Dawn

Artist: J. K. Thomson

to circumstance, beyond the reach of taunts, sneers and persecutions." The Christian has an unflinching strength in all the practical affairs of life. He is made firm in all the eternal verities of truth, steadfast and unmovable. Thus established in the faith, he abounds more and more in good works. By faith the believer says with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me" (Gal. 2:20).

The open tomb means eternal, immortal life. "Beloved now are we the sons of God and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). When we pass from the mortal existence our blessed Lord will not fail to open for us pathways to new adventure, and more glorious spiritual experience. When Jesus rose he put hope into a world of despair, and the grave became an open door into an immortal existence. Faith in the Resurrection enables us to project ourselves into the beauties and bliss of the future. The Resurrection of Christ has been called Jehovah's signature of receipt for the ransom paid for sinners. Soon the Resurrection of the just shall occur. Saints will awake to glory and honor; sorrows and afflictions will be forgotten. Yes, praise be to his name, Christ is risen, our faith saves.

Let us hear the admonition of the apostle: "If ye then

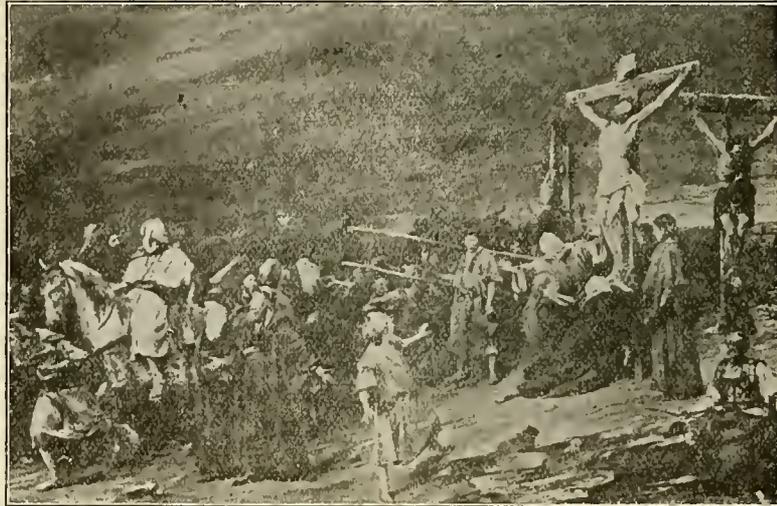
(Continued on page 7)

The Message of the Cross

By A. B. Cover

We are commemorating an event in the life of our Master, that strangely stirs our emotional capacities. The Passion of our Lord cannot be meditated upon but that our very lives are thrilled with throbbings of spiritual realities that lift us heavenward. After Jesus was confessed by Peter as "The SON of God" and he was transfigured before them upon the Mount, he set his face toward Jerusalem. What significance is embodied in the sentence, "He set his face toward Jerusalem." His earthly ministry in the flesh was drawing to a close; but to set the seal upon his life and teachings, and make possible salvation for humanity; suffering and death lay before the Son of Man. The way to Jerusalem was full of ministry: at the foot of the Mount of Transfiguration was the demoniac to be healed; the Perean ministry must be consummated; the approach to Jerusalem was filled with his blessed ministry—healing, teaching and still preparing the disciples for the things which were to be accomplished when they reach Jerusalem.

Passion Week held for Jesus, the Triumphal entry, further ministry, farewell preparation of the disciples for the work that soon depended upon them, institution of ordinances in the upper room, farewell discourse and then the arrest, trial, condemnation to death, and THE CROSS. Here we uncover our heads, we reverently bow, for the Son of Man, God's only begotten Son, dies for us. As we kneel before the Cross where Jesus suffers and dies to atone for our sins and the sins of the whole world, we ask



The Crucifixion

—M. Munkacsy

once again, What is the message of the Cross? What does it mean to me? Am I in personal touch with its saving and redeeming power? To answer, we would strive to find its evaluation in God's Redemptive Program. The writer chooses to think of it as pre-figured, enacted, its significance and place in the Scriptures.

The sign of deliverance by blood, was enacted by God when the Death-Angel passed over the homes of the Israelites in Egypt and saved the life of the first born where the blood of the sacrifice appeared upon the posts and lintel of the doors. Where there was no sign of blood, death entered and the Word says, "There was mourning over all the land of Egypt." Under the Law the sacrificial lamb meant for the penitent offerer a passing-over of his sins. The Scape-goat on Atonement Day was let loose and bore away the sins of the people. The Children of Israel throughout their generations were obligated to offer yearly the lamb, without spot and without blemish, for their sins. This with other distinct teachings, as the Serpent upon the Pole in the Wilderness, and the references of Psalms and Prophecies, point to the Supreme Sacrifice upon the Cross of Calvary, where Jesus met every demand of Law and Prophets and accomplished therein salvation for us. Thus the world looked forward to the Cross where Atonement was made for sin by the sacri-

ficial blood of Jesus, the world's only Savior.

Let us now go back to Jerusalem on the day Jesus, weary, mocked, despised, staggers beneath the yoke of the Cross upon which he the innocent, spotless Son of Man, yea, Son of God was to be crucified. A cheering, maddened, blood-thirsty mob, he plods until physical strength fails and your Savior and yours sinks to the ground. Simon of Cyrene is there to take up the cross of wood and carries it to the place of crucifixion. Speedily the gruesome work is accomplished that places the Savior of mankind upon the Cross. Suffering because of the mere physical endured by the sinless, kind, compassionate Christ, turns hearts of stone to repentance and awe, as witness the penitent thief and the centurion, who exclaimed, "Truly this was the Son of God." Earthly shrouds that death in darkness for a brief time, but the hosts of Heaven and future children of faith view the Gateway into Life Eternal. The types that prefigure the antitype are consummated in the Passion sacrificed once for us.

What does the Cross mean to me? The writer realizes that much might be said here, but a few sentences must suffice. The Cross means that my debt of sin has been paid to God. I could not have paid it; the world has nothing to offer of sufficient value to pay; and righteous God was outraged by my careless or wilful sinning. So in reverence and awe I bow before God in grateful obedience accepted by faith which bestows in Jesus, my Savior. Oh, glorious Redeemer that died for me and paid my debt! Oh, what can I do for thee to simply attest my faith in thy finished work on the Cross? Will I stand once again at the foot of the Cross looking into the suffering, agonized face of Jesus and say, "I will completely surrender my unworthy and fruitless life to thee now and henceforth?"

The Cross holds distinctively a central place in the Scriptures. From the time when sin entered this world away back there in Eden, the figure of the Cross stood out in bold relief against this world of sin and Satan's influence. When God said to the Serpent, "the seed of the woman shall bruise thy head" the Cross with its suffering but life-giving power was set upon the horizon of redemption. As we look back to the time when the Word was fulfilled on Calvary, a vision of LIFE, the result of death to sin and deliverance from it, making the Cross loom over the centuries of time, in the onward march of redeemed souls. Centuries have witnessed the rise and fall of nations; human ambitions realized and defeated; the Cross of Jesus accepted and rejected; the Cross of Jesus ever marching on in lives of men and women, saved by the "Blood of the Crucified One."

May this season which brings to consecrated lives the memory of the time in which these things were:

ed, lead us to deeper consecration to the tasks that
ours in the Lord, and to a greater evaluation of what
means that we have been purchased by the precious
of Jesus. May we come to realize in a greater meas-
the meaning of the Cross, and sing with a deeper
of appreciation our Christian obligations and privi-
as redeemed ones. May the spirit of these lines be

"In the Cross of Christ, I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

Los Angeles, California.

The Message of the Empty Tomb

(Continued from page 5)

men with Christ, seek those things which are above,
the Christ sitteth on the right hand of God" (Col. 3:1).
things that are above are the things which belong
to him and his cause—the spiritual realities of a noble
life. The Resurrection life is an upward life. Those who
are risen must be ever rising until they dwell with him
forevermore.

Wynnesboro, Pennsylvania.

Did You Teachers Teach This?

Charles A. Bame, Editor Brethren S. S. Literature

My last week my wife came to me with the Teacher's
book she was to use in teaching to her children on the date
of March 15, 1931, and asked me what she was to do about
it was the explanation for the lesson of that Sunday
class of juniors whose primary teacher's book is sold
so extensively from our Publishing House and recom-
mended as the best among the helps we do not make—
Primary Graded Lessons.

I mention this, because while it is recommended as best
of our own, if our teachers taught it, you can see
what they taught. If they did not, well, I am glad they
did not.

In a church that does not believe that feet-washing is
observed as a literal service as taught and believed
by the Brethren, I do not blame them for printing it, if
they can disbelieve in the necessity from their best know-
ledge of the Word of God. But if they believe one thing
in practice and teach another, then that Word says, "To
whomsoever therefore that knoweth to do good and doeth it not,
that sin is his." James 4:21. In modern parlance, "it
is too bad." "If I wash thee not, thou hast no part
with me." John 13:8. Here is what the book said my
teachers should teach the Brethren children:

Now there was one thing that seemingly had been for-
gotten before they gathered around the table. During
the day they had been walking along the hot, dusty roads.
Their feet had become hot and dusty and uncomfortable.
In that hot country there were no shoes and stockings,
sandals, which were easily slipped on and off, for they
had their soles fastened on with straps, which left the
feet bare except on the bottom. When they came into
the room they slipped off the sandals and left them on the
floor. It was the custom, as soon as the guests came
into the room, for a servant to bring a basin and pitcher of
water and wash and dry the feet of the guests. This was
just what we do when guests come from a long rail-
road or automobile journey—we take them to the bath-
house where they can make themselves clean and com-
fortable before eating. But in Jesus' country there were

no bathrooms. Servants washed the feet of the guests.
This was considered a very humble task and was done by
one of the lower servants or by an old servant who could
not do important work. Since these helpers of Jesus were
such close friends—indeed, they were more like one fam-
ily—Peter or James or John or one of the others might
have offered to do this little service. Where there were
no servants, it was the custom for a member of the fam-
ily to do it. But they were too proud! No one wanted to
stoop to do the work of a servant. As they had come
along the road during the day, they had been quarreling
over who was the greatest and who should have the best
place at the supper table." * * *

The Conclusion in the Quarterly

"And if I, the Master, am not too proud to do such a
lowly thing for you, you surely will not be too proud to do
it for one another. I want you to love one another so
much that you will be willing to do the very lowliest and
humblest things even to the washing of one another's
feet, to show your love. I have given you an example
that ye should do as I have done to you. The disciples
never forgot Jesus' words and how he had taken a ser-
vant's place to make them comfortable."

Our Conclusion

But before we give our conclusion, let it be observed
that this teacher of teachers did not give a Biblical ref-
erence, either because none could be given or because she
did not know where to find them; indeed, they are not to
be found. That is what might be called a travesty if it
were not so serious; it is a tragedy! A real tragedy that
the best do not offer the Brethren scholars better Breth-
ren doctrine than that! Let it be noted what are the mis-
takes this teacher of teachers offers to our Brethren
teachers:

(1) Jesus took neither the host's nor the servant's place
in this service; there was no such custom. Note all the
instances of the Old Testament. Gen. 18:4; 19:2; 24:32;
Judges 19:21; Luke 7:44.

(2) The day was not hot. John 18:18. Peter was cold
that night!

(3) This washing was not at the door, as was the cus-
tom in that day. See above references.

(4) It was not the customary washing, or Peter would
have known. But Jesus said he did not know. John 13:7.

(5) This had a portentous meaning for Jesus said, "If
I wash thee not, thou hast no part with me. John 13:8.

(6) In spite of the fact that all were washed, Judas did
not get clean. Vs. 10, 11.

(7) The command Jesus gave, was to disciples only;
had it been for mere cleansing, it would not have been
thus given. Besides, it was a strange time for dusting.

(8) Jesus knew that his "hour" was come: redemption
hour! Matt. 26:45; Mark 14:35; Luke 22:14, 53; John 2:
4; 7:30; 12:23, 27; 17:1.

(9) He claimed Divine power just as he began. John
13:3. This was a strange time for trivialities.

(10) In a few minutes he gave the first communion.
Luke 22:20.

All of which makes me think that this teacher did not
know how to tell Brethren teachers how to teach this les-
son. Dear reader, what do you think about it? Would
it not be wonderful if your money could make possible, a
lesson system that tells teachers how to teach what we
want them to teach, the real meaning of the Word? Could
you not do something for that? The best will not satisfy
unless it is the best Brethren can afford.

Ashland, Ohio.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

THE FAITH OF THE GOSPEL

3. Doctrines of the church

Far from treating doctrine as of little importance, the Gospel insists upon maintaining the purity of the apostolic doctrine (Tit. 2:7; 1 Tim. 4:16). It is true that Christ is the center and foundation of faith, but in preaching Christ we must not only preach what he is, but also what he did and what he taught (1 Cor. 15:1-4, Matt. 28:19). We should not ignore the Old Testament, because its commandments are passed over in their spiritual application to the New Testament (1 Cor. 9:9, 10; 2 Cor. 3:6), and its stories are for our edification and warning (1 Cor. 10:11). We should not neglect the prophecies, for they are a sure light in a time of darkness (2 Pet. 1:19-21). We should not reject any part of the Gospel, because to do so is to despise its Author (Heb. 10:28, 29).

(1) **Bible teaching about God**—God is the Creator and the Governor of all creation (Gen. 1:1; Col. 15:19).

He is imminent in all parts of his Spirit (Ps. 139:7-10; Acts 17:24-28).

He is manifested in Christ Jesus the only begotten Son (Jn. 1:9-13; 1 Tim. 3:16).

He is infinite in power, wisdom and love (Matt. 19:26; 1 Tim. 3:16).

He recompenses both the good and the evil according to their works (Rev. 20:12; 22:12). Salvation is a matter of faith (Eph. 3:5; Jn. 3:36).

His good providence extends to the smallest details of life (Matt. 6:25-34).

He guides creation to its glorious destiny, the universal and glorious kingdom of God (Eph. 1:10).

(2) **The Holy Spirit**—The Holy Spirit is not a mere force; he is a person (Jn. 16:7).

His great work is to glorify Christ the Savior (Jn. 16:14).

He is manifested in his temple, the church (1 Cor. 3:16; 12:7-11).

He transforms believers into the image of Christ (2 Cor. 3:18).

He is the Author and interpreter of the Word of God (2 Pet. 1:21; Jn. 16:13; 1 Jn. 2:27).

He gives power to do the will of God (Lk. 24:49; Eph. 3:16).

He will glorify the bodies of believers at the coming of the Lord (Rom. 8:10, 11; Phil. 3:20, 21; 1 Cor. 15:35-45).

(3) **Of Jesus Christ**—

The Gospel teaches the deity of Christ (Jn. 1:1; 5:23; 1 Tim. 3:16; Col. 2:9).

It teaches his humiliation and birth of the Virgin Mary (Lk. 2:5-7; Phil. 2:5-8).

It teaches his perfect love, manifested in his life and death and resurrection (Jn. 13:1; 10:11-18).

It teaches his vicarious death to reconcile man to God (1 Pet. 2:24; Heb. 9:14).

It teaches his resurrection for our justification (Rom. 4:25), his glorification and intercession as High Priest (Heb. 10:20-23; 7:24-26).

It teaches his return to reign (Acts 1:11; 1 Cor. 15:23-26).

There is no man that has done or that can do any of these things. Therefore "there is none other name under

heaven given" unto men, whereby we must be saved" (Acts 4:12).

(4) **What the Bible teaches about man.**

The Bible teaches the creation of man in the image of God (Gen. 1:26), that is, a personal spirit (Jn. 4:24; 1:1, 13, 14), without sin (Rom. 4:12), and all nations of one blood (Acts 17:26).

It teaches the fall of man and consequent death (Rom. 5:12; 8:6).

It teaches the necessity of spiritual regeneration (1 Cor. 3:3-5).

It teaches salvation by personal faith in Jesus Christ (Eph. 3:8-10; Jn. 3:16).

It teaches that good works are the fruit of the saved life (Tit. 3:8).

It teaches the glorious destiny of the saved (1 Jn. 3:3; Eph. 3:14-21).

It teaches the resurrection of all (1 Cor. 15:22-24; 15:6:8).

It teaches an intermediate conscious state (Lk. 16:9-31) the saved with Christ (Lk. 23:42, 43; Phil. 1:23, 24) and the wicked apart (Acts 1:25).

SIGNIFICANT NEWS AND VIEWS

WHAT DO THE WETS WANT?

The Wets declare that under no circumstances would they vote for the saloon back, they want no public drinking places; but at the same time they profess to want home-brew driven out of the house of the poor, and illicit liquor from the table of the lawless class, and above all they want the Volstead Act repealed and the Eighteenth Amendment either repealed or nullified—but preferably repealed. When confronted with the question "What do you propose?" they have nothing to say.

Of course, everybody believes he knows, everybody knows he knows what they want.

It seems to become plainer every day that they want liquor and anarchy—the worse curse in the world, turned loose on the people without restraints of any kind.

What else could they mean when they are struggling to defeat the Eighteenth Amendment and at the same time causing alien enforcement laws in the States wherever possible to be repealed? The Eighteenth Amendment—no enforcement laws in the States—no curb on liquor at all.

Make alcohol king—that is their program. That will come and the majority of the people go crazy.—The Christian-Evangelist

SOVIET AND U. S. LEAD IN DIVORCES

It is to the shame of the United States, that in the matter of disregard for the sacredness of marriage, we are placed next to Soviet Russia. The Reich Statistical Bureau of Berlin, Germany on March 2 made public the results of a comparative study of divorce. According to the report an English marriage is the most durable in the world, while the American variety, next to the Soviet Russia, holds the international record for brevity, as shown in a survey of the Reich Statistical Bureau.

Divorce figures from all over the world brought forth many interesting sidelights on national matrimonial problems, among them that "war" marriages have proved the least successful. In dealing with the Soviet Union, where the average decree is a matter of minutes, the number of divorces per year for each 100,000 inhabitants runs about as follows:

Russia, 305.7; United States, 163.3; Austria, 89.6; Japan, 30.7; Switzerland, 67.5; Denmark, 66; Germany, 61.6; France, 17.7; England, 8.6.—The Evangelical-Messenger.

PROPOSE INSTITUTE OF FAMILY RELATIONS

We learn that plans are being developed for an Institute of Family Relations in New York City. This institute would give information in preparation for marriage and the problems of marriage to young people about to be married. The American Hebrew association has informally approved the plan and the Social Welfare Commission of the New York federation of churches has

proposal before them, though no formal action has been taken. seems more than fitting that the churches should tackle the blem of divorce from this point rather than devote all its ener- to the preservation of unhappy marriages.—The Christian Cen-

WHAT DO THE VOTERS WANT?

isn't at all pleasant to read the comment of a well-known rist on the recent Chicago primary election, when he was asked he redoubtable Mayor of that inexplicable city and one of his ic opera competitors were mentally unbalanced. He said:

I should say that really the antics and illogical name-calling eches are a comment upon the mental caliber of the voters. The iditates are experienced politicians and act after the fashion unatics because they think that is the way to get popular sym- y and gather in the votes. * * * If the politicians had not ned in previous elections that insane tactics would win the paign, they would not try to fool the public today with im- ic orations and parades."

as it come to this in America, that sanity, reason and sincer- have no chance with the majority of voters? We may well ble for the future of our country if this be true. The situa- in our great cities, especially the unholy alliance of crooked tics and crooked business with the underworld, should give ser- concern to every patriotic heart. Is corrupt municipal gov- nment to prove our undoing? We shall continue to have faith he underlying stamina of the great mass of our people—but a many today civic loyalty is at low tide.—Reformed Church senger.

Short Talks by the Editor

(Continued from page 3)

irement, and that it was vitally related to entrance into the ch, as is evidenced by the two recorded examples of its prac-

They are as follows: "When the apostles which were in Jeru- m, heard that Samaria had received the word of God, they sent to them Peter and John: who, when they were come down, prayed them, that they might receive the Holy Ghost (for as yet he fallen upon none of them: only they were baptized in the name he Lord Jesus). Then laid they their hands upon them, and received the Holy Ghost" (Acts 8:14-17, 20). "And it came ass that Paul . . . came to Ephesus, and finding certain disci- ple, he said unto them, Have ye received the Holy Ghost since believed? And they said unto him, We have not so much as ed whether there be any Holy Ghost. And he said unto them, o what then were ye baptized? And they said, Unto John's ism. Then said Paul, John verily baptized with the baptism epenance, saying to the people that they should believe on him should come after him, that is on Christ Jesus. When they ed this they were baptized in the name of the Lord Jesus. And, o Paul had laid his hands upon them, the Holy Ghost came on m, and they spake with tongues and prophesied" (Acts 19:1-6). e it appears to be almost a complement to, or a completion of, ism, so closely is it connected with that rite. It may be too h to say that the prayer with the laying on of hands was a of the process by which Christ promised to bestow his saving e, but it certainly does seem to be a confirmation and a rati- on of the pledge thus made by the new convert, and a means tengthening and establishing him and of putting him beyond t in his new life and purposes.

he practice of Confirmation had a very definite and highly ssary aim, namely, the securing of the gift of the Holy Spirit. in the examples cited above, it proved effective, for the prayer the laying on of hands was followed in each case by the com- of the Holy Spirit into the lives of those on whom the rite was ticed. To be sure there is nothing magical about the laying of hands, and the prayer is not to be a mere form of words. ust all be done with the utmost sincerity and in faith, for as suggests, we receive the Spirit not by any formal or super- doing of "the works of the law," but by "the hearing of faith" . 3:2). Nevertheless it is the divinely accepted means by which coming of the Holy Spirit into the life of the new convert is e sought. It is according to the Word, and when men are rely obedient even in that which is least, God honors his word.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Exodus 8:20-32. Pharaoh wanted to compromise with God, through Moses. Later, when God took away the plague of flies with which he had afflicted Pharaoh and his people, Pharaoh gave evidence that he was not sincere, even in his offer of compromise. Likewise, we may be sure that no one is sincere when he tries to compromise with God. Let us take heed that we do not try to compromise with him in our own lives. When he pleads, "Give me thy heart," let us yield it—all of it. To refuse in any part is to suffer immeasurable loss.

TUESDAY

Exodus 9:1-7. Pharaoh tried to get even with God, because God had not treated the Egyptians as well as the Israelites. We might wonder why God does not seem to make any distinction today between his own people and the unbelievers, but "maketh his rain to fall on the just and on the unjust" alike. The explanation is that these plagues were of a miraculous nature, and the distinction was made between the Egyptians and Israelites as a sign of God's pleasure in the Israelites and of his displeasure with the Egyptians. Even so, we have a certain knowledge today that we are his people and the sheep of his pasture, and that he goes before us.

WEDNESDAY

Exodus 9:8-12. Even the magicians were so afflicted with the boils that they were unable to exercise their power. The powers of darkness are always powerless before the power of God when once he begins to work. If God's people were aroused in the land today, the forces of righteousness might even now put down the forces of evil. But we slumber on. God makes us awake to our responsibilities and privileges that the power of the great God may be used in and through our lives for his glory and the good of his people.

THURSDAY

Exodus 9:13-26. How like the warnings in the days of Noah! Those who feared the word of the Lord heeded his warnings; those who did not fear him did not heed his warnings, and suffered great loss. Also, how like the days in which we now live: God's word exactly describes the present day conditions, its evil men and influences, its dangers and perils. He urges us to separate ourselves from all these things and find safety for ourselves and all who will believe our warnings, with him. We can disregard his warnings today only with great loss. "As the days of Noah were, so shall also the coming of the Son of man be."

FRIDAY

Exodus 9:27-35. And when Pharaoh saw that the rain and the hail and the thunders were ceased he sinned yet more. As we read the Bible account we are again and again impressed with the fact that human nature has not changed a bit through the centuries. When we are in difficulty we turn to the Lord and acknowledge our sin, but as soon as the difficulty is removed we turn again to our former lusts with renewed vigor. God keep us ever mindful of our weakness and our need of him!

SATURDAY

Exodus 10:1-29. The plague of darkness followed close upon the plague of the locusts. Often it seems in our lives that misfortunes come "one after another." Perhaps it is only the finger of God, trying to get us to walk in his paths. May our hearts not be hardened toward the will of God, as was Pharaoh's.

SUNDAY

Exodus 11:1-10. Pharaoh wanted never to see Moses, the trouble-maker, again, yet it was not long until he sent for Moses and Aaron in the middle of the night. So often it seems that we must lose the most precious thing in life before we come to our senses and yield to God's will. May God help us to know and love his will, and to make known his will among the nations.

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Seventh Day Adventism

By William Edward Biederwolf

(Continued from last week)

Let us now look at the testimony of early Church history and see how fully it corroborates the above conclusion.

THE EPISTLE OF BARNABAS (100 A. D.) says, "Wherefore also we keep the eighth day with joyfulness, the day also on which Jesus rose from the dead."

THE EPISTLES OF IGNATIUS (107 A. D.), a pupil of the apostles and whose writings were commended by Polycarp, a friend of St. John's says: "And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all days."

"Those who were concerned with old things have come to newness of confidence, no longer keeping Sabbaths, but living according to the Lord's day, on which our life as risen again through him depends."

In the WRITINGS OF JUSTIN MARTYR (145 A. D.), it is said: "But Sunday is the day on which we all hold our common assembly, because it is the first day of the week and Jesus Christ our Savior on the same day rose from the dead."

For some time the Jewish Christians continued to keep both the Sabbath and Sunday, but according to Justin Martyr they were to be borne with as weak brothers. He says in his dialogue with Trypho, chapter 47: "But if some, through weak-mindedness, wish to observe such institutions as were given by Moses, along with their hope in Christ, yet choose to live with the Christians and the faithful, as I said before, not inducing them either to be circumcised, like themselves, or to keep the Sabbath, or to observe any other such ceremonies, then I hold that we ought to join ourselves to such, and associate with them in all things as kinsmen and brethren."

APOSTOLICAL CONSTITUTIONS (Second Century): "On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together without fail, giving thanks to God and praising him for those mercies God has bestowed upon you through Christ."

DIONYSIUS OF CORINTH (170 A. D.), in an epistle to the Church of Rome, wrote: "Today we kept the Lord's Holy day in which we read your letter."

MELITO OF SARDIS (175 A. D.) wrote a treatise on "The Lord's Day."

IRENAEUS (160-200 A. D.), in arguing that the Sabbaths were to be taken as signs and types and NOT TO BE KEPT WHEN THE SUBSTANCE OF WHICH THEY WERE THE SHADOW WAS AT HAND, says: "The mystery of the Lord's resurrection may not be celebrated on any other day than the Lord's Day and on this alone should we observe the breaking of the Paschal Feast."

CLEMENT OF ALEXANDRIA (174 A. D.) says: "The old seventh day has become nothing more than a working day."

BARDESANES (180 A. D.) says in his book of the "Laws of the Countries," "On one day, the first of the week, we assemble ourselves together."

TERTULLIAN (200 A. D.) says in his Apologeticus: "In the same way if we devote Sunday to rejoicing, from a far different reason than sun-worship, we have some resemblance to some of you 'The Jews,' who devote the days of Saturn (Saturday) to ease and luxury." In another of his works he says: "He who argues for Sabbath keeping and circumcision must show that Adam and Abel and the just of old times observed these things.

"We solemnize the days of Saturday in contradistinction to those who call this day their Sabbath."

"We observe the day of the Lord's resurrection laying aside our worldly business."

ORIGEN (185-255 A. D.) says: "John the Baptist was born to make ready of people for the Lord, a people fit for him at the end of the Covenant now grown old, which is the end of the Sabbath." He further says, "It is one of the marks of a perfect Christian to keep the Lord's day."

CYPRIAN, BISHOP OF CARTHAGE (250 A. D.), says: "The eighth day, that is, the first day after the Sabbath and the Lord's Day."

CYPRIAN (285 A. D.) says: "Because the eighth day, that is the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give the circumcision of the spirit, the eighth day, that is the first day after the Sabbath, and the Lord's day went before in figure."

VICTORIANUS (300 A. D.) says: "On the Lord's day we go forth to our bread with the giving of thanks. Lest we should appear to observe any Sabbath with the Jews, which Christ himself the Lord of the Sabbath in his body abolished."—On the Creation of the World, section 4.

PETER, BISHOP OF ALEXANDRIA (306 A. D.) says: "But the Lord's day we celebrate as the day of joy because on it he rose again."

EUSEBIUS (324 A. D.) of the Ebonites says: "They also observed the Sabbath and other discipline of the Jews just like them, but on the other hand, they also celebrate the Lord's Day very much like us."—Ecclesiastical History, pages 112, 113.

ELDER ANDREWS the ablest historian the Seventh Day Adventists ever had, says in his "History of the Sabbath," page 308: "The reasons offered by the early fathers for neglecting the observance of the Sabbath show conclusively that they have no special light on the subject which we in this later age do not possess." What a confession is this! He admits the very thing we have been contending for.

The question is not now whether they were right or wrong in their view of the

Sabbath, but it is this, did they know did they not know what was the prevailing custom of Christians in the time in which they lived? If there is one extant statement contradicting their testimony, it yet to be produced.

The Seventh Day Adventists say that we must keep holy the seventh day, Saturday or be lost; not to do so is to have the mark of the beast. But this is not the spirit which prompts the New Testament Christian to observe the first day of the week. It is not done in the spirit of legality; it is not done in order to be saved, but it is done in joyful recognition and grateful remembrance of Christ's redeeming work which was finished by his triumph in Resurrection.

And so we have seen how untenable several tenets of Seventh Day Adventism really are. It is a system of legalism which is a travesty of the truth. It says, "Do not die and live," but my Bible says (Romans 3:20) "A man is justified by faith WITHOUT THE DEEDS OF THE LAW."

There was no legitimate reason for Seventh Day Adventism coming into existence, nor is there any for its continuance. If the seventh day Sabbath conviction must be a champion in some religious denomination, the followers of William Miller could have found it in the Seventh Day Baptists, for this is not shot through with the unwaranted chronological speculations and doctrinal vagaries so peculiar to Seventh Day Adventism.

There is a lot of needless speculation and works positive harm. We recall one woman upon whom some peculiar religious vagary was being pressed and when asked if she believed it all, out of the confusion of her mind and the distress of her soul she cried, "Oh, God, I don't know what to believe," and as a result of it all her world faith became unsettled.

"Faith of our Fathers, holy faith,
We will be true to thee till death."

And what is that faith? Christ, the begotten Son of God. His deity and the value of his Saviorship as based upon it are your justification and mine by faith in him as witnessed through sincere repentance of sin and baptism for its remission.

THIS IS GLORIOUS AND THIS IS ENOUGH.

(The End)

The April Brethren Teacher

The April number of the Brethren Teacher is off the press. It has all the features of the others and one new one. On all new feature, we would like your reaction. It is hard to make up and difficult to print and will not be continued unless it is appreciated. Will you write the editor a personal message as to any feature you dislike or wish changed? It will help, whatever it may be. In another article, I call attention to the kind of teaching our teachers are supposed to give to our Primary pupils. The very next number says they should teach that "this morning, in our church, a table of bread and cups of wine will be on the table. * * * We call this the 'Lord's Supper' or communion. Every Sunday we gather to obey Jesus' command."

If a few of these examples do not offend our teachers and leaders in our church work, then we are surely not as loyal as we had hoped we were, to our heritage of Brethrenism. But these are just samples of what many of our teachers get o

other helps, only they are not so well as these un-Brethren teachings. do you have to say, leaders? Write

CHARLES A. BAME,
Sunday School Editor.

Editor's Select Notes on the Sunday School Lesson

(Lesson for April 12)

The Prodigal Son

Picture Lesson—Luke 15.

Text—Luke 15:11-24.

Optional Reading—Isa. 55:1, 2, 6-11.

Devotional Text—There is joy in the presence of angels of God over one sinner that

repents.—Luke 15:10.

Introductory Note

The fifteenth chapter of Luke is a set of illustrations of the joy of finding something that has been lost. First, the one lost sheep of a hundred, the seeking, finding, and bringing home the lost, and the joy of all the home-bringing. Second, the joy of a man who has lost one coin out of ten, seeks and finds it. And last, the joy of a father at the return of the son who was the especial part we study. And all the illustrations, the first two actually, the third by inference, speak of the joy given over one sinner who repents (Illustrated Quarterly.) It is a wonderful scripture and is widely loved and read. No portion of the New Testament has been more extensively commented upon than this parable. Applications quaint and delightful, numerous mention have been made in teachings. It is a veritable kaleidoscope, full of beautiful surprises, and each of it develops some new thought. The paramount teaching of the whole of the 15th of Luke is, that God finds joy in giving grace to sinners.

Matthew's comment is interesting. He says, "Man is a silly sheep; a dead piece of money; a beloved child. As an animal, his wanderings are to wander. As silver he is very useful for current coin. As a man he may give great joy or pain to his neighbor's heart. Grace has two parts to it: giving grace, vs. 1-10, and receiving grace, vs. 11-24."

Christ's Chief Concern

Students of the life of Jesus can see very clearly what were the chief concerns of the Master. He was interested in men and women and children. To him human values, or rather personality values, were supreme. All other things were important in relation to their service to people. He pictured himself as caring for the needs of the world as a shepherd cares for his sheep. He pictured the Father as supremely concerned with the welfare of his children. In that wonderful chapter in the Gospel of John in which he pictures the vine and the branches, Jesus represents his disciples as friends, friends of himself, and friends of his Father, in whose welfare he was always vitally interested. He was devoted to the faithful disciples, and sought to lead them in a growing experience of fellowship with the Father. He was always concerned with the sheep that was lost or the prodigal who had wandered astray. In this is a deep, thrilling, vital, and constant consciousness of his relationship to men.—

The Temptations of Youth

Young men knew the temptations that come to

a young man. He knew the impatient longing to see life and get away from the apparent restrictions of life. He also knew the natural outcome of the wrong responses to these urges. It is a very human appeal that comes from the lips of the youth: "Father, give me the portion of thy substance that falleth to me." He wants to receive what is his due and at the same time avoid the responsibilities that these blessings entail. It is an example of prayer in the wrong spirit, prayer for the wrong gift, but a prayer that is, nevertheless, granted. It was like the prayers of the Israelites in the wilderness of Sinai, of which the writer of the one hundred and sixth Psalm says:

And he gave them their request,
But sent leanness into their soul.

Sometimes our prayers are answered negatively, in the goodness of God, but sometimes, as in the case of this prodigal, it seems salutary to discipline the petitioner with an affirmative reply. Says Mrs. Browning:

"God answers sharp and sudden on some prayers,
And flings the thing we have asked for in our face,
A gauntlet—with a gift in it."

The prodigal received his portion, but with it came the challenging experiences that marked the tragedy of life and still revealed his need of the Father's care.—Ibid.

Began to be in Want

The world, with its riches and pleasures, can never satisfy the soul. This is a sign of its divine nature and greatness. We can quench our thirst with the salt waters of the sea more easily than we can satisfy the soul with worldly good. That is but stones instead of bread, and scorpions instead of eggs. It is warming ourselves with pictures of fire. Solomon tried the world at its best, and with this result: "All is vanity and vexation of spirit."—Adams.

Came to Himself

"A striking expression, putting the state of rebellion against God as a kind of madness. It is a wonderful stroke of art to represent the beginning of repentance as a return to sound consciousness."—M. R. Vincent.) It is as one awakening out of an evil dream, or one who has lost his reason,

and has been wandering in strange hallucinations, becomes himself again, and sees things as they are. Now the storm raised by sin awakes him to eternal realities. The famine, the hunger, the distress were God's messengers to the sinner, calling him home.

The Father Waits and Yearns

The Father at Home was still waiting and praying for his prodigal son. So our heavenly Father is ever doing all that is possible for his wandering children. He is never indifferent. He never ceases his efforts to save and restore. But the wanderer cannot be saved till he chooses the right. He must himself return. He has rejected love and home and father, and it is now only those influences united with the bitter fruits of sin that can make him feel his need and come to himself.—Adams.

The Prodigal's Return

Coming slowly, wearily, in rags, shamefaced, and questioning about his welcome. So the sinner, conscious of his sin, knowing his unworthiness, yet hungering after God and home, returns to God ready to take the lowest place in his service. He was "far off" in his feelings, and had but begun his return. His father saw him. The implication is that he was ever watching for the return.—Ibid.

"God loves to be longed for, he loves to be sought,
For he sought us himself with such longing and love."

"Now the blessed truth is, that in the meanest member of the human race repenting, God sees a prodigal child of his returning to his father's house. . . . It is the great Christian doctrine concerning God which the world never has believed, and which the Church has only half believed, and which God knew from of old men would ever be slow to believe; hence the protestation by the mouth of prophecy: 'My thoughts are not your thoughts,' following the declaration: 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon.'"—A. B. Bruce.

Two of the most common weaknesses of humanity are insincerity and pretense. Before these two blemishes, the confidence and love of the world in general fly away.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. G. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>  <p>C. O. WHITMER, 217 E. Duball Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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Those Clothing Bags for Krypton

Dear Endeavorers:

No doubt you have already received a call from our National Secretary, Miss Spice, for clothing for our Krypton, Kentucky, field. There is a large demand for clothing and it is a source of much needed income for the work there. Several hundred dollars has been gathered for this work through the dispensing of the clothing already sent in. Order your Krypton Bag at once from Brother Frank Gehman at Krypton. He has a supply of these and will be glad to send you one upon application.

In a recent communication from the field

relative to this situation we find that the most needed clothing is women's dresses and children's clothing. But all manner of clothing is acceptable.

SEND FOR YOUR BAG NOW!

And by the way, have you sent in your tithe to the National Secretary? Krypton is moving along as never before. The Endeavorers are aiming to make it their work. Let's get behind it with our money. **WE CAN AND WE WILL.**

Sin CE rely,
FRED C. VANATOR,
Associate President.

Send Foreign Mission Funds to
 LOUIS S. BAUMAN
 Financial Secretary Foreign Board
 1925 East 5th St.,
 Long Beach, California

MISSIONS

Send Home Missionary Funds to
 R. PAUL MILLER
 Home Missionary Secretary
 Berne, Indiana

"An Unoccupied Field"

Such was the caption of an item in a publication of The Inter-Church World Movement" but a few short years ago. It had the following to say:

From Northern Congo up through British Sudan to the east of the continental divide which marks the boundary of British and French Sudan, 1,000 miles; to the west of the same divide, through the French Sudan, another 1,000 miles; to the northwest in the direction of Lake Chad, considerably more than 1,000 miles; west northwest toward Nigeria, more than 1,500 miles, and west into the Cameroons, more than 1,000 miles—along all these lines there is no Protestant mission or missionaries! Who can view the vastness of this territory with no Gospel light and realize the many tribes whose languages must be reduced to writing before the people can get the Gospel message, without a conscious call to pray "The Lord of the harvest" to send forth laborers? If we do not pray, "how dwelleth the love of God in us!"

Now, it is into the very heart of this vast "unoccupied field" that God called James S. Gribble, his good wife, Miss Estella Myers, and Miss Mae Snyder,—our pioneer band to French Equatorial Africa. Miss Snyder went on to be with the Lord before the little band was permitted to enter, opposed as they were by French officialdom. It is in this great "unoccupied field" (still almost wholly so) that our little band is pressing against the foe, and saving many unto life eternal. Dare we fail to keep them there? Dare we refuse them the re-inforcements they urgently ask and more urgently need? Brethren, our "small change" will not meet this need. Someone must die to the things of this world at home, even as these missionaries died to the things of this world before ever they gave themselves to Africa.

"There is no gain but by a loss,
 You cannot save but by a cross;

The corn of wheat to multiply,
 Must fall into the ground and die.

Wherever you ripe fields behold
 Waving to God their sheaves of gold,

Be sure some corn of wheat has died,
 Some soul has there been crucified;

Some one has wrestled, wept, and prayed,
 And fought hell's legions undismayed."

LOUIS S. BAUMAN.

Higher and Lower Investments

By E. J. Bohn

According to one man, the greatest danger for religion today is not atheism, but the love for things, a passion for personal luxuries and the desire to possess every modern convenience on the market. The gratification of self has made us indifferent to the needs of others and is endangering the vitality of our religion. For when we

have once taken the meaning of sacrifice out of our religion, with the joy that it brings; then Christianity is indeed on the way of losing its life and deteriorating into a weak and insipid sort of religion with no longer any power to save.

Our money has two possibilities. It can be used for higher and lower purposes. This is well shown by an illustration of Egbert Smith's. "Why don't you buy a motor car?" said one man to another. "Because," was the reply, "I have made a vow not to buy a car until I am supporting my own foreign missionary." Does this not illustrate the point which a great many of us are missing? We have no money for missions, because there are so many things we want to get first. I want to first get that fine big automobile

WHAT'S A MISSIONARY?

By H. A. Gossard

*He who sees a soul in every human being,
 And loves that soul enough to give his life
 in freeing*

It,—is God's ambassador.

*But who esteems his life worth more than
 souls of others,*

*And flinches from the work of raising fal-
 len brothers,*

Is himself unsaved and poor.

*He who would save his life, and claim Christ
 as his Lord,*

*Is carnal in his strife, and carnal is his
 sword:*

He's a conquered conqueror!

*He who through faith in God,—alert, stands
 at attention*

*Awaiting his command to 'Go,' at its first
 mention,*

Is a conqueror; yea, more!

*He who himself is Christ's, and every man,
 his brother,*

*And in whose heart there burns a spark he
 would not smother,—*

Nor a will to God's contrary,

*But, bent, through love for men, to a di-
 vine submission,*

*That he might bring their souls to God
 through Christ's provision,*

Is Christ's True Missionary.

Leon, Iowa.

upon which I have set my heart for some time. It must be a certain make, with a certain number of cylinders, and with a certain smooth purr which I love to hear. There are certain things I must have first, which I have gotten myself to believe are absolutely necessary to be able to live.

It is said of David Livingstone, the night before he left home for Africa that he spent the entire night in conversation with his father. In their conversation they discussed the possibility of a time coming when men of means would consider it a privilege to maintain entire mission stations. Their hopes have been fulfilled, for hundreds of such men and women are beginning to discover, that a mission school, and a mission

hospital is a far more satisfactory life than a high priced automobile, and is vastly more influential in inspiring children to a larger and a better life of Christian living.

Mr. John H. Converse, president of Baldwin Locomotive Works, thought support of missionaries by individual churches the wisest possible investment church could make. A certain manufacturer is supporting 228 native pastors under the church's Foreign Mission Board and reaching hundreds of thousands with the message of the Gospel. What a joy it will be to this man to enjoy such an opportunity as that!

John Wanamaker, a few months after his return from a trip to the Orient said:

"In all my life I never saw such opportunity for investment of money that any man sets apart to give to the Christ who himself for us. As I looked at the churches, schools, and hospitals, and into the original cost of buildings and expenses of administration, I felt a lump of iron in my heart, that I had not been wise enough to make these investments many years ago and wished a hundred times I had made them twenty-five years ago what I learned a year ago."

Such quotations give one a vision of the higher possibilities of investing our money. We are the choosers. Which one of the possibilities—the higher or lower—will we choose?—Congo Missionary Messenger.

THE BIBLE

A noted orator asked Dickens for the most pathetic story in literature, and he said it was that of the Prodigal Son. Mr. G. H. G. was asked for the richest passage in literature, and he said it was the first seven verses of the fifth chapter of Matthew. Another asked Daniel Webster for the best legal digest, and he replied that it was the Sermon on the Mount. No one asked for the greatest orator, nor David for law, nor Isaiah for visions, nor Jesus for ethics, nor Peter for holy zeal, nor Aristotle for fiery oratory, nor Paul for logic. John's statements of sanctified love. It is a ridiculous statement that to study the Bible "marks a step backward in civilization!" God's Word is the very greatest of all books, and its Author the very greatest of all teachers. We do well to stay close to its pages. It is The Book.—Christianity Today.

Days

*Each day is a storeroom given you
 Fresh, every morn, from God's hand
 Ah! do you stop to think of this
 When at its door you stand?*

*Twenty-four empty, waiting hours
 All ready for you to fill
 With worth-while thoughts and worth-
 while deeds
 And service, if you will.*

*You're given a chance to store away
 Treasures of love and joy,
 And satisfaction of work well done,
 That time can not destroy.*

*So put your best into all your days,
 With eyes opened wide to see,
 And eager hands stretched out to grasp
 Each opportunity.*

—Ida M. Thomas, in *Kind Words*



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



LANARK, ILLINOIS

not going to tire you with a long article in this my first endeavor at writing news, but will say a few nice things in a homely way. Before writing this I my pastor and asked him if he would chip in on this,—and after a month's conference with his better-half, he says: "Yes! Say plenty of nice things about young people." I said, "All right, we'll do lots of both," i. e., lots of young people and lots of nice things we could say about them. But just then a little gloom set in when this thought rushed in among my nicer thoughts, if I could only say, "Give a fine Christian Endeavor society!" I've none at all, and that's just too bad. While that's the worst thing I can say about them, I'm yet hopeful; for, within the several months they have manifested a decided increase in interest along all the usual lines, both in the Sunday school and the church. The Sisterhoods of M. E., both Senior and Junior, are doing splendidly, if not advanced, work along many lines, worthy of commendation. Especially the Junior Sisterhood, under the leadership of Mrs. George Garber, gave a dramatic play that held a large audience around. The play had some highly impressive points, illustrative of missionary successes and failures. They also have an upward swing to the entire musical program by special effort, as well as in the usual way. In a word I'd like to say this: Give the BIGGER young folks a better chance to see that there are more than THREE SIDES TO LIFE.

Have returned to our own church house on Monday evening services, after having spent the winter in a union fellowship service on Sunday evenings with the other congregations of the city. These meetings were enjoyable, and, measured by attendance and interest, were a success. The good that comes out of such fellowship cannot be overestimated. Each preacher did his best in bringing forth the Gospel, not to defend a creed, but to edify saints, and to instruct the unsaved. I firmly believe in the more real gospel, under the circumstances and in the same time, would not be possible. I would, for the glory of God and for man's welfare, that much light be put into practice. "Be ye doers of the Word, and not hearers only." My pastor, Brother Grisso, is much pleased with the interest shown since returning to regular Sunday evening services. He is presently using a new sermon method, which, in its making, covers a lot of ground. I call it the "field sermon" method. It has about 30 questions, which the average person carries in the spiritual secularity of their brain, are printed, and distributed to the audience,—any one of which may be asked. One can readily see how this method would involve more study on the part of the preacher than a regular discourse. However, it is proving to be both interesting and beneficial. Any method that produces results without the sacrifice of principle is the method to be used.

The midweek prayer service has increased numerically lately,—and let's hope spiritually, as well. We have just finished Ephesians, studying the epistle under the sub-topics:—The Call, The Conduct, and The Conflict of the Church. Studied thus, Ephesians became a plainer, and a more helpful book.

Why not attend the prayer meetings, and help to lift yourself and your church to a higher level of usefulness in Godliness? "No one but God knows (until the church tries it) what a CHURCH IN PRAYER COULD DO." "Ye are the salt of the earth;" its preserving is left to us. Will it spoil because of US? Will we withhold that from the unsaved which is the savor of life unto life? I'm a discontented optimist. I'm glad things are as good as they are; but I'm sorry they are as bad as they are. If Christendom is yet to do much for the world, the accomplishment lies but in one direction—"answering our own prayers for the evangelization of the world, by personal work." "Thy Kingdom Come."

H. A. GOSSARD,
Church Correspondent.

An Easter Oversight

By Josephine Hanna

What a chance they had to catch him in his words—the Apostle Paul!

What a chance they had to stop his Easter story, once for all!

He had enemies to do it,—many a foe with stone and lash:

Aye, that soldier of the cross had foes knock the thing to smash.

Paul, did you not see the opening you gave them when you said

That so many men had seen the Savior—risen from the dead?

This one, that one, others also, until you their number raised

To above a good half-thousand, at the risen Lord amazed.

Lord, amazed?

Yes, and Paul, what chance it gave your many critics, when you said

Over half the men were living, still, who saw your living Head.

Passing strange they never thought to have it out with you, right then,—

Make you eat your words, or prove them by that half-five-hundred men.

For they did not lack the cunning, and they did not lack the will:

Had they else to keep them busy? Mayhap, miracles to still?

Was it that you carried with you Christ's own, all-sufficient proof

Of the truths you spake? Say, was it that from which they held aloof?

For this Easter—far adown the years from that—we at the grave,

Are rejoicing for its opened door through him who died to save;

Whilst upon our ears is echoing again, and yet again,

Witness of a risen Savior,—by that half-five-hundred men.

Logansport, Indiana.

OLD TIME REVIVAL AT PERU, INDIANA

February 26th to March 15th was about the shortest time we have ever experienced in the Peru Church. And while the time was short, it was the most profitable period that the Church has seen for many a long day. It was a time of real revival.

We were not wrong when we put the emphasis on the theme, "An Old Time Revival." It was not merely one of these modern day Evangelistic Campaigns, where shaking hands with the preacher constitutes the entrance into the Kingdom of God, but it was a time when hearts were torn and rent, and tears were shed over sins, and old wounds were healed, and wrongs made right. Not only these things were seen, but there has come over the entire church membership a feeling that the church is more than just a place to go and we are sure that these dates, February 26th to March 15th, 1931, will go down in the annals of the Peru church as a real starting point to heights which have never before been reached.

We certainly made no mistake when we obtained Brother R. Paul Miller as our evangelist. Fearless in proclaiming the Word; sympathetic in his understanding; kind in his dealing with the unsaved; friendly in his contact with the people; sincere in his prayer life; utterly companionable in the home: these are the marks of his life and work as we saw it day after day. His preaching brought conviction to the heart of the sinner and the Holy Spirit wrought the salvation of the soul. Especially do we wish to commend him as a Bible teacher. His Sunday afternoon studies made a great impression, not only upon our own people, but on the community at large. We pray God's blessing to follow him in his work.

The material results were as follows: First confessions—25; letters obtained—3; genuine reconsecrations—7. Had we been privileged to continue longer we are sure many more would have responded to the call, but we are sure that many of these will yet come as the direct leading of this period of revival.

We rejoice in the fact that many of the first confessions were young men. These will mean much to the work of the church, for there has been a lack of such here.

We were cheered with the presence of a number of the brethren in the ministry from the surrounding churches, as likewise by many of the local ministers. While no overwhelming crowds came during the meetings, yet the attendance was more than ordinary for the city of Peru.

The one thing that stands out in these meetings and which cannot be put upon paper in cold hard figures is the spiritual awakening of the church. At our prayer service last night we had more people than we have had at the midweek service for many a long day, and the prayer life is shown to be strengthened by the response that came when we were upon bended knee.

Pray with us for a continuation of the revival spirit in the days and weeks to come.

FRED C. VANATOR, Pastor,
Peru, Indiana.

THE REVIVAL AT PERU, INDIANA

We came here from Johnstown. This work at Peru is under our Home Mission Board. There is a beautiful structure erected here that is a credit to any church or community. It is somewhat large for the present congregation and Sunday school but we hope

that it will not long remain thus. We believe that with the forward look that they are now getting, they will soon be using every available inch of space in the building. This church is prepared for the future in a real way. It is now up to all of us to make the future equal to foundation laid.

Brother Fred Vanator and his wife are making a tremendous impression on this community. I found that they held the finest of respect from all whom I met outside the church. Inside the church membership there is the greatest of confidence in the pastor and in the future of the work. The organization has been vastly improved and great strides have been made in the development of the young people which is the future of any church. Any pastor is a failure who does not build up the young people of his church. At a Sisterhood supper one evening I spoke to about fifty of the finest young women I ever saw. They are under the guidance of Sister Vanator and their daughter, Esther, and are doing fine things. The young men are being gathered into a fine class and we have every assurance that within five years Peru will be one of Indiana's strongest churches.

Brother Vanator is a hard worker. He is tireless in seeking the souls of men and caring for his flock. The men of his church are behind him to a man. He fills a very large place in affairs at Peru.

My home was with the preacher and his wife while there and it proved a happy time for all of us. Mrs. Miller was with us there for a few days during the meeting for which we were very glad. Peru is but seventy-five miles from our home, at Berne, Indiana.

Better and greater days are ahead of the Peru church and in the near future we expect them to be able to make their way independent of any aid from the Mission Board.

R. PAUL MILER.

CROWDING THE CROSS

We do not mean crowding to the Cross by sinners anxious to receive the cleansing power of the blood of Jesus Christ. We mean the crowding out of the Cross as a fact and as the cardinal doctrine of Christianity. If we were asked to put the finger upon the one thing which is causing impotence and discouragement in the Christian church today, we would put it upon the fact that the Cross of our Lord Jesus Christ is crowded out.

It is not a modern movement at all. Paul knew very well that the Greek deemed the preaching of the Cross perfect folly. There are plenty today, some in Christian pulpits, who are quite Greek in this regard. One may attend a church a long, long time, and never once hear that Jesus Christ died for our sins.

Man's estimate of his righteousness has banished the Cross. The sense of sin is rare. Few Davids cry out, "Against thee, thee only have I sinned and done this evil in thy sight." Penitential prayers are novelties even in church. Confession of sin is as cold and formal, impersonal, and non-committal as taking up the collection. The average man (and woman) today is pretty well satisfied with his moral and spiritual standing. All this makes the Cross unnecessary. "Simply to Thy Cross I cling" is not true with them. They cling to their good deeds, their respectability, and general standing.

Last, to mention no others, the multitude of plans and movements now proposed and pressed with vigor, have relegated to the rear the Cross of our Lord Jesus Christ as the great saving force in the world. Consciously or unconsciously the prevailing idea now is, not that "Jesus saves," but that man saves—not saves souls (an old-fashioned, unpleasant expression), but saves groups and classes and communities. It will

be a great day when the Cross, with Christ as the great Substitute dying for our only Savior, is again preeminent in thought and preaching of the church.—Presbyterian.

Make sure that however good you may have some faults; that however dull may be, you may find out what they are and that, however slight they may be, had better make some patient effort to quit of them. Therefore see that no passes in which you do not make yourself somewhat better creature; and, in order to do that, find out first what you are now, you do not dare to do this, find out why you do not dare, and try to get strength of heart enough to look yourself fairly in the face, in mind as well as in body.—John Kin.

MEN'S BIBLE CLASS, FIRST BRETHREN CHURCH OF PHILADELPHIA

By William Stafford

In this church at 10th and Dauphin, in the basement you can find,

A Bible Class of Christian men of the best kind.

Brother Kimmel is the teacher, coming from the "Golden West,"

And we spend a happy hour, as we do with int'rest.

For he teaches every lesson, with a knowledge most profound.

And every Sunday they get better, we're glad to come around,

To hear the Old, Old Story, he can teach very good.

Then we go up stairs rejoicing, and in a happy mood.

But we must not forget the singing when we begin to shout,

If you come down here with sorrow, we will soon put it to rout.

Easter tide

By Albert Judson Fisher

*On Judah's hillside far away
An empty tomb is shown today
Wherein the Risen Master lay.*

*"Except the corn fall in the ground,
No golden fruitage can abound",
Spake Jesus of the grave profound.*

*"But if it fall to earth and die,
From where its shapeless fragments lie
Shall spring a harvest for the sky".*

*He, who to weeping Mary said,
"Your brother sleeps; he is not dead",
Himself laid down his thorn-pierced head.*

*Not from his rock-hewn tomb alone
Did angel roll away the stone
To prove that death was overthrown.*

*He broke the seal of every grave
On hillside, plain, and 'neath the wave
Where silent forms its waters lave.*

*Ascending from the realm of night
The Christ disclosed to mortal sight
The pathway to the hills of light;*

*And casting off the bonds of clay
He opened wide the gates of day
That crown the Mighty King's highway.*

*Hail! hail your Lord this Easter morn!
For him no more the cruel thorn;
Let diadems his brow adorn!*

*Room for the King of Glory! Room!
Ye lilies burst in snowy bloom;
Fit emblem of the riven tomb.*

you will see the smiling faces of a happy class of men, we meet every Sunday morning, at a quarter of ten. Get your care and trouble, and join in his happy band, go to the Revival Meetings, and for us take your stand. At the time, and place my friend, it will be too late, when you're under the sod, in our class and then get saved and we'll have a pass, right up to the throne of God.

These days of unemployment, when our hearts are torn with dread, toss on sleepless pillows, wondering where we are going to earn our bread, do not forget that Jesus can and will supply our need; pray to him in faith believing, he surely will take heed. We gather around these tables, in this light of feast and song, do not forget the poor, in the church, and in the throng hearts are torn with sorrow, as they see their children sob, and their daddy's purse is empty, and cannot get a job.

Dear friends we're glad you're here tonight to enjoy the splendid food, hope you will like our company, and give us in a happy mood, do not fail to stay for the revival meeting, which will soon begin, Brother Ashman is here tonight to put a battle with sin, let us all get behind him, and do the very best we can, bring our friends and neighbors here, is a very good plan. Let us all be saved and ready, as our journey here we plod, some day we'll all meet around the throne in the city of our God.

OUR LITTLE READERS

THE JUNIORS' EASTER

By Ona Lee Sams

Junior in the Christian Endeavor was so excited to do anything but about the Easter surprise Miss Brown had to have for them. It was Palm Sunday and she announced they would have a different Easter service than any before, and that meant something for the society, for they had had most every service one could imagine since Miss Brown had been in charge of them. There were Scripture verses written on egg-cardboard and on Easter lilies; they'd had a little pageant, but this year it was a little unusual.

Writing instructions to your mothers Miss Brown said on dismissal at the Sunday meeting "and you'll all know what to do."

Marjorie chattered to her mother excitedly about the service. "Mother," she said, "could it be? Do you know? I believe so." But mother didn't know, so the service was going to be a surprise and the other mothers as well.

It was a long week in a way to the church. Of course there were Easter pieces prepared for Sunday school, eggs to be

colored and clothes to get ready, but it seemed that Saturday would never arrive. And yet it did, just as all looked-for days do. Marjorie was up early and looking for the mail man long before it was time for him to come up the walk. And yes! there was the letter from Miss Brown for on the outside of the envelope was printed neatly, "The Junior Christian Endeavor of the Brethren Church." Mother simply had to stop her household duties and listen as Marjorie herself read the letter which was as follows:

Dear Junior Endeavorer:
We will meet at the church 5:30 A. M., Easter Sunday morning. Please be on time.
Sincerely,
Miss Brown.

"Five thirty"? Echoed Mother. "Do you think you can get up so soon?" "Of course I can if you'll set the alarm," replied her daughter, "and besides I'll be much too anxious to sleep. Oh, I'm sure it's something lovely."

But a busy day was ahead and Marjorie set about helping Mother with the household tasks, wondering all the while what Miss Brown was going to have for them. At last the busy day was ended, and Mother insisted on Marjorie going to bed early. The first stars had just begun to peep in a velvety, dark sky as she looked out the window and breathed a prayer for what Easter meant to all the world.

Five thirty found every Junior at the church the next morning. It was a beautiful Easter morning too; dew sparkled on every blade of grass; perfume of spring flowers was in the air, and Miss Brown thought she'd never seen a sight as beautiful as the Juniors, bright and happy in their Easter things, waiting for the service. They wondered where the service was to be, for the church wasn't even open. Then around the corner came a huge bus, the kind they always had for the picnic each year, and it stopped right at the church corner!

"I know you're anxious to know, Juniors," said Miss Brown, as happy as they were, "so I'm ready to tell you now. We're going to Boulder Hill for our sunrise service this morning, and come on, pile in, or it won't be a sunrise meeting."

Happily they scrambled in and in fifteen minutes they had reached Boulder Hill, where the seniors many times held roasts, picnics and such things. Miss Brown herself led the meeting this morning, and to say it was a perfect meeting hardly expresses it. A bright, rosy sun came peeping over the hilltops just as they sang "He Arose," and the little voices, young and enthusiastic, sang as though they were really glad that he arose many years ago on a glorious resurrection morning. Streaks of orange, lavender and red gilded the sky and birds began to sing in the dawn. It was a happy Junior society which wended their way home when the service was over. It would be time for breakfast when they reached home and then soon time for Sunday school. What a lovely service it had been! They all agreed it was really the best they'd ever had, so that Miss Brown said next year they might have another.

"Happy Easter," called Marjorie as she went in the house, as Mother, smiling upon her, met her at the door, anxious to hear about everything.

"And Happy Easter to you," echoed the rest, as the bus rolled down the street in the morning sunlight.

Washington, D. C.

THE TIE THAT BINDS

JOHNSON-BLAKE—At the Oak Hill Brethren Parsonage, on Tuesday night, February 24, 1931, occurred the wedding of Norman Johnson of Oak Hill and Orpha Blake of the Salem neighborhood. The bride is a member of the Oak Hill Brethren church. While her husband is a member of another church he is a loyal attendant and supporter of the Oak Hill work. They will make their home in Oak Hill. The best wishes of their friends go with them throughout life.
Ceremony by, FREEMAN ANKRUM.

COLEMAN-MCKINNEY—On our last Sunday in Oak Hill, March the first, 1931, occurred the wedding of Martin Coleman of Oak Hill and Edith McKinney also of Oak Hill. These two young people are loyal members and dependable workers in the Oak Hill church. The bride is a daughter of the Sunday school Superintendent, a teacher in the Sunday school and one of the church pianists. They are worthy of the best wishes of their many friends.
Ceremony by FREEMAN ANKRUM.

IN THE SHADOW

CAMPBELL—T. C. Campbell passed to his reward on February 22, 1931, after a short illness. He had been in poor health for several years. At the time of his death Mrs. Campbell was confined to her bed and could not attend the burial service. In a few days she was able to be up and about the house but soon suffered a relapse and on March 11 slipped out of this life. Brother and Sister Campbell were charter members of the Red Hill church and with their passing the charter members living are reduced to three. Some years ago Brother Campbell and wife moved into Roanoke and placed their letters with the Roanoke church where they remained in fellowship until their departure. Funeral services of identical nature were conducted by J. E. Patterson and the writer.
H. E. EPPLEY.

CLINE—Mrs. George Cline passed away to be with her Lord, March 8, 1931. Sister Cline had been a life long member of the Brethren Church, and at the age of 72 years was as interested and loved her Church as much as ever. Funeral services were held in the First Brethren church of Hagerstown with interment at Fahrney Cemetery. Services by the pastor.
F. G. COLEMAN,
Hagerstown, Maryland.

MINNICH—Mrs. Walter Minnich passed away to be with her Lord on March 8, 1931. Mrs. Minnich had been a patient sufferer for many years, but through it all she held to her faith in the Lord. Services were held at the home with interment at Rose Hill Cemetery. Services by the pastor.
F. G. COLEMAN, Hagerstown, Maryland.

KIMMEL—The writer of this sketch conducted the funeral service of Brother Julius H. Kimmel of Dayton, Ohio, February 28th, in the presence of a large concourse of friends assembled in the home. Brother Kimmel had reached the age of 64 years. The son of pious and godly parents, Michael and Sarah Kimmel, their son, Julius, spent his early years on a farm west of Dayton. Early in life he gave his heart to Christ and became a member of the Bear Creek church. As his life companion he chose Cleora Haldeman who was also a member of the Bear Creek church. Four children were born into their home—two sons and two daughters, all of whom survive and mourn with their mother the death of husband and father. He was a graduate of Ashland College, being a classmate of Judge Frank Switzer, Dr. Joseph Kimmel, Dr. J. Allen Miller, Charles Deffenbaugh and others well known in the denomination. Following his graduation he chose Dayton as the field in which he pursued a business career. He was recognized as an energetic and capable man in a business way, having held during his life, positions involving large responsibility. During the last five years of his life he was an invalid, pathetically helpless, and demanding great care and ministry from his family. Through all the years of his residence in Dayton he was affiliated with the Dayton Brethren church. In the struggling, formative years of the work he distinguished himself as loyal, devoted, and capable. In addition to serving the church as Sunday school superintendent for a number of years, he served in practically all other capacities in the church. Of a gentle, retiring, humble nature, he was always agreeable in the church, and greatly loved and esteemed by his loved ones in the home.

Death came to him as a deliverance and release from long, testing, patient waiting. Through the long, trying years his faithful wife manifested a Christian courage and fortitude which might well be the coveted object of every child of God. Truly Sister Cleora Kimmel, like the woman of old, did all she could, all of the time. For the writer, it was not easy to say the last words over Julius Kimmel. Our acquaintance extended back over many years and we were friends. Our sympathy and prayers go with the wife and family.
WM. H. BEACHLER.

ANDERSON—Charles E. Anderson, son of Charles and Mary Anderson, was born July 29, 1858, and died March 16th, 1931, aged 72 years, 7 months and 9 days. On November 2, 1882 he was united in marriage to Miss Callie Klingler, to which union were born two children. Ora Effie died in infancy and Ollie E. at the age of 17. Surviving him are his wife, one brother, Joseph, of Piqua, Ohio; Mrs. Margaret Malcon of New Carlisle, Ohio, and several nieces and nephews. Mr. Anderson was born near New Carlisle and lived his entire life in this locality. During the last two years he suffered three paralytic attacks, the last one being of short duration, resulting in his passing out of this house of clay to another realm. Funeral services were held in the Mennonite church by the writer, assisted by Elder S. Lambert of the Mennonite church.

H. C. FUNDERBURG.

Idle Tales

By R. R. Teeter, D.D., Business Manager of The Brethren Publishing Company

Such was the belief of the disciples when Mary returned from the sepulcher of her Lord with the report on that first Easter day that "The Lord is risen." Just why the disciples should have been so dull of comprehension concerning the realization of this great event which had been so plainly taught them by the Lord himself is difficult to understand; but it is encouraging to know that when they once did have brought to their minds the things Jesus had said to them concerning his death and his resurrection there was nothing in all the world that could again shake their confidence or destroy their faith.

The force of these supposedly "idle tales" was such that the conduct of Christ's disciples after his crucifixion was just the opposite of what might have been expected.

The natural thing for them to do would have been to disband; for the one bond that had held them together for a period of three years had been severed. Their leader, their inspiration was gone; and if they had acted according to the ordinary laws of human conduct they would have said to themselves, Let us go back to our fishing-boats and to our tax-gathering, and seek safety in separation, and nurse our sorrow apart.

Such would have been a natural result following the death of an ordinary leader, and providing death was the end. But the disciples of Christ held together. What mysterious force or power was it that acted upon them contrary to nature? No matter how much they might have idealized their Master such a disgraceful, such an ignominious death would have shattered that ideal had his death ended all. But the "idle tales" of the women had first recalled them from their half-conscious stupor, and then after coming again in personal contact with their Lord, whom the "grave could not hold," they were in no further danger of losing the faith their Master had taken such great pains to build up in their lives.

As the early disciples learned to reflect upon the fact of Christ's resurrection, its riches unfolded themselves by degrees, and the earliest aspect of its "power" was the light it shed on his person and work. Taught by it, as we have seen, they recognized him for the Messiah whom

they had long expected, and for something more—the Incarnate Son of God. That phase of their joy may belong to us as well as to the early disciples.

Had Christ's body been placed in Joseph's tomb and there remained until it "saw corruption", he might still remain a great teacher whose precepts would be worth following in any age; but all that is deepest in his own words about himself, and his relation to men, would have to be sorrowfully put to one side. But if he, after such assertions and claims, rose from the dead, and rising, dieth no more, then for the last time, and in the mightiest tones, the voice that rent the heavens at his baptism and his transfiguration proclaims: "This is my beloved Son; hear ye him."

Our joy in his resurrection is the joy of those to whom he is therein declared to be the Son of God, and who see in Christ risen their accepted sacrifice, and their ever-living Redeemer.

Such was the earliest effect of the resurrection of Jesus, if we can trust the records of apostolic preaching; and the power of Christ's resurrection as the pattern and pledge of ours is the final source of the joy that may fill our hearts as we turn away from that empty sepulcher.

The world has guessed and feared, or guessed and hoped, but always guessed and doubted the life beyond; but to those to whom the resurrection of Christ is a fact their own future life is a fact. Here we have a solid certainty, and here alone. A deep indestructible instinct prophesies in every breast of a future. But all is vague and doubtful. The one proof of a life beyond the grave is the resurrection of Jesus Christ.

The hope that banishes earthly sorrow springs forth from the tomb of him who "bears all our griefs." Therefore let us be glad with the gladness of men plucked from a dark abyss of doubt and uncertainty, and planted on the rock of solid certainty; and let us rejoice with joy unspeakable, and laden with a prophetic weight of glory, as we ring out the ancient message which to the disciples at first seemed but "idle tales" but which proved to be a message that would ring down through the ages with the Easter morning's greeting, "The Lord is risen indeed!"

Ashland, Ohio.



Vol. LIII
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April 11
1931

THE BRETHREN EVANGELIST

Great Souls in Worship



HE Harp of a Thousand Strings comes to glorious music in hours of worship on the Lord's Day.

The touch of God's presence on the harp strings is wonderful. Sensing God is great business. Sensing God is worship with assembled fellow travelers, mingling voices with them in prayer and praise, singing the stately hymns and waiting reverently in His holy presence is a high privilege that great souls cherish.

Good ministers of Jesus Christ, great souls, chosen vessels, men of prayer and spiritual power, men who walk with God, men who have waited long in the Holy of Holies with come forth with message saturated with the grandeur of truth which comfort the heart, illuminate the mind, quicken and reinforce high purposes and lofty aims and lift the soul to holy living and great endeavor.

God's passion for souls is so great that he has arranged that one day in seven shall be spent in friendship and communion with him.

What folly to permit

material interests or pleasure, however seemingly harmless they may appear to be, to take the golden hours of fellowship with God.

People who know not God can not understand the hungerings and appreciation of trusting souls for God and sacred things. "They wonder why they run not to the same excess of riot." Why should they feed on husks when there is bread in the Father's house, abundant and to spare.

A year's Sabbaths are to great souls so many mountains of transfiguration. It is very great to know the art of worship.—
Anonymous.



Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him.—
Psalms 67:3-7.

Wet Ohio Newspaper is Well Answered

(We publish the following story from the Ohio "American Issue" as illustrative of the deception being practiced by the wet newspapers throughout the land. It might help some if there were more men who had the courage to throw into their teeth their lying statements regarding the Prohibition and the cause of crime. It is the old wet story. The evils of illicit liquor are charged up against Prohibition by this and other daily papers, which know better.—Editor.)

The Columbus Dispatch is prone to load upon prohibition all the evils of society. With the Dispatch liquor is not blamed, but prohibition is held responsible. The makers, sellers, buyers, and users of illicit booze are given clean slates. But the odium of the Dispatch is on those who brought about prohibition and are maintaining it, and officials who enforce it.

A short time ago some young people in Indiana were holding a liquor party, and as a result a young girl was killed and a young man was sent to prison. Commenting on the affair, the Dispatch published the following editorial, which is along the line of its expressions on prohibition, and shows its unfairness. The editorial was headed, "Another Product of the Times," and it follows:

What the Dispatch Said

The type of "wild party that ended in the death of a high school girl and the life imprisonment of a youth of good family in Indiana is distinctly a product of these modern times. There always have been booze orgies and the past generation had cause to be anxious about the morals of its youth, but never before in the history of this nation has anything approximating present-day conditions existed.

It is futile to attempt to convince those who have no access to the youthful and "smart" sets that the sort of party at which Arlene Draves lost her life are of more or less common occurrence and that they are attended by a class of young men and women who, 15 years ago, would have considered it a disgrace to be even suspected of indulging in that sort of thing. They prefer to believe that such orgies are rare and are participated in only by the sons and daughters of low-class families. This is as far from the truth as the earth is from the sun.

The old-time stigma attached to drinking and getting drunk apparently exists no longer. The girl who once would have been ostracized by her friends for drinking now is a "good fellow." Parents who once would have died of shame if their children so much as touched liquor now countenance "wild parties" in their own homes or elsewhere, or refuse to believe that such things are possible. Arlene Draves in her grave and Virgil Kirkland in his cell are the victims of a colossal blunder by their elders who, in their zeal to wipe out the saloon, succeeded only in moving it into the American home and they have been unable since to find a means of dislodging it.

A few days later the Dispatch published a communication which it received from Ira C. Allamong, of Martingville, Clinton county. The communication was suggested by the Dispatch editorial, and we leave it to the unbiased reader, wet or dry as to which made the best case. Mr. Allamong said:

Well Answered

It seems to me that your editorial in Thursday's issue of the Dispatch is some-

what beside the mark. You say that the type of "wild party" which ended in the death of a high school girl and the imprisonment of a youth is a "product of the times," and attempt to lay the blame at the door of prohibition. In this, you are drawing unfair conclusions and casting reflection upon the young people of today as a whole. The fact remains that it is not prohibition that is responsible for the so-called evils of modern times as much as it is a liquor dominated public press spreading misrepresentations. One of your correspondents who styles himself a "Crusader" refers to the Anti-Saloon League bossed legislature but says nothing about the editors and newspapers who are the representatives of the liquor interests and who spread the propaganda of their masters. Any one who has lived in the days of the open saloon and remembers the circumstances that existed then knows that a lot of this newspaper talk is also as "far from the truth as the earth is from the sun. Modification or repeal just means the return of the old saloon eventually. If the enemies of prohibition have something better to offer now is the time to bring it out.

Any person who cared to do so could quote scores of college officials, professors, teachers and others, in close connection with young people who would support Mr. Allamong in his defense of the boys and girls.

If the Dispatch wants any defense of its defenseless attitude, it must go to the Association Against the Prohibition Amendment and other wet organizations, and other well known dripping wet newspapers.

"PROHIBITION DOOMED UNLESS 'DRYS' WAKE UP," DECLARES JUDGE A. A. BRUCE

"The 'Drys' of Illinois, as well as those of many other states, comprising, as I firmly believe, a great majority of our citizens, are suffering from a 'Fools' Paradise' complex," declared Judge Andrew A. Bruce, former Chief Justice of the State of North Dakota, President of the American Institute of Criminal Law and Criminology, in an interview with a representative of the American Business Men's Prohibition Foundation.

"The repeal of the State Enforcement Law in Illinois should be blamed not upon the liquor interests but directly to the many thousands of stay-at-home 'Drys' who let last November's referendum go 'wet' without any adequate defense.

"It is true that the million 'wet' votes last November, actually fell short by 5,000 of the total 'wet' vote in a similar referendum eight years ago. It is also true that the last November 'wet' vote was only 34.1 percent of the total vote of the state for President. But, these figures cannot obscure the startling fact that those who believe in Prohibition polled only a trifle more than one-half the vote cast against Prohibition in that election.

"It is time the friends of Prohibition, everywhere, came out of their trance. We are living in a Democracy and not a 'Fools' Paradise."

"Prohibition has no right to expect or demand special privilege or indulgence at the polls or in our Legislature. If we cannot muster our strength in the accredited way, elect men who will enforce the law and defeat every attempt to nullify or repeal our protective legislation, we shall be defeated

and, fairly, we shall have no right to complain.

"In my opinion, the voters of Illinois never intended that the present Prohibition laws of the state should be repealed, unless satisfactory legislation could be put in its place. The repeal, therefore, of our enforcement legislation is an act of Anarchy and a nation-wide invitation to the thugs of entire country to swarm into Chicago and the state at large.

"This action of Legislature, if ratified by the Governor's signature, or without, should notice that Illinois secedes from the Union so far as concerns the Amendment to the Federal Constitution which was adopted by the largest majority in the history of America.

"I believe that, more than any one else, the business men of Chicago, Illinois, are responsible for this defeat of law and order in the state. Their influence and their support of fair and honest enforcement would more quickly redeem the good name of the great western city and commonwealth than any other single development. Rightly forced, Prohibition would prove a boon to business and would go far towards insuring the success of our great World's Fair. This defeat shall wake up the hundreds of thousands of 'Drys' who have done little or nothing on behalf of their principles, since National Prohibition was enacted, it will prove a blessing in disguise, and turn the pendulum of public sentiment back towards a reasonable and efficient administration of our Eighteenth Amendment.

"Of course, it goes without saying that the 'Drys', if they would 'come back', must meet liquor misrepresentation with facts, and must do it not merely in the newspaper, but in the pit and the Church but as widely, through the press, as the 'wets' have, for years, been carrying on their flood of propaganda through the press.

"Our next Illinois Legislature can, and will, establish law and order, through a new and up-to-date enforcement act, if the 'Drys' will really unite their forces and register their will at the ballot box."

"When God speaks he likes no other way to break the stillness; and hence the psalmist that has always been given to solitude in his true religious life. And there is no less more worth insisting on in these days of ours than this: When God wants to speak with man, he wants that man to be alone. The visions which have meant most to me, and through them to their fellows, have come to them in the quiet places."

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Short Talks by the Editor on Steps in the Way to Life and Fellowship

V. DIVINE WORSHIP

As soon as a soul has found his way to Christ and into membership in the church of Christ, attention should be given to divine worship. Nothing is more natural and fitting to the new-born child of God than acts of worship, and nothing is more necessary for the spiritual well-being. The word "worship" is a shortened form of "worth-ship," and means giving honor to, or adoring one who is worthy. Worship springs up within the heart of the worshiper as naturally as the earth stirs with warmth in response to the shining of the summer's sun. He who has experienced the saving grace of God does not need to be urged or argued into giving in homage and adoration before the crucified and risen Lord. Love for his Lord fills his very being, praise leaps to his lips, and reverence and humility prostrate the form before him. It is nothing forced or superficial about it; it is all brought about by the moving of the heart. The love of Christ constraineth the worshiper; he cannot stand stiff and unmoved in the presence of the Lord and Loving One. Aye, no one can, who has really come to know him. We all, like one of old, cry out, "O come let us worship and bow down: let us kneel before the Lord our Maker" (Psa.

The Purpose of Worship

The zealous Christian needs not to be urged to worship, for it is well for us all to be aware of the fact that we are called to engage in worship and that worship is necessary for our spiritual welfare. It is urged upon us by the inspired apostle Paul, who writes: "... in everything by prayer and supplication with thanksgiving let your requests be made known unto the Lord" (Phil. 4:6). Worship is necessary to keep strength renewed. As the Lord said in Isaiah (40:31): "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint." It is necessary to the final success of our Christian life, for Luke 21:36 says: "Watch ye therefore, and pray always, that ye may be able to stand before the Son of man" (Luke 21:36). And the Lord will help to keep us from falling, and Peter, having learned from experience the danger of falling, admonishes us to do everything possible to avoid it, saying: "... brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall" (2 Peter 1:10).

Conditions of Acceptable Worship

The first scriptural statement that comes to mind characterizing acceptable worship is from the lips of our Lord himself: "In what hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth" (John 4:23, 24). Sincerity and spiritual insight go together and they both characterize acceptable worship and are built into the life by true worship. Only the spiritually minded can discern spiritual truth. Paul says: "But carnal man receiveth not the things of the Spirit of God: because they are spiritually discerned" (1 Cor. 2:14). Spirit-mindedness is necessary to true worship. (2) Acceptable worship also must be characterized by faith. Hear the Word: "But without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). (3) Moreover purity of heart is necessary to render acceptable worship. The Psalmist was convinced of it, for he said: "If I regard iniquity in my heart, my heart will not hear me" (Psa. 66:18). Again we read: "But when your iniquities have separated between you and your God, and

your sins have hid his face from you, that he will not hear" (Isa. 59:2). And our Lord pronounced this blessing upon the "pure in heart," that "they shall see God" (Matt. 5:8). Only such shall have audience with him and shall be able to worship God in a manner that will be well-pleasing unto him.

The Elements of Worship

There may be a number of different elements of worship, but there are three that should be universally recognized and employed. (1) There is praise, according to the writer of the Epistle to the Hebrews (13:15): "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." And by Paul we are counseled as to the wisdom of "... teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). (2) Prayer is a prominent element in worship. Paul, after urging the Christians of Ephesus to arm themselves for the conflict, concludes: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). What a wide range such prayer covers! How unselfish! We cannot wonder that such prayer constitutes acceptable worship. (3) But devotional Bible reading is also an essential element of the Christian's worship. Hear these words coming to us across the ages giving admonition, as important now as when first spoken: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: ..." (Josh. 1:8). "Search the scriptures" (John 5:39), said Jesus, and Paul admonished: "Study to show thyself approved unto God" (2 Tim. 2:15). The Psalmist (119:11) intimates that he had been reading the Scriptures habitually and with reverence, for he says: "Thy word have I hid in mine heart, ..." And a little later he expresses the appeal of the yearning, worshipping heart to see the wonders of God's truth: "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. 119:18). Such devout reveling in the Word of God should be a part of every Christian's daily worship.

Where Worship?

(1) Worship in private—in the sanctuary of the heart. Jesus did. "And in the morning, rising up a great while before day, he went out, and departed unto a solitary place, and there prayed" (Mark 1:35). And he advised his disciples to do it. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6). (2) In the home. A family altar ought to be in every home. Every child ought to be permitted to grow up in a religious environment, with religious truth planted in his mind and the habit of worship established in his heart. Abraham maintained that kind of a home, and because of it God made of him a confidant and a means of blessing to all ages. (3) In public. Jesus set the example of public worship. Luke (4:16) tells us that "as his custom was, he went into the synagogue on the Sabbath day." He had the habit of attending divine worship in the public meeting places of his day, and not only attending but participating in the various forms of worship. We are to follow his example. And Paul warns us not to neglect "the assembling of ourselves together, as the manner of some is, ..." (Heb. 10:25).

When Worship?

The Christian is admonished to worship continually, that is, never to be without the spirit of worship. (See Luke 18:1; Eph. 6:18; 1 Thess. 5:17.) He should worship daily and regularly. (See Psa. 5:3; 55:17; Dan. 6:10.) And at the stated times of public

worship all who love the Lord Jesus should gather in his sanctuary. Hear the call—"O come let us worship" (Psa. 95:8). "Lift up your hands in the sanctuary, and bless the Lord" (Psa. 134:2). Let us "forsake not the assembling of ourselves together" at the hour of worship, and let us pray and sing "with the spirit and with the understanding" (1 Cor. 14:15).

EDITORIAL REVIEW

We wish to acknowledge with gratitude several commendations of our special Foreign Mission number of the Evangelist. We are indebted to the Foreign Board and particularly their representative, Brother C. H. Ashman, for cooperation in providing material.

We have learned, though not directly, that Brother J. L. Gingrich's revival meeting in the Third church of Johnstown, Pennsylvania, resulted in twenty-five confessions, four additions by letter, nine reconsecrations and one life service recruit.

We are in receipt of a number of announcements of pre-Easter services, some of them elaborately printed. One such comes from Meyersdale, Pennsylvania, where Brother Willis E. Ronk is pastor and where a communion service was announced for Easter Sunday night. It is a splendid way to climax the Easter celebration.

Prof. and Mrs. A. J. McClain spent Palm Sunday in Pittsburgh and Passion week at Berlin, Pennsylvania, where Brother McClain is giving a week of lectures in the Brethren church and where Brother Albert Lantz is pastor. Prof. McClain's absence from Ashland explains the absence of his page from the Evangelist this week.

In a personal communication from Brother W. I. Duker, he tells us that everything is going splendidly with him and his good people of the Elkhart, Indiana, church. With the quarterly cash offering in April they are expecting to retire all that remains of the indebtedness on the first unit of their new church and have a bit to apply on the parsonage debt.

At our Cooperative Brethren church in Columbus, Ohio, the pastor, Brother D. R. Murray, conducted a week of pre-Easter services, as we noticed by the announcement in the weekly calendar, making special use of stereopticon pictures and song slides. He also made appeal to the children by the use of object lessons. Brother Murray is exercising an earnest and constructive leadership in that church and the people seem to be responding nicely.

Brother A. V. Kimmell began on Monday night following Easter a week of Bible lectures under the auspices of the Cambria County C. E. Union in the Conemaugh, Pennsylvania, church, of which Brother W. H. Schaffer is the pastor. The Sunday school of that church has been hustling for an increased attendance, and succeeding splendidly. On March 22nd, the last date for which we have seen a record, the attendance was 218.

On a recent post card communication from Brother A. T. Wirick, we learn that the work is going good at both Ardmore and North Liberty, Indiana, both of which churches he serves as pastor. To quote him, he says: "We have had full houses both here and at North Liberty all winter. Our Sunday school has run up to 175. This is my third pastorate at both of these churches, and I hope it will be my best." We are promised a report soon of the revival that closed at Ardmore on Easter Sunday.

One of the splendid lay leaders of the brotherhood recently wrote: "We greatly enjoy the Evangelist. May God bless you in your labors to make Christ known and to build up the believers of our church." Our efforts are limited to the number of homes the Evangelist is permitted to enter with its message of instruction and inspiration, and we cannot well reach new homes except through the efforts of our friends. Will you not intercede for us, if there are homes in your church where the church paper does not enter?

One of our leading pastors wrote recently: "Am much pleased with the Evangelist. It is growing better all the time. Our people share with me in this. Recently I visited one of our men. He had just finished reading his copy. And he said about the Evangelist—"I wish it were bigger, it is all so good." We thank this good brother and friend for his kind words and rejoice, not for selfish reasons, that the Evangelist is meeting the spiritual needs of men. Our church paper is not a one-man creation, but an in-

stitution to which many are making contribution continually. credit for its success is to the leadership of the entire brotherhood and we have a right to rejoice together in it. And the paper be made both bigger and better by the larger cooperation of the varied interests of the church.

The Fillmore church of Southern California, has experienced a real revival under the evangelistic leadership of Brother A. L. Ogden, pastor of the church at LaVerne. Both the pastor, Brother Ogden, and the evangelist write their views of the campaign both were highly pleased with the result. There were twenty confessions and baptisms, twenty-seven of which became members of the Fillmore church. Of equal importance was the fact that church members themselves received in being brought to Christ in a spirit of love and forgiveness of past differences. When one hundred percent of the members of a church rededicate themselves to Christ, you may expect God to use that church as a platform for really sincere work. The young pastor and his aggressive leadership they are exercising at this place. The church appreciated the services of Brother Lynn, who so powerfully preached the Word, and also the services of the song leader, Brother Cecil Snyder.

The First church of Philadelphia has enjoyed an evangelistic campaign with Brother Charles H. Ashman of Johnstown and with the pastor, Brother A. V. Kimmell, to form a strong evangelistic team and with a thoroughly alive and evangelistic spirit to give hearty cooperation. Only the most sincere and devoted persistent activity has enabled the First church to maintain its position and to step forward in the midst of the changed community conditions that has taken place. The field is hard but God is able to crown it with success. There were forty-three persons to respond to the appeal of the evangelist, some to reconsecrate their lives to God and some to seek church membership. The pastor reports that there will be twenty to twenty-five additions to the church as a result of this campaign. Brother Kimmell, who served as a leader, had completed his first year as pastor of that church at the close of the campaign and the event was fittingly celebrated. Brother Ashman, the evangelist, had served this church two weeks as a lecturer last year.

Dr. K. M. Monroe gives us an installment of Seminary lectures this week, the first item of which tells of the visit of a Gospel Team to our Kentucky missions over the Easter holidays. It will be recalled that previous announcement was made to the effect that the Seminary professors had agreed to turn into Seminary Dormitory Fund offerings received above expenses for their Bible Conference work. Professor Stuckey has made a valuable contribution to that fund. Our readers will be interested in the series of public lectures to be given under the auspices of the seminary. They are as follows: April 8, Dean J. Allen Miller on "Mormonism"; April 15, Dr. L. S. Bauman, on "The Modern Tongues Movement"; April 22, Prof. A. J. McClain, on "Spiritualism"; April 29, Dr. K. M. Monroe, on "Spiritism"; and May 6, Prof. M. A. Stuckey, on "Christian Science." It will be of interest to note that it is the aim of the Seminary to bring these lectures out in book form. These lectures will be given on Wednesday evenings at 8:15, in the Ashland Brethren church on Park Street and if any neighboring brethren wish to attend they will be welcomed.

Dr. E. E. Jacobs, president of Ashland College, reports that at the recent meeting of the Ohio College Association in Columbus, our own school was elected to membership. The friends of the college rejoice, we are sure, at the steadily growing recognition of the increased connections that make for influence that Ashland is enjoying under the leadership of President Jacobs and his able collaborators in education. There is a sense in which the robe of the "sheepskin" a student carries away at graduation is due to the general recognition that has been accorded the school and its work. Therefore, the growing influence of Ashland College in educational circles adds to the worth of the graduation certificates and degrees that are being given out to students from year to year.

(Continued on page 9)

Why Teach and Practice Triune Immersion?

By S. M. Whetstone

dealing with this subject we will have to pass over important subjects as, "Hearing," "Faith," "Repentance" and "Confession." We will begin with the Great Commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Words could hardly be plainer than this scripture. As we study the plan of salvation we note that "love and obedience" have a very prominent place in the whole process. Our Lord says, "If a man love me, he will keep my commandments" (John 14:23). Nothing could be plainer. There is one test of love, and that is obedience. The child who really loves his mother will obey her. The Master makes it still clearer, "He that hath kept my commandments, and keepeth them, he it is that loveth me" (John 14:21). Now, who is it that loves the Lord? There can be but one answer, "He that hath kept my commandments, and keepeth them." In other words, where love for the Master exists, there will obedience be found. The Lord again, "He that loveth me not, keepeth not my sayings" (John 14:24). We also have this clear statement: "For this is the love of God, that we KEEP his commandments" (1 John 5:3). In other words, LOVE AND OBEDIENCE are found in the same heart.

The Necessity

Why should there be any question about the necessity of the rite of baptism? Why should there be any question about the necessity of TEACHING and PRACTICING this rite? Certainly, if we are going to follow the New Testament in our TEACHING and PRACTICE, we must not neglect this very important teaching. When our Lord sent forth his apostles to TEACH and DISCIPLE all nations, he directed that penitent BELIEVERS should be "baptized into the name of the Father, and of the Son, and of the Holy Ghost." He also very clearly said, "He that believeth and is baptized shall be saved" (Mark 16:16). Then the Holy Ghost, speaking through the apostle Peter on the day of Pentecost, told those inquiring after their duty to be baptized everyone of you" (Acts 2:38). When the eunuch listened to the preaching of Philip, he became so impressed that he asked to be baptized. Philip told him that if he BELIEVED he could receive the rite. After making the CONFESSION, he was baptized (Acts 8:38). As soon as the Samaritans BELIEVED the preaching of Philip, they were baptized (Acts 8:12). Cornelius, was a "devout man" and "feared God and gave alms to God always," yet he submitted to the rite of New Testament baptism (Acts 10:48). Saul, who became a disciple of Gospel preachers, was instructed by Ananias to be baptized, and he obeyed (Acts 22:16). The fact is, that during the time of the apostles no one dreamed of accepting Christ as his Savior without being baptized. Jesus had set the example (Matt. 3:

13-16), and every man who preached the Gospel seems to have something to say about baptism. Not one, tries to cover the doctrine up. The necessity of the rite was never in question. Rather, wherever Christianity was introduced, Christian baptism was recognized as a necessity.

The Applicant

In the Great Commission our Lord places "BELIEF" side by side with baptism. He said to his apostles "He that BELIEVETH and is BAPTIZED shall be saved" (Mark 16:16). They were to do their best to reach every soul with their message, but only BELIEVERS were to be baptized. As they went about their work they met two classes who were not subjects for the rite of baptism, —those who WOULD NOT believe, and those who COULD NOT believe. To this last class belongs the infants, who were not capable of understanding. There is not a single instance in the Word where baptism was administered to any one who was not old enough to choose for himself. By the very virtue of the atonement, all infants are saved and need not be baptized. Regarding the little ones, our Lord says: "Of such is the kingdom of heaven" (Matt. 19:14), and this without either faith or baptism. The age for baptism comes when the child has sufficient understanding to exercise FAITH, make the good CONFESSION and OBEY the command.



Dr. Yoder baptising in Argentina

The Purpose

Baptism is an act of obedience, through which one enters Christ, for Paul says that "so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3). He brings out the same principle in Galatians 3:27, "For as many of you as have been baptized INTO Christ have put on Christ." This scripture simply says that the way for a believer to get into Christ is by being baptized into him. Baptism is the visible, initiatory rite of the church. It is more than the outward sign of an inward initiation,—it is the visible act of the initiation. The work of GRACE in the heart involves FAITH, REPENTANCE, CONFESSION, REGENERATION, and BAPTISM; these may be regarded as parts of the process that makes one a "new creature in Christ Jesus." In this process BAPTISM is the visible part, and belongs to the process as much so as FAITH OR REPENTANCE. We have no more right to exclude baptism than any other part of the divine plan. According to the scripture, baptism is even more than the initiatory rite of the church. On the day of Pentecost, Peter gave the inquiring multitude to understand that the rite, when preceded by FAITH and REPENTANCE, is "for the remission of sins" (Acts 2:38). The same is seen in the case of Saul, who, having shown evidence of FAITH and REPENTANCE, was told to "arise, and be baptized, and wash away thy sins" (Acts 22:16).

We hold that baptism is for the remission of sins, not

(Continued on page 6)

Some Brethren Church Leaders of Yesterday, as I Knew Them

By Dr. Martin Shively, Bursar of Ashland College

Elder Marcus A. Witter

In most of the papers I have written on this general theme, I have tried in my halting way, to tell of the older men of the church of "yesterday," as I knew them, and only once before have I asked my readers to consider with me one who passed on in his young manhood, this being the paper written about my recollections of Brother C. I. Shock. There are still on my list a considerable number of the names of the older men, who were active leaders in their day,—a day when I was younger in the ministry, and they in the hey day of a busy life. But I ask you to think with me again of a younger man, and one who had developed the gifts and powers of leadership to an unusual degree, when, according to our way of thinking, his life was cut off. A comparatively young man, whose death made a great gap in many circles which were characterized by Christian endeavor and achievement. For though Brother Witter had reached the age of fifty years when he was called home in 1927, he was still a young man, and if he had lived many years longer, he would still have been a young man, for he was of that type whose sunny soul resists the encroaches of time, and whose spirit remains young. He was born in the state of Indiana, in 1877, a farmer's boy, who may have imbibed from the soil some of the qualities which contributed to his success. It seems impossible that such as he could ever be led into doubt of things Divine, but he freely admitted that under the influence of associates in his high school life, the faith which he had inherited was brought to waver, but he acted far more wisely than many others, in that he set out to find himself how far there was ground for unbelief. Even such a study of the Word as he could undertake, soon led him to the feet of his Lord and he entered the church under the ministry of Dr. Furry. He felt that he had been saved to serve, and to serve in the field of the Christian ministry, and did what he could at once to prepare himself for the work which it entails. Baptized in 1896 in the Fairview congregation, near South Bend, he taught school for several winters, and then entered Ashland College for definite training. Here he completed the course offered, and while a student, served several smaller groups of Brethren, passing on what he learned, and developing apace the talent which God had given him, and which he had so freely dedicated to the spread of the Gospel, for the saving of souls. His enthusiasm in and for this work, and his belief that the whole gospel is intended for the whole world, made him an avowed champion of the cause of foreign missions, and early led to his selection as a member of the foreign board of the church. He was serving in this capacity when his earthly end came. And for the selection of members of this board especially, much thought is given, and much care exercised, choice indicating standing in the brotherhood. He served in various pastorates, and always with success, and at the time of his death, a victim of pneumonia, he was gloriously leading in the Third Brethren church in Philadelphia. I know nothing of the immediate circumstances attending his death, but I know that he was a man of one Book, a man who believed not only its commandments and kept them, but who also believed its promises, and found them precious in the extremity of death, even though that



The late Elder M. A. Witter

meant temporary separation from wife and son, dying in the triumph of the faith which outlives death.

Brother Witter had a face whose was past calculating. I doubt if any one saw it when it was not smiling. He may have been discouraged sometimes, but he never showed it in his countenance. He may have been acquainted with fear, there was no sign of it externally. He may have been angry sometimes, but if so, he found the grace to smile anyway, and disarm the disturbing element. In his death the church lost a most loyal son, and the world a constant lover and helper. But he lived long enough to make his impression

on others, whose lives are richer for having known him, and who are better for having imbibed of his faith in God and man.

Ashland, Ohio.

Why Teach and Practice Triune Immersion?

(Continued from page 5)

because there is merit in the service, but because the Lord commands it and promises a blessing on conduct of its performance. Don't quarrel with God's Word; believe it, teach it and obey it. Some say this is the command of the Lord at all? We agree that it is. Is it to be done with a command of our Lord? Only answer: OBEY IT. Every command of the Lord is important and should be obeyed. Notice that next "TEACHING" (preaching), our Lord places "BAPTISM." He mentions baptism in particular before saying, "teaching them to observe all things." In John 3:5 our Lord says to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

But some object, saying this does not mean water baptism. Then our church fathers were mistaken, for they took it so. The Greek church has so expounded it these years. No matter how much greater the value of the SPIRIT than the WATER, "Except a man be born of WATER and of the SPIRIT, he cannot enter the kingdom of God." We contend earnestly for the WHOLE GOSPEL and nothing but the gospel,—every item; or greatest; first or last. GRACE must have its place; FAITH must have its place. The BLOOD must be sacredly guarded, and every other item.

Where did salvation have its beginning? In God's FINITE LOVE. His love moved him to put forth his last effort to save man, in the GIFT of his own Son, our man's Savior. Then follows the Savior's blessed mission among men, SUFFERING, ATONEMENT, DEATH, RESURRECTION, ASCENSION, and some blessed HIS RETURN. Now the mission of the Holy Spirit is the preaching of the Gospel, through the apostles; this is followed by HEARING and BELIEVING; this leads to changes the heart and leads to REPENTANCE; this is followed by CONFESSION of the Lord Jesus; then comes the BAPTISM into his death; this brings man to the BLOOD of Jesus; the BLOOD washes away his sin; this follows the impartation of the Holy Spirit.

In other words, God's favor brings justification to man, which changes his heart, preparing him for baptism, which flows and brings him into the new relation; the blood of Christ cleanses him from sin, and the Holy Spirit adopts him a just man. Without GRACE salvation could not be brought to man; without FAITH the heart could not be changed; without BAPTISM man would not be baptized into Christ;—"into one body." Without the BLOOD man would not be pardoned. GRACE brings salvation; FAITH prepares the heart to receive it; BAPTISM initiates man into Christ and the BLOOD cleanses him and he is saved.

The Mode

The mode, or form, of baptism as stated in the New Testament is not difficult to determine. When Jesus told his apostles to TEACH and DISCIPLE all nations "baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" they understood just what he meant by the word "baptize." There was no controversy about the word then. Why should there be now? Our present students of the Word agree that the primary meaning of the word "baptizo" is to dip or immerse, and is never used in connection with sprinkling. The writer has made the acquaintance of a number of Greek Christians; he has seen the fact has had some in congregations which he has visited. Their mother tongue is modern Greek and they understand New Testament Greek with as much ease as we do English. We have asked many of them the meaning of "baptizo" and in every case they have very promptly replied that it means to dip, or immerse. They also tell us that the Greek Church has always practiced the Tri-Mode by immersion.

The Form

The form of baptism is set forth in the Great Commission as found in Matthew 28:19, "Go ye therefore and baptize the disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." The three Persons of the Trinity are named in the formula, and each one is to be duly honored in the performance. This calls for three actions in the performance of the commission, three acts symbolizing the Three Persons of the Trinity, and can mean nothing short of a three-fold immersion. One must immerse his candidate three times in order to baptize him "into the name of the Father, and of the Son, and of the Holy Ghost." The minister takes the candidate into the water, where he kneels in humility before the Trinity; bows his head and gives up the "old man" of sin, as he is "planted together in the likeness of death." In the "likeness of his death." How did he die? "He bowed his head and gave up his Spirit" (John 19:30). The forward action.

A few years ago, two trains collided in northern Indiana and many lives were lost. As one of the engineers was pulled out of his demolished cab by his friends he was gripping in his right hand a little yellow order sheet, and as death came upon him they heard him say, "Someone gave me the wrong orders." Upon investigation it was learned that a "tower man" back on the line had made the fatal mistake of giving him the wrong orders. Therefore, we are God's "tower men" to give out his orders to safely direct the souls of men. May it never be said of us, "someone gave me the wrong orders." Waterloo, Iowa.

Let Jesus be a living vision in our hearts, and onwards we go into the unfading light of that more perfect vision, of peace, truth and beauty, satisfying joy, and deep tranquility abide for evermore.—F. W. Faber.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

THE FAITH OF THE GOSPEL

(5) Angels

The Gospel teaches that angels are spirits (Heb. 1:7). They neither die nor marry (Matt. 22:30). They can appear in human form (Heb. 13:2). The spirit of a man is sometimes called his "angel" (Acts 12:15). They are not to be worshiped (Col. 2:18; Rev. 9:20). They are divided into ranks (1 Thess. 4:16; Jude 9).

Good angels are ministers of God (Lk. 1:19; Mt. 13:39). They number many millions (Heb. 12:22) and are powerful (2 Thess. 1:7). They serve the saved (Heb. 1:14).

Evil angels have Satan for chief (Eph. 2:2; 6:12). He was one of the cherubim (Ezek. 28:14, 15), but was cast down (Lk. 10:18) with the fallen angels (Jude 6; 2 Pet. 2:4). With them he will finally be cast into the "lake of fire" which is the second death (Rev. 20:2, 3, 9). They operate through persons who submit to them (Rom. 6:16; Lk. 22:3), in the state (Eph. 6:12) and even in the church (Rev. 18:2; 2 Thess. 2:3, 4).

Their method is that of imitation (2 Cor. 11:14), inciting of doubt (Gen. 3:4), slander (Gen. 3:5; Rev. 12:10), deceit (2 Thess. 2:9), opposition to the word of God (Mk. 4:15), false doctrines (1 Tim. 4:1), opposition to believers (1 Thess. 2:18), causing afflictions (Lk. 13:16) and fear (1 Pet. 5:8). But we are not ignorant of their devices (2 Cor. 2:11) and can be victorious through faith (Eph. 6:16), the use of the Word (vs. 17), watchfulness (1 Pet. 4:7) and prayer (Mt. 6:13). Christ is stronger than they (1 John 4:4).

(6) Creation, the work of God.

All the universes, called "heavens" are the work of God (1 K. 8:27; Jn. 1:3).

All God's works testify of him (Rom. 1:20).

The visible creation comes from the invisible energy (Heb. 11:3; 2 Cor. 4:18).

The natural creation is ruled by the laws of nature that God has established (Gen. 1:11; Ps. 148:6).

These laws in turn are subject to the will of God (Mt. 8:16, 17; Heb. 1:2, 3).

All are so ordered as to work together for the good of them that love God (Rom. 8:19-27).

And all things follow an eternal, progressive renovation (Rev. 21:5).

This Biblical doctrine of progressive creation according to the preconceived plan of God (Acts 15:18) is opposed to the anti-biblical theory that by an unintelligent evolution the law of cause and effect accounts for all phenomena, including the creation of man. But, given God as Creator, it is not irreverent to study the processes and times of his creative work in all the ages involved (Heb. 11:3).

(7) The future—the kingdom of God

The prophecies relate to three groups of people: the church, Israel and the Gentile nations.

The church is represented as becoming apostate, with some who remain faithful till the end. The faithful follow their work of evangelizing the world (Matt. 28:19, 20), persecuted by the world (Jn. 15:18-21), but cared for by the Lord (Eph. 5:24-32). They shall be gathered unto him in his coming (1 Thess. 4:14-17; 2:1; Rev. 19:7; 20:6) and be witnesses to his grace in the heavenly places (Eph. 3:10-12). The false church seeks for tem-

poral power (2 Thess. 2:3, 4; Rev. 3:17; 18:7), to this end is united with the state (Rev. 2:13; 17:3) and will be destroyed by the state (Rev. 17:16, 17).

Israel will be dispersed until the fulfillment of the times of the Gentiles (Lk. 21:24), blind spiritually until the required number of Gentiles have believed (Mt. 24:14; Rom. 11:25). The nation will be restored in large numbers to Palestine in unbelief (Isa. 11:11, 12; Zech. 10:9, 10), will be deceived by the anti-christ (Jn. 5:43; Dan. 9:27), and will suffer the great tribulation (Mt. 24:21, 22); but will be liberated and converted by the coming of Christ (Zech. 12:10), will then preach to the world (Isa. 66:19; Zech. 8:13, and from Jerusalem will go forth the law during the kingdom age (Isa. 2:1-5), through princes of the house of David (Ezek. 47:16-18; Acts 15:16).

The Gentiles will have the Gospel preached to them as a witness (Matt. 24:14), and those who are converted will form the church (Acts 15:15). The rest follow the course of the age in its unbelief and wickedness (Lk. 21:5-13), ending in the universal reign of the antichrist in the restored Roman empire (Dan. 7:23-27; Rev. 17:8-15), but the world system of selfishness and force, inspired by Satan, will be destroyed (Dan. 2:44, Rev. 19:17-19), and the kingdom of heaven will be established by the coming of the Lord (2 Thess. 2:8; Rev. 20). At the end of the kingdom age there will be a final apostasy, and the final judgment and then the new earth and new heavens (Rev. 20:7-9; 21:1).

4. Discipline

The church is a family (Eph. 2:19) and its members receive discipline for their good (Heb. 12:5-11). Aside from the discipline of reaping, each one what he sows (Gal. 6:8), believers are subject to discipline by the church in the following ways: teaching (2 Tim. 2:24), exhortation (Heb. 10:25), reprehension (Tit. 1:13), public rebuke (1 Tim. 5:20), social ostracism (2 Thess. 3:6; 1 Tim. 6:5), suspension (1 Tim. 1:19, 20) or expulsion (1 Cor. 5:11-13; 1 Jn. 2:19). The action of the church will be "bound in heaven" only to the extent in which it is in accord with the word of God (2 Cor. 13:8; Rev. 3:7; 2:5).

(To be concluded)

Bartimaeus Lingers at the Tomb the First Easter Morning

By W. Everett Henry

*I shall not dare stay here much longer;
The eastern sky bespeaks the day,
And this concealment, safe in darkness,
Will to the soldiers soon betray
My presence. But the third day hastens,
The day on which he said he'd rise.
I'm sure 'twas that he said. I wonder
If in the lessening gloom the eyes
Of faithful John and many others
Are fixed upon that watched tomb.
They seemed so grieved; have they forgotten?
Could that have caused their hopeless gloom?
But could such words—Why, day has broken!
But no; the sun shows not! The guard
Is down! Is that—No, 'tis another!
He moves the stone as 'twere a shard!
He looks within the tomb. What, darkness
Again? But by the lantern's ray
The tomb stands open! Lifeless bodies
Lie about it! I must away.*

SIGNIFICANT NEWS AND VIEWS

SIMPLIFICATION OF MISSIONARY ENTERPRISE NEEDED

The missionary enterprise is badly in need of simplification according to Dr. Paul W. Harrison, noted medical missionary in Arabia, who delivered the annual lectures on the Student Foundation at Princeton Seminary the week of February 23-27. His subject was "Some Needed Revisions of the Missionary Enterprise." While in Princeton, Dr. Harrison also addressed several church groups, preached at the Seminary Chapel, and conducted a Daily Prayer for the students.

His first lecture was devoted to a discussion of the growing influence of nationalism in mission areas. "Nationalism is a permanent thing now, and the missionary should cordially welcome it," said Dr. Harrison. As a result of this movement, he said, the religious work (education, medical work, etc.) will soon pass out of the hands of the missionaries, and the Christian worker will become more and more engaged in purely evangelistic activity.

In his second lecture, Dr. Harrison urged the need of a simple direct and dogmatic message for the non-Christian peoples. "The Christian message ought to be presented in utter simplicity, positively and directly, and with adequate opportunity for emotional outlet," he declared. So far as educational and medical services are continued, said the lecturer in his fourth address, they should be simple, ready, to be turned over to the natives when they desire it, and above all should be given free. Special emphasis was laid on the need for the development of the indigenous church in every mission area.

In his final addresses, Dr. Harrison urged the support of the home church through prayer and sacrifice, deprecated the growth of the influence of "mission boards," which he feels interfere with close contact between the home and foreign fields, and finally discussed the qualities which a missionary must possess. These, he said, a conviction that he ought to go to the field, an adequate and continued surrender to God's will, training for hard work, a growing devotional life, a readiness for sacrifice, and an expanding message.—The Evangelical-Messenger.

GARRETT INSTITUTE—

Garrett Biblical Institute will begin to curtail its output of Methodist ministers next fall, according to Dr. Fred C. Eislén, president of the institution. Overproduction is given as the reason for this action. Garrett Institution will fix a limit on the total enrollment and will reduce the size of each class. The limit and the method of selection of new divinity students have not been determined. Difficulty in placing its graduates in the ministry has resulted from mergers of churches to serve larger communities; and from the return of foreign missionaries to the home field. It has not been so long since we were hearing the wail over unsupported churches.

("Why stand ye here all the day idle? . . . Because no man has hired us." Matt. 20:6-7).—The Methodist Protestant-Recorder.

CITYWARD MOVEMENT DECLINES

According to the annual estimate of the Division of Farm Population of the United States Department of Agriculture, fewer people left the farms in 1930 than during several previous years. More people seem to have moved to farms. The net result, adding the surplus of births over deaths on farms, is that the farm population has increased for the first time in the ten years for which annual surveys have been made.

The number of persons who left farms for towns and cities in 1930 is reported as 1,543,000, compared with 1,876,000 persons in 1929 and a peak movement of 2,155,000 persons in 1926. The net movement from cities to farms in 1930 was the largest since 1914. Last year, 1,392,000 persons moved from cities to farms, compared with a peak movement of 1,396,000 persons in 1924. The trend farmward is considered a reflection of the industrial employment situation.

There was a "net movement away from farms" of 151,000 persons last year, but a normal increase of 359,000 births over deaths on farms brought the total farm population on January 1, 1931, to 27,430,000 persons, as compared with 27,222,000 persons on January 1, 1930.

tendency to leave farms appears to have received a decided in the Middle Atlantic, South Atlantic, West South Central, east North Central States, in which areas 262,000 fewer per-ent farms in 1930 than in 1929. The Bureau's estimates are upon surveys of farm families in all parts of the country.—vangelical-Messenger.

THE YOUTH EVANGELISTIC CAMPAIGN IN LONDON

of refreshing. The Gipsy is marvellously gifted, and is lously blessed. We do not wonder that he is named the s greatest evangelist; what Dr. Campbell Morgan is as a r, the Gipsy is as an evangelist. All the ministers of the Churches were present to welcome him on Saturday, Febru-and two clergymen of the Church of England have been supporters. The Tabernacle was crowded on the first Sun-d the congregations steadily increased, and on the last three there was a large congregation in the school room under- The Gipsy is a John the Baptist and a John the Apostle . His message is a summons to repentance. It goes to the oot and is an appeal to the believer and the unbeliever, and with great tenderness he proclaims "God is Love."

-thirds of the congregation were under thirty, and as they o sing: "Let the beauty of Jesus be seen in me," all hearts greatly moved. Over 1,000 have signed the decision cards, e do not doubt the majority understood and have really en-upon the life which is life indeed.

mission in 1904 was great. A local paper said it exerted a nfluence on Woolwich, and we know that that is true. Some most earnest workers today were converted then, includ- the honored secretary of the Campaign, but the verdict on ay by all the workers was, that the campaign today is great- is more than a mission, we believe it is a new movement of irt of God.—The British Weekly.

EXPLORING NOAH'S NATIVE CITY

nd comes from Mesopotamia that the ruins of an ancient city een found which may be the place where Noah built the ark. oteworthy that more and more the facts of early Biblical ys are being accepted as actualities by the general public. ations at Ur have revealed a silt deposit which has been defi- claimed by experts as alluvial deposit from some great in- on. And, underneath this deposit, there is to be found the d remains of fires, the bricks of buildings, showing a civil- ization anterior to a great flood. Now the city where Noah may ived and testified is turned up. We may well wish for Noahs who will testify as faithfully even in the face of scoffing.— resbyterian.

Editorial Review

(Continued from page 4)

who have children in Ashland College and those who have school work there, appreciate that fact. It is a great bless- at God has given into the hands of our church,—that of a ian college of high educational standards at which the am- s young people of our brotherhood may obtain their college ng. And it seems to be a high order of young people who aking advantage of the opportunities that Ashland affords. ditor attended the intercollegiate debate recently held in the e chapel with the team from the University of Vermont, and there were no judges and consequently no decision rendered, e Ashland debators trained by Dr. L. L. Garber, showed elves so much superior to their opponents in forensic ability n arguments produced that we dare say the decision would e been unanimous in their favor if one had been rendered. ver a comparison of the life ideals and habits of the two s of debators was such as to make us proud of the Ashland . The fine work of the Gospel Teams, and the programs of lee Clubs are also redounding to the credit of the school and strating the generally high type of student to which Ash- College appeals. The church can afford to be proud of such ool and continue to give it generous support.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Exodus 12:1-10. "Behold the Lamb of God," the "Lamb slain from the foundation of the world." In this Passover lamb we have certainly a type of our Lord, by whose blood we are saved from destruction, and of whose body we must partake for food. Note that no portion of the lamb could be put to common or ordinary uses: any part that was left from the sacramental feast must be burned with fire which purifieth. May we never make a common thing of the things of God, lest destruction come upon us, and in his broken body and shed blood may we find salvation for ourselves and for those about us!

TUESDAY

Exodus 12:11-20. Judgment and blessing! God ordained peace and safety for the Israelites, as he gave the pattern for the feast of unleavened bread, and at the same time he was preparing judgments for the people of Egypt. The people of Egypt were judged not merely as a favor to the children of Israel, but because they had deliberately and hard-heartedly refused for many generations to recognize the God of Israel, and still bowed down before their gods of wood and stone, and enjoyed their sensual orgies. Let us always strive to know and serve the true and living God.

WEDNESDAY

Exodus 12:21-28. The meaning of the ordinances is two-fold: first, as a symbol of religious truth, for making the truths themselves more real to us; and second, that our children, and those about us, may see these things that seem to them peculiar, and ask, "What meaneth this?" What wonderful opportunities for witnessing for our God arise out of such ordinances as the Lord's Supper, the Communion service, baptism, etc. May we ever faithfully perpetuate the ordinances which Christ hath established in his church. Even for selfish reasons, for "Happy are ye if ye do them."

THURSDAY

Exodus 12:29-42. In the words of a well-known atheistic poem, it might be said of Pharaoh that his head was "bloody but unbowed." Quite evidently he did not fully believe that the misfortunes of his people were from an outraged God, or he would not have repented and pursued the Israelites so relentlessly so soon after. More likely he considered his misfortunes as only the "bludgeonings of chance." It is even so with many today. How much of misery might the world be saved if only they would learn to look for the finger of God in the affairs of men and nations, and were willing to profit by his judgments and chastening!

FRIDAY

Exodus 12:43-51. Those that are without, unbelievers, can only become a part of the household of faith by passing through the ordinances which God hath laid down for his people. It is a token of their submission and obedience to God, the loving Father of the household. Let us praise his name for all his wonderful provision for those who are members of his family.

SATURDAY

Exodus 13:1-16. The Lord promised the Israelites a land flowing with milk and honey. In return, he expected them to raise up a godly race, in which the sons should be taught to love and reverence the God of their salvation; he also required the first-born of every creature belonging to them, as an offering. We would do well to remember today that the Lord still expects the first-fruits—not the leavings. How can we expect him to bless us if we do not honor him?

SUNDAY

Exodus 13:17-22. How marvelously God leads his people! Not the nearest way, but the best way! His leading is not less definite today, although we often wish we might have something as tangible as the pillar of fire and cloud to lead us in his way. Let us pray that our spirits may ever be willing, for he that willeth to do his will shall know!

W. I. DUKER, President Goshen, Indiana	NATIONAL SUNDAY SCHOOL ASS'N.	N. V. LEATHERMAN, General Secretary South Bend, Indiana
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The Superintendent in the Bible School Hour

By Mrs. C. L. Royer

(Paper presented at Mid-West District Conference, which voted to request publication)

What is the Bible School?

That the Bible school may do its best work it must be well understood. Is it the kindergarten of the church? Is it the nursery of the church? Is it a place for children? Yes, the Bible school is all of these and a great deal more. Men will not come to the Bible school in large numbers if they have the conception that the school is simply a nursery or a kindergarten. It is therefore necessary to define, rightly and often, the Bible school, till the community catches its meaning. "The Bible school is the teaching service of the church, to win souls to Christ and to train them in Christian service."

Accepting the above definition of the Bible school, we have the following conclusion:

(1) As the Bible school is a church service, every Christian ought to be in it.

(2) As the Bible school is a teaching service of the church, it should have trained teachers.

(3) As one purpose of the Bible school is to win souls to Christ, it should be so organized as to lead the children at the proper time to a personal confession of Christ.

Why does the church need the Bible school?

(1) It needs a department of education. To have strong Christians, we must instruct the child, the youth and the adult in the facts and doctrines of the Bible.

(2) It needs a workshop. There is no other department of the church where everyone, old or young, can so effectively be kept at work.

(3) It needs an evangelizing agency. It takes the child at birth and instructs him as he grows from period to period, from infancy to adult life.

The chief concern of the Bible school should be that all who come under its influence live the Christian life; for primarily the Bible school is a school of life, teaching the way of Life and feeding its members on the Bread of Life.

(4) By what gauge is the success of a Bible school to be measured? Surely not by numbers, for many large schools are poor schools. Neither is a well equipped school necessarily a successful one. Organization does not always imply a good school, nor a modern building, although these may contribute largely to efficiency, other things being equal. What is an efficient school? It is one that reaches its constituency with the gospel message, winning its members to acceptance of Christ as Lord and Savior, and training them for the kingdom service. The efficient Bible school will always be known by the lives of its members between Sundays. Much depends upon the Superintendent in leading the school in these accomplishments. Then, what is the superintendent's place in the Bible school? What kind of a superintendent do you have? Is

your superintendent adapted to every department of the school? Is he or she like the drum major in this illustration? Behold the drum major, marching out there in front! He is resplendent in scarlet uniform with gold braid. His black shako looks heavy and hot, but he wears it proudly, head erect. The drum major impresses you as rather a vain fellow. Everyone must admit, though, that he is playing his part well. When the brass band heading the parade turns into main street, he strides on ahead to show the way. There is one admirable thing about the drum major: he is out in front where he belongs. He leads!

"How I wish our superintendent would sometimes give us a little direction and encouragement!" exclaimed an earnest teacher. The person of whom she spoke was a well-intentioned business man who had taken charge of the school amid rejoicings at his apparent fitness.

But the man proved to be no drum major. Save for ringing the opening and closing bells and giving out a few notices, he had been mostly a mere looker-on.

The superintendent should be the leader of the school. It is his privilege to suggest new ideas and make new plans. Like the drum-major, the superintendent has an appropriate place out in front. He should never be afraid or ashamed to be there—leading.

How can the Bible school secure such leaders for itself?

Some Bible schools try to do all their work with one leader. Perhaps they have had the same leader as superintendent for years and years. He is probably a good one, too, or he wouldn't be in office so long. He leads the school in all the endeavors, he can think of; but the school does only what he suggests because he is the only qualified leader. How different is the school that keeps one or more leaders in training all of the time. Under this plan the Bible school can have a variety of things, as each different leader expresses his individuality and proves his ability.

With leaders in training the school does not have to get in a rut when the original leader is gone or becomes ill.

From this illustration, I gained the idea of appointing some one in the school to act as superintendent the second Sunday of each month. On that day the school appoints some one for the following month, giving plenty of time for preparation.

The superintendent has all to do in creating the proper Bible school atmosphere. One of the dictionary definitions of "atmosphere" is "a surrounding or pervading influence or condition." What is the pervading influence one feels on entering your Sunday school room? Socially, is it one of warmth or chill? Esthetically, is it one of inspiration or depression? Educationally, is it serious or flippant? Executively, does it command

respect or suggest irreverence? Music—is it elevating or merely boisterous? The superintendent can make his or her atmosphere whatever he wishes it. Evaluate your school from the standpoint of atmosphere. It may lead to improvement in some particulars.

How does your superintendent plan his program? And how much time does he spend on it? How thorough is he? What a superintendent does during the week is even more than what he does on Sunday—the key to his real success. His business is that of making the school "go." The superintendent will have a desk or some particular apartment into which he puts clipper or records which are of service to him in his study of school progress. In his notes will be jotted memoranda of important subjects for discussion, etc. In other words, he will be steadily on the job, and how thoroughly he does his work will be reflected in the Sunday session. Faithful application to the school's interest during the week is just as faithful preparation of the sermon discloses to a congregation a minister's fidelity to his study.

It is possible to muddle through with Sunday school service by selecting hymns hastily on Saturday night, or closing hastily five minutes before time to begin Sunday. But, frankly, no superintendent who takes his job seriously would be caught doing that week after week, because every superintendent who does take his job seriously has thought it out well enough to know that he can make or mar the influence of the Sunday school by the kind of opening and closing program he uses. The best show you the superintendent's plan for the Bible school by telling us some of the things we do in our school. We try to train one special number each Sunday. Here are some examples:

(1) Take some prominent word in the lesson such as "faith" and have each one recite a verse with that word for the following Sunday. It may be Luke 17:5—"And the apostles said unto the Lord, increase our faith."

(2) Finish familiar verses—you recite the first half of verse and let school give the remainder. For example: Psalm 46:1—"God is our refuge and strength,* a very present help in trouble."

(3) Have a Bible drill. Give familiar references and see which class can find and read them first. This is a contest and has a tendency to bring more Bibles.

(4) When we have a special number, have music that is the only special for that month.

(5) We have different classes take charge of the program one Sunday of each month.

(6) We try to work out all special numbers usually from the calendar or from our program; for example, September 14th, celebrating the starting of the Sunday school by Robert Raikes. Last Sunday was our Rally Day. We gave the meaning of the Rally Day and we tried to keep our program along that line.

(7) There are several subjects that we have worked out as special days, some of which we have not as yet used.

(a) Roll Call Day.—We had this on Rally Day featuring a Rally Day Tree with members present putting a green leaf on the tree and a brown leaf was put on for those absent.

(b) Family Day.—See who has left

present or how many complete families present.
 Bible Day.—See how many different of Bibles you can secure.
 Surprise Sunday.—Have a surprise dinner from each class.
 Auto Day.—See how many cars present.
 We have several lists of questions—
 Example:
 Who was the oldest man?
 Who was the wisest man?
 Who was the meekest man?
 Who was the most patient man?
 Who was the strongest man?
 Take a hymn of the morning and tell
 (Continued on page 16)

Editor's Select Notes on the Sunday School Lesson

(Lesson for April 19)

The Rich Man and Lazarus

Scripture Lesson—Luke 16:1 to 17:37.

Printed Text—Luke 16:19-31.

Devotional Reading—1 John 3:13-18.

Golden Text—Lay up for yourselves treasures in heaven where neither moth nor rust doth consume, and where thieves do not break through and steal.—Matthew 6:20.

Introductory Note

Christ ever had in view the sharp contrast of wealth and poverty. On the one side he saw the perils of riches. They tend to develop a barren, covetous spirit and to detract from God. Accordingly, we find startling warnings addressed to the self-titled well-to-do. On the other hand we have Christ's constant teaching concerning the duty of charitable regard for the poor as a rudimentary virtue. Luke 16 presents the true Christian attitude on these interesting questions. Verses 1-8 give us the parable of the righteous steward. The argument is: If a rich man is commended for prudence in providing for this future, much more shall the righteous servant be praised for providing for eternity by a good use of entrusted treasure. This argument is powerfully endorsed by the rich man and Lazarus.—*Sunday School Journal*.

Two Prodigals

In our last lesson we dwelt upon the erratic career of the younger son, his life of prodigality and squandering; in this lesson we have another kind of prodigality, that of bowing up. The difference between these two is not so wide apart as it seems to be; we get at the basic principle of each when we see these men, we find that they both bowed to the shrine of self-worship. The rich man was not rich toward God, and the poor man was not satisfied to have his father as the alone object of his heart. The rich man bowed down and served "divers lusts and pleasures"; the other worshiped a self which disregarded the claims of all else. And so both were, as the intrinsic principle of their life, prodigals.—Walker.

The Sin of the Rich Man

The sin of the rich man was not the fact of his riches. "It would be hard to understand how, if wealth, as such, were the man's sin, the celestial banquet would be presided over by Abraham, the father of the rich in Israel." Nor is it that he had obtained his riches dishonestly. This is so purposely, because the

point of the parable lay in the use made of riches, not in the wrong ways of gaining them.

2. His sin was selfish worldliness, his utter forgetfulness and neglect of the nobler and spiritual aims and blessings of life. He found in riches his highest good. He spent his wealth on himself. It is not a visible crime, like murder, or lying, or lust, but it is quite as deadly a crime to the soul. It shows a heart utterly contrary to heaven and to God, utterly unfit for heaven, embodying in itself the seeds of all sins and crimes. He had great opportunities for doing good. He had great powers at his command to help and bless his fellowmen. But he stumbled over the very golden stairway to heaven, and turned heaven's blessings to curses. He was a steward and acted as if he were the owner.

Note that worldliness, selfishness, is not confined to the rich, but those who are so anxious to be rich that they save but do not give; those who have striven to be rich and failed; those who have been worldly in their "little," and would, therefore, be worldly "in much"; all who are guilty of worldliness lie under the same condemnation.—*Illustrated Quarterly*.

A Modern Application

This parable is graphic as it stands, but it will step out of the distance of yesterday and mingle with us intimately and irritatingly if we translate it into the language of this century. Here lives a rich man in a

modern city. He has four great houses: a winter home, a summer home, a country estate, a foreign residence. Each of these establishments is expensive in taxes, servants, and upkeep. He can live in but one at a time. He possesses a half dozen automobiles; his family buys clothes and more clothes, gives extravagant parties, travels at will in its search for satisfaction in all the climates of the globe, belongs to exclusive clubs. A mile away (and in these days of speed a mile is but the width of a door-sill) lives a man with four children, but no employment. Dire need rains from every wall; a chilling despair is in the very air of the home; there is little food, much fear of illness, scanty clothing, loss of self-respect, a growing attitude of inferiority in both parents and children. No longer do we look back in the mood of literary reminiscence upon Palestine; now we are seeing our own country.

Set over against this the ideals of Christianity which we recite in our churches and preach from our pulpits and read from the Bible. Among those ideals are these: A man's wealth does not consist in his having more possessions than he needs; we should lay up for ourselves treasures in heaven, but not upon earth, where they decay; when we are asked for our coats we should give our cloaks also; to those who are hungry we should minister; if bread is needed we should not offer a stone.—Frank D. Slutz.

(Continued on page 16)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	

An Open Letter to the Societies

Canton, Ohio, March 20, 1931.

Dear Endeavorers:

We are taking this method to thank all those societies which have forwarded their offerings taken during C. E. Week, and we wish to state that we believe there are many others on their way,—probably you are just waiting until a little later on so that you can INCREASE the amount. See Brethren Evangelist for financial statement of March 10th.

Now we have another suggestion for you; Rather,—another Appeal to make to you! How would you like to help DOUBLE our contribution to the KRYPTON work? You say, "Fine, but it is impossible!" We reply, "BUT IT IS POSSIBLE!" And we will tell you how:

The Home Mission Board reports that more is realized for the support of this mission through the means of second-hand clothing being sold, than through the actual cash gifts of our National Christian Endeavor! What do you think of that? And so, the call has come to us as individual societies to send AT LEAST ONE clothing bag to Brother Gehman AT THE VERY EARLIEST POSSIBLE DATE, as the supply of clothing is fast being exhausted, but the demand is still present.

Inasmuch as the sale of clothing does much each month to reduce the cost of the work of the Home Board, and since this is such a splendid way for us to help the Mis-

sion Board in a most trying year, we JUST KNOW you will respond. Address a postal card to Brother Frank Gehman, Krypton, Kentucky and ask for a bag and he will gladly send one to you at once. Thanks for your cooperation!

Sincerely,
 THE BRETHREN NATIONAL C. E.,
 Rev. E. M. Riddle, President; Rev. F. C. Vanator, Vice-President; Gladys M. Spice, Secretary-Treasurer.

VARIETY IN SOCIETY MEETINGS

By Herman A. Klahr

A meeting is commonly thought of as that portion of time—usually an hour—devoted by a group of people to a service of worship and discussion. Strictly speaking, however, a meeting begins when preparations start, and ends only after no further influence on human personality can be traced. Therefore, every meeting is important. In our desire for variety, let us avoid superficiality.

The Michigan Christian Endeavor Union is sponsoring an advertising campaign by offering to local churches attractive posters that may be placed in conspicuous locations. These posters read: "Young People Attend Christian Endeavor Here." Who can estimate the cumulative effect of the widespread and consistent use of these and simi-

lar posters? The commercial advertiser keeps telling his story, even in times of business depression. We can learn from his methods. Postal cards addressed recently by the president to a group of inactive persons in a certain Young People's Society netted a one-hundred-per-cent increase in attendance. A two-cent stamp will carry a sincere greeting and invitation to some young person who needs to be enlisted in the work of the church. The telephone is an effective aid. Should you care to dramatize the ways in which your Society and your church can carry their message to the public, write to Guy P. Leavitt, Eighth and Cutter Streets, Cincinnati, Ohio, for a free copy of the "Pageant of Publicity" which he has prepared for the use of Young People's groups.

The meeting place should be attractive. It should not be too large, nor should it be too small to be commodious. Pride in the maintenance of an attractive room has led many groups to purchase new equipment and to improve the decorative effects. The use of carefully chosen pictures adds much to the charm of a room. Start a library on Young People's work. Write to the Young People's Department of your denomination for suggestions. Don't hesitate to create atmosphere for meetings by adding special decorations to fit a certain topic of discus-

sion. Missionary meetings afford opportunities for the introduction of the contributions made by other peoples to our civilization. Change the seating arrangement occasionally. Certain surprises from time to time are legitimate.

Introduce changes in your order of service. Learn the stories of the hymns you sing. Have an informal meeting occasionally. Ask those present to suggest favorite hymns, and inspire utter informality of discussion. Thus, a new spirit of freedom and sincerity is injected. An occasional debate is stimulating. The outside-speaker idea can become an obsession, to the detriment of the real function of a Young People's Society, but an occasional meeting of this nature is fitting. Ask the pastor to speak to you for five minutes on the subject of the evening. Introduce, one by one, over a period of weeks, the officers of your church and your church organizations, so that mutual helpfulness may be encouraged. Set aside a three-minute period in every meeting for an interesting item of missionary news. Hundreds of groups are doing this. Start on time; keep going; quit on time. Require your leaders to plan the details of their meetings at least a month in advance. Real variety is possible only when the officer and members are willing to "put first things first."—Forward.

of faith, students have perfect freedom have never tried to "entice" students in schools to become members of the church. The reason we have religious education to guide the students to get a right in their lives. To share such responsibility with the Government, we maintain, is the duty of patriotic citizens and should not be prohibited. . . . We have religious instruction and worship in our schools, because of the conviction that a full-rounded personality cannot be fully developed from religious experience and religious influences. . . .

In short, our church schools have religious instruction and worship because we believe that education without religion is incomplete. The religion of Jesus Christ helps a student to give expression to things most beautiful and most idealistic does not close the mind of an intelligent student, but guides him to understand true meaning of life, a life that is for the well-being of others. . . .

Dr. Sun fought a good fight for our country for over forty years. He was educated in church schools, and even on his death he proclaimed that he was a Christian. He did not regard religion as something that would make one blind to knowledge. He did not suspect church schools as instruments to drug youth and make them stupid. Because he knew the essence of the religion of Jesus Christ and the value of church schools, he wholeheartedly supported Christian institutions to the last moment when he was in this world. Why should his followers act contrary to his intention?

It is deemed necessary and our duty to call the attention of your honorable Ministry to all these facts and reasons as stated. The consequences of the Regulations and of the official interpretation of them will mean education exclusively for our schools, the closing down of a major part of our schools, and the loss of opportunity of an education to thousands of children and young people. Can our country afford the consequences at the present moment? We therefore, sincerely hope that your honorable Ministry will reconsider the whole matter and so modify the article in question to allow all grades of church schools to have religious instruction and church schools to have the privilege of religious instruction.

(Signed) Church of Christ in China, Methodist Episcopal Church, American Methodist Society, Protestant Episcopal Church, United Lutheran Church, Swedish Methodist Union, Evangelical Church, Church of the Brethren, Rhenish Missionary Society, Methodist Protestant Church, Basel Mission, United Methodist Society.

Shanghai, China, July 1, 1930.

The Ministry of Education sent its translation of the foregoing Petition on July 24, 1930. Your petition requesting that all grades of church and mission schools be permitted to have elective religious courses and church schools to have the privilege of religious instruction, has been received. Upon consideration of the points raised in your petition we find them not free from misunderstanding. Let us consider these points one by one.

To sum up: There is not only one religion. If we allow each religion in the name of education to vie one with the other to propagate religion, the natural tendency will be to create divisions and strife. The Ministry of Education is not in a position to

Send Foreign Mission Funds to
LOUIS S. BAUMAN

Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to

R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

Religion in Chinese Schools

Chinese Christians Petition their Government for Greater Religious Liberty

Supporters of missions in China have watched with growing concern the demands of the Nationalist Government that religion should be excluded from all Christian schools. We have received from the Rev. A. R. Kepler, D.D., General Assembly of The Church of Christ in China, the text of the Petition which the General Council of the Church, upon recommendation of its Board of Education, addressed to the National Government, protesting against the regulations promulgated by the Ministry of Education forbidding religion in church schools. The Petition is a memorable document, stating the case for religious liberty with such mingled dignity and cogency that it is of historic interest. We therefore cite its principal points, assured of our reader's recognition of its importance.—A. J. B.

We, the undersigned, are herewith submitting to you a petition for your consideration. The purpose of this petition is to request your honorable Ministry to allow all grades of church schools to have elective religious courses and to permit the primary grades to have the privilege of worship.

But when we make a careful study of the Regulations stating that

A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises, students shall not be compelled or enticed to participate. No religious exercises shall be allowed in primary schools; and in view of the official interpretation on the first sen-

tence of said article as prohibiting voluntary religious instruction in schools lower than senior middle, we are bound to feel that these restrictions are of such a nature as to make it necessary for the majority of our church schools to discontinue. . . . It is unanimously felt that the circumstances compel us to protest and to submit the following reasons for our position for your consideration.

First, the purpose of the Church in conducting schools is to nurture Christ-like personality, to serve society and state. . . . This can be realized to the highest degree, we believe, only through the gateway of religion. We also are of the firm conviction that the religion of Jesus Christ, his teachings of love, liberty and equality, and his vicarious sacrifice, are such as can inspire and enable the students to achieve the ultimate aim of education—namely, the development of healthy and perfect personality.

Second. There has been a strong movement during the last few years in educational circles for the "separation of religion from education" . . . But when we consider the real value of education, we cannot conclude that education without religion is complete. A full-rounded personality is a personality mentally sound and emotionally sane. Reason and feeling cannot well be divorced.

Third. In a country like ours, we cannot afford to discontinue educational activities. . . .

We believe that religious liberty is essential to one's own conscience. In matters

education, in order to guard against such possible future calamity, is obliged to impose these restrictions which do not apply to Christianity but to the other religions well. There is no reason to have elective religious courses in junior middle schools and to have the privilege of worship in primary schools unless the obstacles too difficult to permit the

Ministry to grant the request. Moreover, we hope that you will consider in a sympathetic way this our humble opinion regarding the restriction upon propagation of religion in schools. Let this be considered final and not subject to further review.

(Signed) MOLING TSIANG,
Minister of Education.

—Mission Review of the World.

like Cecil Snyder, who are willing to arrange their affairs, give their time and talents in service to the King. Cecil loves the Lord, and enjoys singing the gospel. Thank you, Cecil.

Our home was with Brother and Sister Rawlins. A real home of Christian fellowship it proved to be. They opened not only their home to us, but their hearts also. They did everything to make us comfortable and happy. We shall never forget the sweet Christian fellowship we had in this home. This home has been dedicated to God. The voice of praise, thanksgiving, and supplication is heard in this home.

We are from the "Hospitable South." But the hospitality of the Fillmore Brethren is unexcelled anywhere. Thank you for the offering, Brethren. We are optimistic for the future of this church. The church has their respect of the community. "The people that do know their God, shall be strong and do exploits."

We are very grateful to Brethren Polman, Cover, and Mayes who came with delegations during the meetings. Also for the encouragement that was given by the members of my own church. About sixty of them drove ninety miles to encourage the meeting. This is real cooperation.

ARCHIE L. LYNN.

VICTORY REVIVAL AT FIRST BRETHREN CHURCH

Philadelphia, Pennsylvania

A season of spiritual uplift and blessing has come to this church as a result of a revival meeting conducted by Evangelist Charles H. Ashman. We believe in revivals here. The old fashioned kind which tell men that they are sinners and need a Savior, for it is "The Blood of Jesus Christ, his Son that cleanseth from all sin." As far as man's part of the work was concerned it was carried out by efficient committees. The Evangelistic Committee was responsible for the prayer meetings held before the revival began and also for the attendance of the church members during the meeting. The advertising committee secured such publicity as was thought necessary and this was no little task when the city newspapers are so careful to keep church news to the minimum. The personal worker's committee held classes of instruction after the preaching during the first week and conducted the pre-prayer meetings during the other two weeks of the meeting. The music committee had one or more special numbers ready for each service and had a splendid choir ready to assist the evangelist in every way. Our own players and several from other churches aided in the instrumental music. The work of all these committees was so directed by the Spirit that there was nothing forced or mechanical about it and there was not a dull minute in the whole meeting.

The attendance was good. It increased as the weeks passed. On a few bad nights the crowds seemed to increase. All three services on the last day were large and full of interest.

Brother Ashman and the pastor have been in a number of meetings together, so this was no new experience to either of us and perhaps the best way to tell how we enjoyed it will be to say that this one seemed still better than the preceding ones and we were sorry to say goodbye at its close. The evangelist was at his best, not even being bothered by a cold which he brought along with him but quickly became better of. His



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



OTHER ARCHIE LYNN AT FILLMORE, CALIFORNIA

is a great joy to share with the Evangelist family the news of our recent revival campaign. For several months we had been working with Brother Lynn for a meeting, it seemed that the time was ripe for launching of the campaign. Accordingly arrangements were made to begin a "Victory Revival" on February 22 to continue March 8. Brother Cecil E. Snyder, the First Brethren church of Los Angeles, was secured to lead the singing. No credit is due him for the success of the meeting. He is much appreciated as a leader in congregational singing. Then, too, choruses that he taught and used throughout the meeting added much to the enthusiasm and spirit of devotion and praise. Brother Cecil is also a fine soloist and many of his old friends came to hear him sing. It was in this church where he had Christ as his Savior during the early days of the founding of this work.

Brother Lynn is an evangelist of no mean ability, and a wonderful man to work with. He is a fearless preacher of the truth, convincing in his argument and persuasive in his appeal. And work! say, he would work day and night. "As much as in me is I am going to preach the gospel"—this must be motto. The list of prospects we had made up was more than we were able to reach throughly work in the two weeks of the meeting. However, I believe that the most important work was done in the homes. Brother Lynn is a master in personal work. His only argument is the Word of God.

The Fillmore church entered heartily into the preparation for the meeting, advertising thoroughly and interesting folks to come. Of course the meeting became the most important item in the prayer life of the church. Cottage prayer meetings were held for several weeks prior to the coming of the evangelist. The church was ready for the revival; in spite of the fact that there were some strained relationships among the leaders in the church. (We are sorry to have to say this). But this is what we want to say, that those who were not right, were ready and anxious to fight with God and with each other. Thus by praying together and in hearing the powerful persuasive preaching of Brother Lynn the church experienced a wonderful revival during the first week, and by Saturday almost one hundred percent of the members had rededicated their lives to

the following Sunday evening a little girl was first to give her heart to Christ, before the final benediction on the last night of the meeting twenty-eight persons

had made the great decision and were led into the waters and were buried with Christ in the rite of Christian Baptism. Every one of the 28 were present at the closing service and 27 of them lined the front of the church to be received into the church by the hand of fellowship. The other one is a member of a Methodist church and requested BAPTISM, having been sprinkled as a baby. Five came from other denominations (back East). The rest were from the children and young people of the Sunday school and church. Truly it was a VICTORY REVIVAL and we shall always thank God for sending Brother Lynn to us at this time.

We will appreciate very much the continued prayers of the Brethren, and especially those who know and love the Fillmore work.
W. A. OGDEN, Pastor.

REVIVAL AT FILLMORE

It was our happy privilege to spend two weeks at Fillmore in a special evangelistic effort. Two brief but delightful weeks. Fillmore has acquired an unenviable reputation for being a hard field. We have never found an easy field yet. It is the Satanic Majesty's business to make every field hard. No one can truthfully say, that the "Arch enemy" has ever neglected to buy up his opportunities.

"Is anything too hard for the Lord?" We have the blessed Trinity back of us. "The glorious gospel of the blessed God," to preach. This "gospel is the power of God unto salvation to every one that believeth." Nothing is too hard nor difficult for our Savior. "He is the wisdom of God and the power of God."

Brother W. A. Ogden is the faithful pastor at Fillmore. He is a true yokefellow and a faithful minister of Christ. He is one of the finest young men it has been our privilege to work with.

God has blessed Brother Ogden with a capable Christian wife. Sister Ogden was certainly a great help in the meetings. Playing the piano, visiting and helping in every way to make the meetings a success.

We found at Fillmore a loyal group of brethren, who had been upon their knees with their pastor, agonizing with God for victory. This is the way to prepare for a revival. Revivals that are lasting, aren't "worked up" but are prayed down. The faithful pastor and this loyal group of faithful members, constituted a highway for God, for the accomplishment of victory.

The choir was faithfully and efficiently directed by Cecil Snyder of the First church of Los Angeles. This is the third meeting in which Brother Snyder has assisted the writer. Thank God for consecrated laymen

preaching is always Biblical. The messages are very positive yet tempered with earnestness and kindness so that the sinner knows he is being taught the way of salvation. Forty-three people stepped to the front during the meetings confessing Christ as Lord, or renewing their vows, or making application for church membership. Several baptismal services were held during the meeting and a number are to be baptized Easter Sunday so by the time you read this some twenty or twenty-five will have become members of the church. Others will come later, but in a large city like this it requires a lot of instruction before some are ready to accept the doctrines and the ordinances of the Brethren Church.

Brother Ashman was invited to speak to two Bible schools and to a group of ministers so that outside the pulpit as well as in it he made friends for the church. The results would show a still greater victory if we had been able to continue another week.

Having been pastor of this church now a year, we feel that we can intelligently say that in many ways this is a remarkable church. Her working membership is most loyal and faithful to the Lord, the Bible, the church and the pastor. Her problems are big ones, caused mostly by changing conditions in the city, but by the Grace of God she is counted one of the few churches making progress in this part of the city. We appreciate the prayers of the people who know how to pray.

A. V. KIMMELL,
2259 North 10th Street.

VICTORY REVIVAL AT TENTH AND DAUPHIN

Philadelphia, Pennsylvania

Last May we enjoyed a two weeks' Bible Conference with this church. Now we have enjoyed a three weeks' Victory Revival with them. We found that every possible preparation had been made for the revival. Cottage prayer meetings, prayer lists, personal workers, publicity, etc. The church wanted a revival and was willing to pay any price necessary to have it. The leaders and spiritual members were ready for the opening service.

Our comradeship with the pastor, Brother A. V. Kimmell, was sweet. It has always been so. But, each time we work with him it grows better. He is a fine co-worker in the Lord,—courteous, congenial, Christlike. He led the singing, and did it excellently. The church has prospered under his pastoral leadership. The anniversary of his first year came during the revival and was fittingly celebrated. The church counts itself most fortunate in having him as its pastor.

The music was of the best. With the pipe organ, piano and xylophone all playing in harmony, Brother Kimmell leading, and a fine choir to back it all up, you may know that we had fine evangelistic music. The special vocal numbers were appropriate. And best of all, the music was rendered for the glory of the Lord.

The fellowship of the saints was uplifting. This church is as much like a family as any we have ever visited. The members are scattered and do not often get together in the community. But they surely do enjoy themselves at Tenth and Dauphin. It is Christian fellowship! They include the evangelist and all others in their fellowship also. And Bibles! Ask for a show of Bibles at any service. They not only believe in the Word, but bring it with them. In pray-

er, testimony, quotation of Scripture, and personal work, this church is to be praised.

The field is very difficult for evangelism. The immediate community is almost closed to such. Colored people and foreigners have taken it. The members have moved out and away. They come a long distance to church, but it is very hard to get their unsaved friends in the outlying districts where they reside to come with them. The converts are "hand picked fruit" and very "close picking." An unspiritual, non-evangelistic, non-missionary church would have died and been buried amid these surroundings long ago. But, this church continues to bear her testimony. Yet, it limits very much the possibilities of evangelism. The same effort in a good field would triple the results. The pastor will report the results of this effort.

REV. CHARLES H. ASHMAN,
Evangelist.

SEMINARY NOTES

A men's Gospel Team, composed of Herman Hoyt (captain), Willis Belcher, Jim Kyler, Paul Davis, Ord Gehman and Everett Niswonger, conducted pre-Easter services at Lost Creek and Krypton, Kentucky, over a period of four days, and closed last Sunday evening. At this writing we cannot give a report of their work.

At the request of the local pastor, Brother Belote, a Boy's Gospel Team conducted a pre-Easter service in our Ashland church Monday evening of Easter Week. A Girls' Team conducted a similar service on Wednesday evening.

We are endeavoring to wisely spend the money given the Seminary by the National Sunday School Association for our theological library. Sets of books have been procured that are much needed by our students in their daily class preparation, e. g., Philip Schaff's eight volume set on the History of the Christian Church. Dean Alford's four volume commentary on the New Testament, and a number of volumes by Keil and Delitzsch on Old Testament books.

Professor Stuckey reports splendid attendance and more than local interest in the Bible Study Conference he held in our New Lebanon, Ohio, church the last of March. Doubtless Brother L. V. King will report same more fully in the Evangelist later. It may be of interest to the Dayton and New Lebanon people to know that Prof. Stuckey has turned into our Seminary fund over \$125.00 of the money of which you gave him personally. It is from this fund that we expect to draw in renting and furnishing a Seminary dormitory.

Professor McClain spent last week in Bible Conference work in Berlin, Pennsylvania.

The first of a series of five public lectures on modern day sects, to be presented by the Seminary faculty, was delivered by Dean J. Allen Miller, April 8th. He dealt with the subject of Mormonism in a very interesting and enlightening manner. Many people of other churches were present at our own to hear this lecture.

K. M. MONROE.

NEWS OF THE COLLEGE

I have just returned from Columbus where I was attending the annual meeting of the Ohio College Association. Ashland College was voted into membership in that Association. Also a motion prevailed to make the North Central Standards the Ohio Standards, which means that the Ohio col-

leges not now members of the Ohio Association must meet higher standards in order to obtain membership. There are several colleges which have not yet met North Central standards but which will still retain their Ohio membership. With Ashland, are now 36 members in the Ohio Association. Also Professors Miller, Mason, well, Black, Ullman, and Bixler attended sectional meetings of which they are members.

Dr. Shively recently solemnized the marriage of two former students, Mr. Tedning and Miss Naomi Heizer, both near Canton, Ohio.

I am happy to report that I recently received a gift of one thousand dollars a friend of the College for bleachers. \$300.00 from another for the same purpose.

The College recently debated a team representing the University of Vermont on a question of present day tendencies in advertising. There were no judges. Ashland College debated over WJW radio in Mansfield with a team from the University of Utah on the question of unemployment insurance.

The Men's Gospel team had charged holy week service in our church. The Gospel team also had an evening.

There was a vacation from Thursday on holy week until Tuesday of the following week.

Recently a Mr. Qurada, a Christianippino, spoke very acceptably in chapel.

Dr. R. R. Ullman recently published his Doctor's thesis in book form. It is well spoken of.

The Girls' Glee Club recently appeared at Ruggles, Ohio.

EDWIN E. JACOBS

SAY IT

You have a friend—a man, a woman, a boy or a girl. For some reason you value him very much. Have you ever told him so? Perhaps he would like to have you SAY IT.

Your friend has helped you along through the days gone by. Gratitude is in your heart. Do not let it lie buried there—SAY IT.

Some joy comes his way. You rejoice with him. But he will never know unless you SAY IT.

An honor comes to him. He wins a game of life, and you are glad—SAY IT.

Your friend succeeds in some task he has undertaken. You feel a great pride that he has done it—SAY IT.

A sorrow comes his way. He may have lost his property. Some of his loved ones may have gone wrong. Diseases may have laid its hands on him, taking away the light of health. You would share the sorrow with him—SAY IT.

Old age, or perhaps a breakdown of human machinery, may shut in your years so that he can no longer fare forth with his fellows. Perhaps the end draws near. In your heart you wish him bon voyage as he nears the sunset gate. A word of sympathy would help to lighten the burden and brighten the way—SAY IT.

A personal word, a telephone call, a card, a letter, a telegram, and only a few minutes of time. Silent sympathy. Your own life may be better because of it. Your friend may go to the end of the journey and never know. You may add joy; you may lighten the load; you may brighten the way if you only take time to SAY IT—B. W. Spillman in Reference Church Messenger.

OUTSPOKEN GOVERNOR

ndous effort is being put forth to the laws of Pennsylvania relative to day of the week. Some interests elphia, made up chiefly of such as open the law for money gain, have on Harrisburg as never before. It is refreshing to read that Governor Pine out clear, straight and decided object. He sanctions no change. He believed in Sabbath observance. We ch a forthright stand. Just name Governor who will take such a p- about much verbiage and some e- christian people may well rejoice igh official takes a real stand for erness. Strangely enough, most who ublic suport think they must cater ighteous and quibble with the a. But we still believe the righteous er the wicked. We rejoice that ania and Philadelphia have kept ath as well as they have. No great a better record than Philadelphia, State authorities have restrained ment agitation for "open Sunday." resbyterian.

AM LINCOLN WALKS AGAIN AT MIDNIGHT

the legislature of Illinois completed destroying every State liquor law, and defying and refusing to cooper- the Federal Government in liquor rceement, Vachel Lindsay, Spring- distinguished poet, might have writ- n and a stronger and truer poem, aham Lincoln walks again at mid- in the very shadow of his monu- a law-making body lifted the treas- anner of secession and by a vote 24 in the Senate and a larger one ver house, denied its cooperation in ort of the Constitution. It wiped e State laws for regulating liquor. ocratic nominee for the mayoralty go, Mr. Cermak, announced that he y to Washington with a delegation e repeal of the Eighteenth Amend- r. Cermak's mission will mean but it will be an insult to Congress; ate which is rebelling against the ion has no claim to be heard in al law-making body. This Illinois those like it are treasonable and ic in nature. The turpitude of the er, its lawless madness are clearly ach legislation as the repeal of the or laws of Illinois. We pity the ple in Illinois. It turns them ove re than ever to the mercy of the lement and what that means can n the gangs that have overrun the ut the Federal Law stands and will oln's State to Lincoln's ideals. all not overthrow Illinois.—The -Evangelist.

YOUTH AND CRIME

percent of the crimes of banditry itted by youths between the ages en and twenty-six," Sir Ernest C., a prominent British judge, e other day. Although referring ly to the Old Country, the same e would no doubt apply to crime ontinent. Again and again have d the chiefs of police in Toronto cities commented upon the num- mes committed by young men and, ases, young women. e are witnessing today in this re-

spect is the result, to a very large extent, of the lack of Christian training and instruc- tion in the home, which has led to the breaking down of moral standards in human life on a scale unprecedented. It is ridicu- lous to attempt to lay the blame for the crime and low moral standards prevailing today upon the Great War or as a mani- festation of post-war hysteria, as many peo- ple do. The vast majority of those who are committing crimes and are in revolt against the moral standards of other days never smelt the powder of the Great War and, in many cases, have not even a mem- ory of it. They were babes in arms dur- ing those fateful years of 1914-1918. It is the moral impasse it finds itself confronting not the war that has brought the world to today, although the war may have hastened it. At the bottom it is the departure from the old standards of Christian thought and living, the breaking down of the moral and religious restraints of centuries, the over- throw of family altars, the neglect of church and Sunday school, the repudiation of God's Word in the pulpit and pew, and the plac-

women and children to become day and night victims of the poisonous fumes.

Because children, who inhale cigaret smoke from the air of a polluted room, tend to suffer anemia and from nervous ir- ritation of the delicate linings of the body.

Because girls who smoke cigarets tend to become un-moral, losing their feminine self- defense and showing a disposition to yield to the solicitations of the despoiler of vir- tue.

Because the youth, who uses cigarets, tends to fail in his classes, to quit school, to lose respect for his mother, to have low ideals and ambitions, to commit crimes and to drop all interest in religion.

Because the throat, lungs, skin tissues, and, in fact, the whole body of the cigaret smoker, gradually becomes clogged with the poisons of the cigaret, tending to slow up all vital forces and requiring a constant in- crease in indulgence.

DO YOU READ THE BIBLE?

The Bible continues to be the best seller, but we have a notion that the possession of a Bible is a fetish with some people. We doubt very much indeed whether it is much read in many nominally Christian house- holds. The ignorance of the Bible is appall- ing. The blank look on the faces of con- gregations when commonplace illustrations are given from the Bible is startling. The Christian Observer carries an article on "The Reading of the Book," by Walter Wil- liams, president of the University of Mis- souri. Dr. Williams declares that the Bible is a book of fascinating biography; that the Bible is a book of full length portraits; that the Bible is a well of undefiled English; that the Bible is the foundation of modern civilization; that the Bible is a guide to immortality; and best of all, that the Bible tells the unique story of Jesus Christ, our Lord and our Savior. Many publishers and organizations are interested in the distribu- tion of Bibles. We wish that there were more organizations that promoted the intel- ligent reading of the Bible. Is it not a fact that devout Christian people often read books about the Bible instead of reading the Bible itself?—Watchman-Examiner.

CHRISTIAN LIVING A B C'S

- "Abstain from all appearances of evil."
 - "Be not conformed to this world."
 - "Casting all your care upon him."
 - "Do good unto all men."
 - "Enter ye in at the strait gate."
 - "Fear God, and keep his Commandments."
 - "Go ye . . . and teach all nations."
 - "Hold fast that which is good."
 - "In every thing give thanks."
 - "Judge not, that ye be not judged."
 - "Keep yourselves in the love of God."
 - "Love your enemies."
 - "Mind not high things, but condescend."
 - "Not slothful in business."
 - "Overcome evil with good."
 - "Pray without ceasing."
 - "Quench not the Spirit."
 - "Redeeming the time."
 - "See then that ye walk circumspectly."
 - "Trust in the Lord."
 - "Use not vain repetitions."
 - "Visit the fatherless and widows."
 - "Watch and pray."
 - "Worship God."
 - "Xamine yourselves."
 - "Yield yourselves unto God."
 - "Zealous of good works."
- & Read your Bible often.

—John Three Sixteen.

ONLY ONE WAY

There's only one way that the lost world can know

*That Jesus for sinners had died;
To tell the glad story he's bidden us go,
And no other way doth provide.*

*If Christ's disciples had silently gone,
And been to their great trust untrue,
His plan of salvation we could not have known—
His mercy for me and for you.*

*He's counting on us the story to tell,
His plan of redemption for man;
He's counting on me—he's counting on you;
The Master has no other plan.—Ex.*

ing of human reason above divine revela- tion. It is these things, we submit, that are sending young people forth today in mul- titudes who know no law but their own de- sires. They see riches as the one thing in life to be obtained by any means, lawful or unlawful, and their creed is summed up in the words, "Let us eat, drink, and be merry: for tomorrow we die." What we have said before, we reiterate—it is only God's Spirit blowing through the arid wastes of human life reviving again the hearts of his people and awakening the living fires within his Church, that will effectively meet and cure the crime menace in all lands today.—Evan- gelical Christian.

WHY WOMEN OPPOSE THE CIGARET

- Because it is dangerous.
- Because it befouls the breath and the home.
- Because it tends to impair the vital or- gans.
- Because it weakens the mind, the health and the morals.
- Because it leads to the drug habit, heroin being the chief agency.
- Because the cigaret is now used instead of whiskey to break the will and to destroy the self-respect of the victim of the white slaver.
- Because nearly all inhalers smoke in liv- ing rooms and bed chambers, compelling

PROTEST AGAINST THE PERSECUTION OF BISHOP CANNON

Expressing its approval of the exoneration of Bishop James Cannon, Jr., by a board of ministers of the Methodist Episcopal Church, South, of charges involving the Bishop's non-clerical activities, the Methodist Board of Temperance, Prohibition and Public Morals, declared in a recent statement that the Bishop is the victim of persecution and that this has "obviously been animated by political and class motives." "It is to be hoped," says the Methodist Board, "that the exoneration of Bishop Cannon on this occasion will result in the cessation of the merciless and persistent attacks upon him. It is the firm conviction of many millions of people that Bishop Cannon has been the victim of persecution, relentless and unscrupulous. His enemies have had at their disposal millions of dollars. They command great agencies of publicity. Obviously they have been animated by political and class motives." Widespread indignation has been expressed at the bitter and relentless persecution of Bishop Cannon by foes not hard to designate. He has been for a long time a hounded man. It is high time that the friends of Rascob, Al Smith and the Roman Catholic Church be compelled to call off their dogs.—The United Presbyterian.

Sunday School Notes

(Continued from page 11)

What a difference there is between the theory and the practice of our religion! Our greatest need is to put the truth of God's Word more and more into everyday life. If it is not capable of being practiced, it is not worthy of being professed.

Are Riches a Peril?

What has been your experience? Perhaps you have never possessed great wealth and cannot answer first-hand (few of us can), but from what you have seen of it in the hands of others, was it a peril or a blessing?

"It was a peril if it was gained through dishonest methods. Wealth is a peril if its acquisition makes the poor poorer. Wealth is a peril when it prompts men to make slaves of their employees, or to steal, or to engage in unjust and illegal business practices.

"It was a peril if it was used for dishonest purposes. Money is powerful, and it can buy more power. Men who are hungry for power can often purchase it with money,

"Wealth can be a peril if it dominates the mind, heart, and soul of him who possesses it. Money makes misers of men. No wonder Jesus said, 'It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.' Money is one thing a man cannot take with him into the next world; yet, if wealth has been his heart and soul, what shall he have left when these are taken from him?

"But wealth may be a blessing. Jesus modified his statement to prove that. It can be a blessing if it is not loved above everything else."

THE SUPERINTENDENT IN THE SUNDAY SCHOOL HOUR

(Continued from page 11)

occasion for its writing proves very interesting.

(10) We have a record of each name by classes on a large card board at the door

where one can tell how many Sundays absent or present for the whole year. It is very interesting to watch your own record.

(11) The first Sunday of each month, we work out our program by the name of the month. For example, last Sunday was the first Sunday of October:

O—pening Song—Open Mine Eyes.

C—onsecration

T—he meaning of Rally Day.

O—bject lesson

B—ible Reading. Ps. 122.

E—nter into my Heart. Solo.

R—oll Call.

(12) We try to use the blackboard each Sunday with some good saying. For example:

(a) Don't stay away—because—

You won't be missed in the crowd. God misses you.

(b) We had a Slogan of July and August—Come again next Sunday.

When the Sunday's bright,
Or when the Sunday's blue,
To your attendance record
Are you steadfast and true?
Come again next Sunday.

(c) Also have a number of good sayings, such as the following:

Your seat has been dusted,
Your song book's in place,
And you will be trusted
To fill up your space.

These suggestions that I have given, we have used in our school. You may not find them all practical to your school but our aim for all of our schools is to make them most efficient organs for service in our Lord's work. He needs the best we can give but many times we do not give him our best.

The following poem is suggestive—

The Lord had a job for me, but I had too much to do.

I said, "You get somebody else or wait till I get through."

I don't know how the Lord made out; no doubt he got along,

But I felt kind of sneakin' like, I know I done God wrong.

One day I needed the Lord—needed him right away

But he never answered me at all, and I could hear him say

Down in my accusin' heart: "Child, I've got too much to do;

You get somebody else, or wait till I get through."

(Shall we not try to make this last verse our motto?)

Now when the Lord has a job for me, I never try to shirk;

I drop what I have on hand and do the Lord's good work,

And my affairs can run along, or wait till I get through;

Nobody else can do the work that God has marked out for you.

Morrill, Kansas.

OUR LITTLE READERS

HE TOLD THE TRUTH

An Eastern Story

Long ago and far away lived a boy with his mother. His father was dead, and his mother had become very poor. His name was Selim, and he lived in Persia.

At last his mother could keep him longer and sent him to his uncle in the city of Shiraz, far away over mountain deserts.

He traveled with a caravan of men and helped the servant to care for the camels when they camped at night.

One day they went through a range of the mountains. The rocks were high on each side, and the round wound so tight that they could see only a little way ahead.

They were still in the mountains when the night came on, and they camped on the side of the little stream, and all lay down to sleep.

But in the night robbers came. Selim woke, he found the merchant servants bound, and the robbers built a little fire for light and warmth.

They brought the merchants and servants one by one to the chief or the robber who tried to make them tell what they had with them.

At last Selim was brought. Selim was so small that the chief wished to weigh him on him.

"My boy," he said, "what money do you have?"

"I have three gold pieces sewed up in the corner of my coat," said Selim.

"Three gold pieces!" said the chief. "That is true, why did you tell me?"

"Because," said Selim, "my mother told me to promise three things when I left home. The first was to be kind to any one I could help; the second, to pray to God every day; the third always to tell the truth. So I told you the truth."

"Let me see your coat," said the chief.

He took it, cut open the corner and found out three gold coins, as they had said.

Then he took from his girdle three gold coins and gave the six to Selim.

"Sew these all up in your coat," he said, "and always do as your mother said. I had such a mother I should not have been a robber."

Then he called the chief of the men and said to him, "See that this boy finish his journey's end without harm, and protect you when you come back to the mountains. Persia needs boys who will be kind, to pray, and to tell the truth. The Book of Life.

OUR READERS' FORUM

FROM THE BUSINESS MANAGER'S CORRESPONDENCE

Dear Brother Teeter:

Enclosed please find check for our Simply can't do without it. . . .

Why not combine "Brethren Missionary" and "Witness," all in one paper, giving missionary news and reports to all of our one paper (The Evangelist) nominal cost, increased, of course. The Brethren would know, or would be presented to them, facts which more than half of them never will know if not told to them through the Evangelist. May it is not worth while to take more of the paper published by the church to get the news. I feel it would create a much more missionary spirit in the brotherhood if facts were spread more widely in this way.

Yours in the faith,
MRS. DAISY C. BOYD
Woodstock, Virginia

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THE BRETHREN EVANGELIST



John and Peter

—From Painting by Durer
Paul and Mark

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John 5:39.



God's strongest men and greatest leaders have been men of the Word

Signs of the Times

by
Alva J. McClain

A WEEK at Berlin

In response to an invitation extended by the pastor during the Pennsylvania Conference last October, I went to the Berlin church for the week ending with Easter Sunday. In spite of some rather bad weather the Berlin people came out faithfully in large numbers to hear the Word. We had our largest evening attendance on Saturday, which seems rather unusual to the outsider.

It was a pleasure to minister here and meet the brethren again in this place which has certain distinctive historical associations for our Church. We found, as before, the same gracious hospitality and attentive hearing on the part of the membership, and enjoyed particularly the spiritual fellowship of the pastor, Brother Lantz, who believes and preaches the Truth. We came away with many pleasant memories and a generous offering which, aside from expenses, is being turned over to the Seminary fund for the furnishing of a house for the Seminary students. We expect to have the house ready this fall, if sufficient funds are raised by that time. Any individuals, churches or organizations wishing to have a part in this project, should communicate with me for information.

INTERESTING Records of the Past

While at Berlin we learned a number of interesting facts concerning the Brethren Church and certain families which have been connected with it. Brother Musser, well known to many readers, furnished much of this information. By him I was introduced to Dr. E. C. Saylor, a genial dentist of Berlin, whose hobby is the gathering of genealogical data. The material he has accumulated is quite amazing and valuable. He told me much of deep interest about my mother's family, the Gnageys of Somerset County. He showed me the original diary kept meticulously in German by my great-grandfather, John Fike. There I read the following notation: "My daughter Mary Fike was 17 years, 2 months, 26 days, when she was married to Daniel Gnagey by John Beachly." Then follows a long itemized list of articles which he provided for my grandmother to begin housekeeping. The value of each article is carefully set down. Five bushels of wheat are put down at five dollars, while three cows and three yearling heifers are valued at fifty dollars, and one old grey horse and colt bring fifteen dollars. Many of the items would seem rather strange to the modern bride, such as the Dutch oven, hoe, milk-strainer, spinning-wheel, and 36 gallon copper kettle. There is also one Testament valued at one dollar. You will not find many Bibles among the wedding presents of today. Perhaps that is one reason why the modern marriages do not last so well.

But the most interesting item called to my attention by Dr. Saylor was the following record copied from a Bible over one hundred years old: "In the year of Christ 1858, the 18th of December, was born to us a daughter and we gave to her the name Maria Gnagey." This was the sister of

Rev. A. D. Gnagey, and my own mother, now with the Lord. As I read these records of the past, there came to mind the words of Job, "Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." How fleeting is the little moment that we call life. But we have a Hope which is steadfast and sure. "The dead shall be raised incorruptible, and we shall be changed."

AN Article by Doctor Monroe

Brother Kenneth Monroe, professor of Old Testament and Hebrew in the Seminary, appears as a contributor in the last issue of the Bibliotheca Sacra, one of the oldest and best known among the religious quarterlies of this country. The article deals with "The Problem of Primal Religion," and is a thoughtful criticism of certain evolutionary theories of the rise of religion. The writer argues for "an original pure monotheism which the primitive man of God's creation was able to receive, comprehend, and appreciate." The article has already been the subject of favorable comment by two well known Christian scholars.

DETECTIVE and Seminary Student

Recently I was pleasantly surprised to see a picture of one of our part time Seminary students in the leading Cleveland daily newspaper, accompanied by the following write-up:

"Although he works here six nights a week as a regular member of the police department, raiding bootleggers and battling other law violators, Detective Leroy Coffey aspires soon to become a minister. To that end, he is studying theology during his spare time and attending classes at Ashland College.

"Detective Coffey finds often that he has to travel fast to keep his schedule, but he usually drives to Ashland and arrives in time for his eleven o'clock class. He leaves school at 3:15 in the afternoon and generally gets home in time to sleep several hours before resuming his duties at seven in the evening as detective and night desk man at headquarters.

"In 1926, Coffey was graduated from a New York theological school but, feeling that his theological education was incomplete, he did not enter the ministry at that time. He first started out as a salesman and in 1927 became a member of the Mansfield detective force. . . . Although Coffey is to all purposes a minister, he is a 'regular fellow' to all his fellow department members and associates."

Wet Propaganda

By Dr. Ernest H. Cherrington

The most insidious, cunningly devised, misleading, and the most lavishly financed propaganda ever directed against a constitutional provision or a general policy of government in the United States is now being promoted against the Eighteenth Amendment. A vast amount of this propaganda is as unscrupulous and vicious in its tendencies as the forces back of it are financially powerful. The correspondence and papers seized by the U. S. Senate Lobby Committee and the evidence brought out in that committee's investigation, show mo-

tives and methods that scarcely fall short of an attempt by the use of a large expenditure of money to undermine that part of the constitution and the government, which powerful forces back of it consider to be the way of their greed and avarice. The representatives of the outlawed liquor interests are kept in the background while a small group of other allied financial interests direct the campaign. These interests with their numerous subsidiaries, both revealed and implied use of newspapers, magazine advertising of these groups, attempting to control the press for their purposes. These financial wizards, it is claimed, control 40 per cent of the wealth of the industries employing one million workers and agents. Their avowed object is to secure the repeal of prohibition and to substitute therefor the sale of beer with a tax of three cents a glass. This tax, they believe will provide revenue to the government equivalent to the amount now paid in general income tax by the corporations whose taxes they plan to have eliminated by the process of substitution.

Under the leadership of such powerful forces the old liquor interests see what they believe to be an opportunity of stemming the tide of prohibition. Not only so, but they see at the same time the opportunity by means of a repeal amendment, to establish for the first time in American history constitutional rights for the beverage alcohol traffic.

While the clever effort thus far made by the wet forces is to keep respectability as a window dressing and in the positions of leadership, for the wet cause, back of the smoke curtain are to be found constituting major part of the rank and file, all the forces of the underworld that prey upon society and all those groups that constituted the saloon and vice interests of the old days. If those forces, by keeping out of the lime light as the real instigator of the repeal plot, can succeed by whatever subterfuge in dividing the law abiding, liberty loving, respectable social classes, until the change in the constitution can be secured, those same organized anti-social groups will come once again to occupy the coveted position of an oligarchy of crime, degeneracy, vice, and vicious social forces, under the protection of the minority rights provisions of the constitution. This is the real object underlying all the sophistry of the anti-prohibition campaign. This is the real issue, under cover of which designing political demagogues and political factious hope once more to ride into power.

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Short Talks by Editor on Steps in the Way to Brotherhood and Fellowship

VI. CHRISTIAN STEWARDSHIP

There is no more universal and unalterable Christian requirement than the practice of stewardship. It is important that the individual church member shall be properly made aware of it in this regard. For his own better and for the church's benefit there should be laid up within his life a stewardship consciousness and he should begin to deal with the practice of the principle of Christian stewardship.

Meaning of Stewardship

Stewardship means trusteeship. A steward is one who has been made a guardian or trustee of another's affairs. He has been intrusted with the handling of property that belongs to another, and that which has been committed to him shall be managed, not for his own interests, but for the owner's. That is the position of the Christian—he is a steward, put in charge of the affairs and possessions of God. The Christian is but a tenant, or caretaker, or manager, and not the owner of the things he possesses, and he is ever in mind always the interests and honor of his greater proprietor, knowing that it is "required in stewards that a man be found faithful" (1 Cor. 4:2).

God the Great Owner

That God is the great owner of all is the testimony of many Scriptures. The father of God's chosen people acknowledges it: "I Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth" (Gen. 14:22). David confesses it: "Thine, O Lord, is greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee. . . . For all things come of thee and of thine own have we given thee" (1 Chron. 29:11-14). Isaiah sings: "The earth is the Lord's and the fulness thereof" (Isa. 24:1). Then the Psalmist (50:10) quotes God as saying: "Every beast of the forest is mine, and the cattle upon a thousand hills." Again, "The silver is mine and the gold is mine, saith the Lord of hosts", as Haggai (2:8) reports. Our very lives belong to God, for Paul says, "Ye are not your own, for ye were bought with a price" (1 Cor. 6:19, 20). And God, being the owner of all, is the giver of all, according to James (1:17): "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, . . ."

Man is a Steward

Just as certainly as God is the owner of all, so there are many Scriptures attesting to the fact of man's stewardship. Here are a few: "Are ye that thou forget not the Lord thy God, . . . And thou sayest in thine heart, My power, and the might of mine hand, hath gotten me this wealth. But thou shalt remember the Lord thy God; for he is that giveth thee power to get wealth" (Deut. 8:11, 17, 18). Isaiah tells us that we are debtors for everything we have: ". . . And hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (Isa. 4:7). He writes to Timothy (1 Tim. 6:7), "For we brought nothing into this world, and it is certain that we can carry nothing out. That is the case with the steward exactly; he has nothing to call his own. And with the Christian steward, not even his own body belongs to him; it is purchased as a temple for the dwelling of the Holy Spirit (1 Cor. 6:19, 20), and as such it is intrusted to be kept clean and free from sin. Above everything else the Gospel is committed unto the Christian as a great stewardship. Paul declares, in 1 Corinthians 9:17, "A stewardship of the gospel is committed unto me." And in Ephesians 3:2, "If so be that ye have heard of the stewardship of the

gospel which was given me to you-ward." And this was not a unique commitment to Paul, but was to every believer. The apostle Peter writes: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4:10). The stewardship of the gospel includes everybody and everything—all is to be given to the Lord. That the good news of the saving grace of Christ may be carried to the ends of the earth.

How Show Faithfulness as Stewards

That faithfulness to stewardship is required will be admitted without argument. Both reason and the Scripture demand it. Paul tells us that ". . . it is required in stewards that a man be found faithful" (1 Cor. 4:2). And everybody knows it is true. The whole business structure of our day is erected on the presumption that men will be faithful to their stewardship. And when men fail the business for which they are responsible falls to the ground. It is so with Christian stewardship, unfaithfulness means disappointment to Christ, hindrance to the cause of Christ and disaster to the souls of men. But how is the faithfulness of stewards to be demonstrated? What are they expected to do?

First, the steward must give himself wholly to the Lord to be used in his service. Paul pleads for that: "I beseech you therefore, brethren, by the mercies of God, that ye present yourselves a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). And he informs us that the secret of the very generous, even extravagant, giving on the part of the churches of Macedonia was that they "first gave of their own selves unto the Lord, and unto us by the will of God" (2 Cor. 8:5).

Second, faithfulness to Christian stewardship is shown by giving a tithe,—if there were not the danger of being misunderstood we would say, "paying" a tithe,—of all one's increase. A tithe is indeed a debt that the Christian must meet before everything else, not in the sense that it is a statute carried over from the Mosaic law, but in the sense that it is a requirement of God established from the beginning for the good of the race, and hinging upon the very nature of the relation of God and man. When the prophet complained of the failure of the Jews to bring to the house of God the tithes and offerings, it was not merely that they had become lax regarding one item of complicated Jewish legalism, but more especially that they had become careless about a fundamental principle of godliness. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation" (Mal. 3:8, 9). They were robbing God of something far more vital than money and they themselves were missing a blessing that was essential to their spiritual lives. Therefore challenged the prophet, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." And Paul was right in line with this divine declamation when he wrote to the church at Corinth: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him . . ." (1 Cor. 16:2). Paul does not definitely mention tithing, but he calls them to proportionate, systematic giving, and in the light of the requirements of the Mosaic law concerning which there were Jewish Christians in Corinth perfectly familiar and the otherwise widespread understanding and practice of tithing, we can fairly conclude that the Apostle expected nothing less than the tithe from these Christians. In view of these facts, and the further fact that Jesus never declared the fundamental principle, or law of the tithe null and void, but rather sanctioned

it, it would seem that the church of today is under duty to bring to the Lord its tithes and offerings, giving, however, out of love and gratitude to the Savior of men rather than because of any requirement of law. Moreover, the tithe is required as a recognition of God's ownership and man's stewardship; nothing less would be worthy of those who dwell under the dispensation of grace. May every new child of God accept this responsibility and begin without delay or reluctance to do all that the Lord requireth.

In the third place, Christian stewardship involves not merely the paying of tithes, but the using of all that remains according to

(Continued on page 9)

Leadership Against Intemperance

One of our good supporters and friends, who has taken issue with us at times in some things we have said, writes that the preachers are to blame and it is to them we must look for leadership along these lines (the lines of interest he was advocating). We are about persuaded that he is right, very much right, not only in one line, but in all lines of proper interest.

But the thing that is now getting us disturbed is the progress that is being made by the forces of intemperance and greed. We are concerned about how we are going to save the great gains that have been made by the forces of righteousness. It is no weak gesture that the liquor interests are making, but one of the most persistent, most highly financed and most capably directed campaigns that the country has ever known. They have supporting them the almost unanimous influence of the metropolitan press. And the ubiquitous movie is making prohibition and enforcement agents the butt of ridicule and presenting them as feeble and ineffective. Added to these is the still more subtle factor, that of a generation of young people who have never known the saloon and cannot understand what all this furore is about. They constitute just the kind of soil in which all this highly financed wet propaganda will readily take root and grow. The reaction against prohibition is growing, let us not be deceived about that. And it is not because of any inherent weakness of prohibition as a policy, but because of the unparalleled warfare against it, added to the fact that the forces of righteousness are comparatively inactive in many fields. What are we going to do about it?

Do not say it matters not to the church, that it is not the church's business. It is the church's business. It is the church that has brought this temperance success to pass, under the guidance of God, and shall we turn thumbs down, now that we find ourselves challenged with one of the most severe battles in history? It is true that evangelism is the first duty of the church, but the churches that have been most successful in evangelism have been the churches that have stood strongest against all forces of unrighteousness, organized or unorganized. And the ministerial leadership must be held responsible for the leadership the churches take in this time of crisis for prohibition. May God save us from lethargy and disinterestedness, and cause us to awake to our duty and show ourselves worthy members and leaders of the cause of Christ.

EDITORIAL REVIEW

Brother A. E. Whitted, pastor of the church at Louisville, Ohio, was in the editor's office last week and informed us that his work is going forward encouragingly.

The secretary of General Conference Executive Committee writes his second notice to leaders of organizations that want a place on the General Conference program, that it is time for the programs to be formulated and sent to the secretary.

We are publishing in this issue the program of the Ministers' Retreat at Shipshewana Lake, Indiana, on May 4, 5 and 6. Very fittingly they are stressing the "Abundant Life." Doubtless a real spiritual feast is in store for those who attend. Prof. Stuckey is announced to give a special address on Tuesday afternoon.

College Hill is astir this week with members of the College Board of Trustees, which is in session. Rev. George T. Ronk of Cedar Rapids, Iowa, is president of the Board. The Foreign Mission Board is to have a meeting in Ashland this week also. We shall

doubtless have reports concerning these events in a later issue of The Evangelist.

We have a good report from the enthusiastic Endeavorers of Milledgeville, Illinois, where Brother George E. Cone is the pastor. They have just recently completed an attendance contest, which resulted in much good to the society. They discovered the need for a Junior society and have proceeded to organize one. They have made and paid their pledge to the Endeavorers' work at Kentucky. That may be a suggestion to some societies that have neglected this important matter. Send more reports to your department editor, Brother Whitmer, at South Bend, Indiana.

Dr. Florence N. Gribble writes from French Equatorial Africa concerning the activities of our missionaries there. They celebrated Christmas together and held their quarterly conference at the Bellevue station. The Misses Emmert and Tyson, who were in America on furlough last year, reached the field on January 1st. Miss Emmert to resume her school work and Miss Tyson her work as nurse. Dr. Gribble has reopened the school at Bassai. Estella Myers and Mr. and Mrs. Foster are on their journey to their homeland on furlough. There are thirteen workers now on the field.

Dr. G. C. Carpenter, who, with his wife, is spending the winter in Florida, writes an interesting letter this week. He makes several observations, one of which was regarding an experience of disappointment he had at an Easter service at a popular church. We are not surprised that he "went away from the service hungry for there is nothing that can satisfy the soul save the Gospel of Jesus Christ, and the Bible has no "Gospel," if it has no crucifixion and risen Christ. We are grateful for Dr. Carpenter's observations and we shall look forward to other communications from him at his convenience.

From Elkhart, Indiana, comes a report of a very successful week of day services in the First Brethren church of which Brother W. I. Duker is the pastor. Their cash offering for the week totaled \$1,100, the largest yet received. As the pastor predicted, this resulted in clearing the church of debt on their new first unit. Dr. G. W. Rench was the guest preacher on that occasion. The Sunday school attendance reached the highest mark. If they are doing that with only the first unit of a church building erected, what won't they do when they once their building completed?

Brother Frank G. Coleman has reason to be encouraged over his continued moving forward of the work at Hagerstown, Maryland. He has completed six months of service and in that time the work of the sonage has been greatly improved; a revival meeting has been held resulting in twenty-one confessions, all but one of which are new. have, or are expected to, become members of the Brethren church. A communion service with a banner attendance was conducted on the 1st of a prayer meeting attendance has been built up with an average of eighty, reaching the high mark of ninety-five on one evening. But their goal is still much higher.

Brother J. L. Bowman, pastor of the church at Linwood, Maryland, reports seventeen baptized and received into the church during the last few months. Three were baptized during the week preceding Easter. This church has been hard hit by the depression and financial depression, but it is courageously carrying on, notwithstanding. Brother Bowman tells us that he and his people appreciate the *Evangelist*, and we are glad for this expression. He also writes a very gratifying compliment to the splendid work of Dr. L. M. on the Sunday school lesson publications and says his school is using Brethren literature and has no desire to use any other. His is loyalty of a kind that makes us rejoice, and wish for a steadily increasing number of its kind.

PRAYER REQUESTS FOR THIS WEEK—

Brother Coleman of Hagerstown, Maryland, writes, "We are interested in your prayers."

Dr. Gribble asks for prayer "for a teacher" for the Bellevue station.

The Christian Endeavorers of Milledgeville, Illinois, say they pray for other C. E. societies, and ask that others pray for them.

Continue your earnest prayer for the recovery of the wife of Brother Sylvester Lowman, Portis, Kansas.

Prayer: A Force, or a Farce?

By Louis S. Bauman, D.D.

(A Sunday morning address delivered at the Los Angeles County C. E. Convention, in Pasadena, Calif.)

me one has said: "Prayer is either a prodigious force disgraceful farce." That statement is absolutely . For if there is an omnipotent God above, whose arm can be made bare and moved into action by er, then prayer is at once the most prodigious force the universe. If, on the other hand, no God exists e ear is open to our cry, then prayer is assuredly a

t prayer is not a farce. Four thousand years of hu- experience and human history assures us that no e potent force exists than a true believer upon his s before the God of Abraham and the God of Paul. experience of all the great souls who have made h-while history gives unflinching tes- ny. No great purpose has ever been ved by any individual until that has closeted himself away from the l in some mountain fastness or des- wilderness and there alone in com- on with Omnipotence, found the r needed for achievement. The tre- lous achievements of Moses, of Eli- of Daniel, of John the Baptist, of Paul, of the early Christians who stood the might of Rome, of Luther, Wesley, and of Moody, can all be ; and in the lives of such men as e human progress in all things h while has found its greatest ad- ement. The life-story of every one ese great souls gives testimony that e effectual fervent prayer of a right- man availeth much."

e most enduring race in the world y is the race of Abraham. No other n has affected so profoundly the h of human progress so much as ation of Israel. And from its beginning that nation een a nation of prayer. Moses, its greatest human r, stands before the world as a man whose every ac- was an aftermath of prayer. Forty years of com- on with the living God on the back side of the des- of Arabia, sent Moses forth to lead a people with n all the might of the mighty Pharaohs could not

e greatest of Israel's mighty prophets was pre-emi- y a man of prayer. Apart from prayer, the life of h stands forth as an unsolvable enigma. He prayed he heavens were closed for three years and six hs. He prayed and the windows of heaven were ed and poured forth their showers upon an earth ed almost to a cinder. He prayed and the flour- d of the widow could not be emptied. He prayed and widow's son leaped back into life. He prayed and all prayers of the priests of Baal could not cause their of fire to strike a match. He prayed and his own poured forth flaming fire from the skies. He prayed he ravens rushed forth to bear him food. He prayed he mighty Ahab and Jezebel were brought to judg- He prayed, and the cloud-chariots swung low and ed him alive into the glory above.

niel, who was no less a statesman than was Moses. man whose life can only be explained on the ground e knelt three times a day before a prayer-answering

God. He prayed and his wisdom exceeded all the learning of the wise men of Babylon, and Nebuchadnezzar's great prayer was interpreted correctly. He prayed, and the hand-writing that the mightiest intellectuals of earth could not read, became to him as A B Cs. He prayed and the mouths of lions were closed, and the wicked plotting of the presidents and princes of Babylon came to naught. Daniel was a man who did things, and he did them through prayer.

St. Paul, probably in the sight of God the greatest man that ever lived, could not possibly be understood apart from his prayer-life. He, himself, could he be here to tes- tify, would probably tell you that his prayers accom-

plished far greater results than his preaching, and that is not to discount the might of his spoken words. Through prayer, he stood before the mightiest kings of this earth, and caused them to tremble. Through prayer, he put into motion almost single-handed those forces that conquered eventually the mightiest Gentile stronghold back of which Satan ever marshalled his forces-

If Christianity can boast of great and glorious victories in the days that are past, it must be admitted that the mightiest weapon she used in the battle was prayer. When she laid this instru- ment aside and began to use other weap- ons, she always signally failed. And, if today, the battlements of the Church seem to be crumbling, as many think, then it is because the Church is not upon her knees. Strange as it may appear, so long as the Church of God is upon her knees, she is invincible. When she rises to her feet, fighting in her own

strength, she wavers and the forces of hell rejoice. No wonder the famous Scottish queen declared that she feared the prayers of old John Knox more than all the fleets of England.

The Master himself was no exception to the rule that the great purposes of life are accomplished through prayer. It was from his knees he arose in the mountain fastnesses and went forth to work the signs and wonders that manifested his Godship. It was from a secret place of prayer up in the hills of Galilee that he went forth to walk the wild waves of the sea, to still the tempest, and with garment so holy that those who but touched the hem were healed of their sicknesses.

To the Master, prayer was more important than teach- ing or healing, for when "great multitudes came together to hear and be healed," He withdrew himself into the desert and prayed. Prayer was more important than sleep, for "He went out into the mountain to pray, and continued all night in prayer to God." Prayer was more important than securing workers by either machinery or money, for he said, "Pray ye the Lord of the harvest that he will send forth laborers into his harvest." Prayer was more important than preaching, for we read that he taught his disciples to pray, but nowhere do we read that he taught them to preach. The earthly ministry of Christ began with prayer (Luke 3:21), continued in prayer, and ended with prayer (Luke 23:34). And his ministry in

A PRAYER

By Harry Treat Walters

*O help me, God,
To walk each day
That when mankind
Shall look my way;
No matter where
Nor how it be,
Christ only, always,
They may see.*

*O help me, Christ
That I may trust
Thee, mid the world's
Mad greed and lust.
O Give me faith
That I may try
To lift, O Christ,
Thy Cross on high.
—Evangelical-Messenger*

prayer now continues in heaven, where "he ever liveth to make intercession for us."

The modern disciples of our Lord, whose ministry has been most richly blessed, have all been men of prayer. Think of George Muller, who never applied to any human being personally for anything, but asked everything of God alone; and yet, more than £1,800,000 was sent to him by the living God in answer to prayer for his orphanages in England. Consider the work of J. Hudson Taylor, who sent forth a thousand missionaries (the largest body of Christian missionaries in all time) into the farthest reaches of China, carrying the message of God, and asked of no man, but asked all of God. There is more than one incident in the life of J. Hudson Taylor, that, had it happened in the days of St. Luke would have been written in the Acts of the Apostles.

The God of Elijah, and of Daniel, and of Paul, and of Muller, and of Taylor, still lives. And, strange as it may seem, the prayers of his children are still his greatest opportunities. It is one of the things hard to fathom, and which we shall never understand until in another world our God shall himself explain, why God has chosen to limit himself that certain things cannot be done by him unless we pray. And, only when we pray, has God the opportunity to do those particular things. Therefore, our prayers, in a very real sense, make openings for God to get into action. Our prayers furnish God with opportunities! Think of it! That child of yours,—has faithful prayer on your part furnished God an opportunity to turn him away from sin? That unsaved friend, has a believing prayer on your part furnished God with an opportunity to unloose the forces that will bring him to his knees for salvation? That great difficulty of life that you cannot solve, has prevailing prayer on your part given God an opportunity to solve it for you? We sometimes long for opportunities to come our way. Wouldn't it be well for us to think of sending more opportunities up God's way? If you carry but one thought away from this great Convention, let it be this: PRAYER FURNISHES GOD OPPORTUNITY!

(to be continued)

Whence the Bootlegger?

By Rev. P. H. Welshimer

The wet press of the nation requests the repeal of the Eighteenth Amendment, in order to stop bootlegging. We had bootleggers, and plenty of them, in the days of the saloon. When Frank Willis was governor of Ohio in 1915 and 1916, the 1,200 saloon-keepers of Cleveland sent a delegation to the governor, complaining it was not fair for them to pay their license of \$1,000 each year for the privilege of running a saloon and then to have 2,500 bootleggers operating in the city without license.

In 1907 the saloon-keepers of Pittsburgh sent a representative to the courts, complaining of the injustice of their paying high license when they could furnish the names and addresses of 7,000 bootleggers in Allegheny county who were operating without license. And they tell us that the Eighteenth Amendment has made bootleggers.

Mr. Atterbury, president of the Pennsylvania railroad, appeared before the Congressional Committee at Washington, as it considered the wet and dry question, and argued against the Eighteenth Amendment, stating that our personal liberty was destroyed. A member of the committee asked Mr. Atterbury why the Pennsylvania railroad company strictly forbids engineers, firemen and other employees to drink intoxicating liquors while on

duty; and further asked the question if that was taking away their personal liberty. His silly little answer was, "They don't have to work for us if they don't want to." What an argument!

Everything the opponents of the Eighteenth Amendment are asking for we have already had. We have it all the way up, from local option in the wards of the cities, clear through to national prohibition. To repeal the Eighteenth Amendment would mean to go back and fight the entire battle over again.

Mr. Atterbury will not permit his engineers to guide trains, over two parallel tracks, if under the influence of booze. Does he not know there are twenty-five million engineers every day out on the highways in the United States, driving as speedily in their automobiles as the trains run on the parallel tracks? These autos have highways. They are passing cars continually. A slip of the hand by the driver may cause many deaths. If it is essential for a man at the throttle of the locomotive to be steady and sober, is it not just as essential for the man at the wheel to be sober?

That the wet and dry issue will loom large in the presidential campaign of 1932 is evident. The need just now is education. Eleven years ago the nation went dry. The men and women who cast their first vote this year were only ten years old when the saloon went out of existence. Many of them never saw a saloon, and multitudes of them know but little of its evil work. They are hearing a little in favor of prohibition, for the drys are keeping their heads still, while the wets are yelling their heads off everywhere. We get the wet news in the daily press, and in the majority of the leading magazines. At the moment there are many dirty flings at the Eighteenth Amendment. All of this has a tendency to lead the youth of today to believe that prohibition is a bad thing and that the golden age will come when the ban is lifted and a better quality of liquor can be purchased in the public places. They are led to believe that state control will solve the problem. State control did not solve the problem when it had the change. We had the saloon, and the bootlegger, and the bootlegger, and it was the lawlessness of the saloon and the liquor dealer that drove them out of business and ushered in the Eighteenth Amendment. If you remember, you may put a nice suit of clothes on a skunk and wash his face with French perfume, seat him on a cushion in your parlor, but keep your distance—he is still the same old skunk. Wherever there is booze there is danger. You can't have booze without alcohol, and alcohol is hell always. Just remember that when some fellow comes along pronouncing his anathemas upon the Eighteenth Amendment.—The American Issue.

Studies in the Types

By R. I. Humberd

Study No. 3

The Smitten Rock

We have considered the incident of the serpent in the wilderness as a type of the cross of Christ, as illustrating the necessity of believing God's message and trusting in Christ for our salvation. In our last study we considered the Passover as a type of the cross as illustrating the necessity of personal application. In this lesson we will see what the smitten rock has to teach us.

The Israelites ran out of water and murmured against Moses. Under directions from God, Moses struck the

in Horeb" and water flowed forth in such volume as supply the whole multitude. (Ex. 17:6).

Again at a later date the water failed and the people rose against Moses. "Take the rod . . . and SPEAK ye to the rock before their eyes and it shall give forth his water. . . . And Moses lifted up his hand and with his rod he SMOTE the rock twice: and water came out abundantly" (Num. 20:7 to 12).

Let us note that Moses did not follow God's directions, on this occasion he was commanded to speak to the rock but he did as he had done on the former occasion and struck the rock. Although Moses did not obey God at the second stroke, water flowed out for the people. But Moses had to bear his punishment and hear the fear-sentence, "Ye shall not bring this congregation into the land which I have given them."

Moses Disappointed

For forty years Moses had labored in trying to bring a hundred thousand stubborn men into the land of Canaan but one mistake, made in a moment of time and in the presence of a howling mob, caused him to lose the result of all his labors. It was indeed a great disappointment to Moses and he "besought the Lord . . . I pray thee let me go over," but the Lord said, "Let it suffice thee; speak no more unto me of this matter" (Deut. 3:23 to 25).

As we read these words our sympathy immediately goes out to Moses and we wonder at God's justice.

Let us note that God is very particular with his types and this should serve as a warning to those who are so prone to place a question mark at God's commands. Let us also remember that when God was thus dealing with Moses, he had us in mind and had it "written for our admonition" (warning) (1 Cor. 10:11).

The Broken Type

We turn to the New Testament for the solution of our problem and find that when Moses struck the rock he was in type striking Christ for "that Rock was Christ" (1 Cor. 10:4).

Thus when Moses struck the Rock the first time, it set forth the type that Christ must be smitten before the Holy Spirit (typified by the water) would be poured out in blessing upon mankind.

But when Moses struck the rock on the second occasion he set forth in type the idea that one crucifixion was not sufficient. This was a great error and through this incident God is teaching us that Christ has died (been smitten) once for all and has opened an avenue for the blessing of the Holy Spirit.

Water Type of Holy Spirit

The water typified the Holy Spirit as John is careful to inform us in his Gospel, chapter 7, verse 37. "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was NOT YET glorified."

Christ, the Rock, has been smitten and a fountain has been opened for sin and for uncleanness (Zech. 13:1). The Holy Spirit came on Pentecost and it is the express command of God that we "be filled with the Spirit" (Eph. 5:8).

The Spirit—God's Power

Some people inform us that we should study psychology and know the workings of the human mind and use this power for successful witnessing for Christ, but all the power that Christ has provided is the Holy Spirit (Acts

1:8), and when Peter and John were persecuted and had prayed "that with all boldness they may speak thy word . . . the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:29).

Thus we see that, although they had received the Holy Spirit at Pentecost they were given a new infilling for a special purpose in response to their prayer.

Water can only run down hill and it is thus with the Holy Spirit. He will only work through a humble and lowly heart.

The water of the Holy Spirit can only run through a clean channel, a channel kept clean by confession (1 John 1:9). Also the valve must be kept open so nothing will hinder or quench the flow of the Holy Spirit through the life (1 Thess. 5:19).

Lake Odessa, Michigan.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

THE FAITH OF THE GOSPEL

V. ORGANIZATION

Every living body is an organism, its organs being adapted to the fulfillment of its functions. The church, as a living temple, the body of Christ, is also an organism, being perfected, and adapted to the fulfillment of its functions.

1. The function of direction

Christ is the head of the church (Eph. 1:22, 23) and the Holy Spirit is his universal vicar or representative (Jn. 16:7-14; Acts 13:2; 20:28). The apostles were called to organize the first church and give the written word. They were personal witnesses of the resurrected Christ, and received the Gospel directly from him (Eph. 4:11; 1 Cor. 9:1). Jesus Christ, having fulfilled the law (Gal. 4:4, 5) and established the new covenant in his blood (Lk. 22:20), gave the new law (Heb. 7:12) which is the Gospel (Gal. 1:7-9), the final word for the church (2 Thess. 1:8). The interpretation or application of the Gospel is first of all individual (Rev. 2:7, etc). The epistles are addressed to the churches and not to the clergy. But the lay members will respect the teaching of their pastors (Heb. 13:7), and when discipline is needed the entire congregation may take means to enforce the Gospel (1 Cor. 5:4, 5).

2. The function of nutrition

For its spiritual nourishment the church has Christ, the bread of life (Jn. 6:51, 63), the Holy Spirit, the water of life (Jn. 7:38, 39), the word of God, the spiritual milk (1 Pet. 2:2) and the strong meat (Heb. 5:12-14).

All these the believer may receive directly (1 Pet. 2:3-5; Lk. 11:13; Jn. 5:39). When the veil of the temple (symbol of the body of Christ) was broken, it signified that from henceforth believers have direct access to God (Heb. 9 and 10). They now constitute a royal priesthood (1 Pet. 2:5) and have no need of a priestly order. Priests and the "sacrifice of the mass" are a negation of the work of Christ and a robbery of the rights of believers.

But Christ has a teaching ministry to feed his flock. He has given to the church gifts for its edification. Its ministers are called pastors, elders, or bishops (1 Tim. 3:1-11; Eph. 4:12; Tit. 1:5-9; 1 Pet. 5:1-4). There are also teachers (Eph. 4:11; Rom. 12:7) including prophets (1 Cor. 14:31) and helpers (1 Cor. 12:28; Phil. 4:3).

3. The function of reproduction, or propaganda

The law of reproduction according to species rules in the natural world (Gen. 1:24) and also in the spiritual realm (Jn. 3:6; Rom. 8:2). The church cannot by baptism or any other rite confer life eternal. That is the gift of God (Rom. 6:23). The part of the church is to present the Gospel, and the Holy Spirit will do the rest (Acts 5:32). The best testimony is the life of faithful believers which is the only Bible that the public reads (Acts 11:25; 1 Pet. 3:1). But believers also have the duty of testifying by their words whenever they have opportunity (Acts 8:4; Jas. 5:19, 20).

Besides, the church approves those whom the Spirit calls to the special work of missionaries (called in Greek, apostles) (Acts 13:1-4; 14:14). They preached in new places (Rom. 15:20) and founded churches (1 Cor. 9:1, 2). There were also evangelists whose special work was preaching and supervision rather than that of remaining as pastors to build up the churches (Eph. 4:11; 2 Tim. 4:5; Tit. 1:5).

4. The function of work, or fruit bearing

Besides being useful to the plant for reproduction and propagation of the species, fruit is useful to both animals and men. The extension work of the church is not only to multiply the number of believers, but to be of blessing to all the world.

The good works to which believers are called are not, however, that they may finally be saved but because they are already saved; and the Holy Spirit in them is manifesting himself in the fruit of the Spirit, or good works of the believer. And besides the good works that each may do separately, there are the good works that the church may do collectively; and for this there are persons called to direct the deacons and deaconesses, and the helpers in the different auxiliary societies of the church (1 Tim. 3:8-13; Deut. 31:12; 2 Cor. 9:3).

5. The function of support

Bodies need clothing and lodging places as well as food. The church has many needs which require money to supply. Jesus and the disciples were supported by offerings and had a common treasury (Mk. 15:41; Jn. 13:29). The missionaries were supported in part by the offerings of the churches (2 Cor. 12:8), Paul and Barnabas being the only two that were self-supporting, and that in part (1 Cor. 9:6).

But they ministered freely unto all. The system of fees for baptism, or other services of God's ministers, is entirely unscriptural. Jesus said, "Freely ye have received, freely give" (Mt. 10:8). He drove the traffickers out of the house of God (Matt. 21:13).

But when the Spirit came to the church he inspired a wonderful liberality, as he always does (Acts 2:45, 46). This spirit of giving is called a "grace" of the Spirit, one of his precious gifts (2 Cor. 8:7). It brings blessing to him who gives and to him who receives (2 Cor. 9:6; Phil. 4:15-19). True believers bring their gifts, not from obligation, or to meet some temporary need of the church, but because they love God and wish to show their gratitude to him by bringing the tithes and offerings which he has ordained for his work (1 Cor. 9:13, 14), that others may also be saved (Acts 20:35; 2 Cor. 9:7).

SIGNIFICANT NEWS AND VIEWS

THE CHURCH AS IT IS TODAY

The best news of the churches is that they are turning seriously to their business of evangelism in the true sense of the word. The Church of England assembly has definitely called its people to this

task; and both the archbishop of York and many bishops, Lincolns, Exeter, Liverpool, Ripon and others, have pressed upon their congregations this duty. The bishop of Exeter says that windows and the press are doing much of the work that was once done on street corners and in parks; what remains is the personal work which it is agreed on all hands has been seriously neglected. The bishop of Liverpool says.

It is an important fact to have in the Church of England a new awakening to this paramount task. The mission of Dr. Temple, Oxford, in which there was provision made for personal interview both with the missionary and with his helper, Canon Pym, has helped to bring the need of evangelism to the fore.

The Congregationalists are calling their people to the same work. Excellent pamphlets are being widely distributed to show what can be done through visitation and open-air preaching as well as through the ministry of the sanctuary. The Methodists, soon to become one and undivided, are looking for a great spiritual advance. They are declaring that their own sacred traditions remain unimpaired unless they are giving themselves to the task of making known to all the world the unbounded grace of God.

There are many things to distress the churches; on almost every side there is a decline in the resources offered for missionary work; there is a revival of controversy upon religious education; the prevalence of blatant paganism in our cities; but there are signs of hope, none more welcome than the news that the churches are determined once more to preach Christ.—British Correspondent in Christian Century.

TAINTED MILLIONS

The American Tobacco Company is estimated to have paid its president about \$2,283,000 for last year's services. Thus George Washington Hill is America's highest paid executive. And Mr. Hill is credited with chief responsibility for the successful advertising campaign which has lifted cigarette consumption to new levels.

And yet, at what a cost this man's financial success has come. His profits were made from the promotion of a vicious habit which adds nothing to the nation's well-being. Indeed, the nation would be vastly better off, if the products of Mr. Hill's company could have been turned into poisons to control pests, or even dumped into the sea.

Mr. Hill has his millions, while millions of his fellow countrymen have stained fingers, stinking breath and poisoned bodies. Every advance of the American Tobacco Company as it is now run, is at the expense of the good health of the American people. Its profits are tainted millions.—H. A. B.—The Gospel Messenger.

CRIME DECREASE—

A general decrease in crime in 1,000 cities during January as compared with December was reported recently by the Bureau of Investigation of the Department of Justice. In a monthly bulletin, prepared under the supervision of Director J. Edgar Hoover, the average number of crimes committed daily in these cities is given as 1,824 for December and 1,711 in January. The number of murders reported daily decreased from an average of slightly more than eight to slightly less than eight, while the daily average of cases of manslaughter by negligence dropped from less than seven to less than five. Let us hope that the crest of the crime wave has been passed.

("Fools make a mock at sin." Pro. 14:9).—Methodist-Protestant Recorder.

LIBERALISM REACHES ITS GOAL

Liberalism is a word of many meanings, but in a general way its aim today is to take off all restraints and let human nature do according to the urge within it. That is Behaviourism and that is liberalism. At last we have an example of what it will do, if given rein, in the state of Nevada. It has not gone quite to the limit yet, for the limit is anarchy and death. Governor Balzar has been reported as boasting "Nevada is the only free state left in the Union." Gambling runs riot and lashes the people into wild frenzy. The family has been practically divorced by a six weeks' residence in the state. All state liquor regulatory laws have been abolished. People of this stripe pay license fees to meet public expenses. In other words the state has been bought by gamblers, saloon keepers, divorcees, and reformers have apparently taken to cover. This is

governor's idea of a free state. Bills looking toward the same are introduced into several legislatures in the United States in last sessions. In some they were passed, in others badly. It was the assault of liberalism upon the morals of the Can we stand it?—The Christian Evangelist.

INDIAN PEACE—

For a series of conferences, Mahatma Gandhi and Viceroy Lord agreed upon formulas for settlement of all points in the dis-agreed upon the Indian Nationalists and the British Government, has threatened to nullify the results of the recent London table conference. At this writing the details of the agree- have not yet been made public, but it is understood that the disobedience campaign will be ended and that Gandhi's fol- in the all-India National Congress will help in obtaining the ed dominion status promised by Prime Minister Ramsay Mac- at the round-table conference. It is also understood that iceroy has agreed to the contention of the Nationalists that s have the right to make their own salt and may condense a sea water, thus avoiding the necessity of purchasing from vernment monopoly. Gandhi has been contending for com- dependence, but apparently has decided to compromise. The y, Lord Irwin, is given much credit for the tact and patience hich he conducted the negotiations. ek peace, and pursue it." Psa. 34:14.)—Methodist Protestant- er.

THE FEDERAL COUNCIL'S LABEL

reader's attention is called to the title given the article— otestant View of Birth Control." Ever since Mr. Coolidge l us the capacity of the English language for implications famous "I do not choose to run" communication, we have understood Talleyrand's remark, "That language was in- to conceal thoughts." Hence we look analytically at f names of which the first is "Rev. Albert W. Beaven, D.D., ent of the Northern Baptist Convention." Certainly Dr. h is a Baptist and of course a Baptist is a Protestant. Hence Dr. Beaven declares is a Protestant's view of whatever he r writes about. By the same standard of testing, the twen- it distinguished persons whose names are given by the Fed- ouncil are Protestants. But if the Federal Council's head- riter had desired an accurate and unambiguous heading, he ave written, "The Opinions of Twenty-eight Persons Bel- g to Portions of the Christian Church Commonly Called ant, on Birth Control." The secular press should have been ed against the use of a subhead, which is much more fre- y than accurately employed, namely, "Representing 27 Prot- Denominations."—The Lutheran.

Short Talks by the Editor

(Continued from page 4)

of God, having a readiness to give with liberality to the of charity. "But to do good and to communicate forget not: th such sacrifices God is well pleased. The paying of the does not give license to use the other nine-tenths selfishly. ust be ready to help meet every worthy need and be ever in the expenditure that we make for our own personal neces- and pleasure. Extravagance is unthinkable with money that ed, and that is the situation with all the funds of him who his Christian stewardship seriously. y step in the line of stewardship must be taken in sincere on to God and in genuine humility. The glory of God and e winning of the praise of men should be one's constant . As Paul admonishes: "Whether therefore ye eat, or drink, tever ye do, do all to the glory of God" (1 Cor. 10:31). hing hard to begin? Assuredly it is. But "God is able to ll grace abound toward you: that ye, always having all suffi- in all things, may abound to every good work" (1 Cor. Giving as a good steward of Jesus Christ does not come l; it is a grace, bestowed by God. But be assured, he is eady to bestow it. Let no one be satisfied with a narrow, ntered, God-disappointing Christian life, when he may have asking the abundant life of the Christian steward.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Exodus 24:9-18. How lightly we rush, at times, into the presence of the almighty God! The elders here were allowed to approach near enough that they saw God. What a wonderful sight that must have been, and how inadequate the words in which the sight is described! How could men ever forget such a vision? How could they ever do aught than the full will of God thereafter? If we could just see him! Yet the elders were not permitted to approach into the actual presence of God; Moses only was allowed this privilege, but today each one of us may enter into his very presence, and there hold sweet communion with him. What a wonderful privilege! Do we appreciate it as we should? Do we avail ourselves of the privilege? If his presence is real to us, how could we ever do aught than the full will of God!

TUESDAY

Exodus 25:1-9. God desired offerings from all the people, but the offerings must be given willingly—cheer- fully, is the New Testament word. God wished them to prepare for him a sanctuary, that he might dwell among them. Today he still desires his sanctuary among men: it is true that the church is a sanctuary, dedicated especially to the worship of God, but more important even than that is the sanctuary he desires in the human heart. It should also be dedicated espe- cially to the worship of God, and nothing should enter there that might in any way defile it. May God help us to build him a sanctuary according to his own pat- tern, in our hearts.

WEDNESDAY

Exodus 25:10-22. First of all, directions were given for the building of the ark of the covenant, and for the mercy seat, both symbols of the presence of God among them. "In the beginning God." Unless God be first, the whole structure is for nought. Let us make him first as we build our lives, first as we labor for him from day to day, that our building may not be in vain.

THURSDAY

Exodus 25:23-40. Only the most costly materials could be wrought into the tabernacle of the Lord. These furnishings were to be all of gold; only precious metals, and the royal blue and purple and scarlet, **fine linen**, etc., might be used. So with us today: God requires the most costly things we have to offer, even our very selves—and he who would save his life shall lose it! But we were not redeemed with such trifles as gold and silver: shall we withhold our most precious offerings from him?

FRIDAY

Exodus 26:1-6, 30. We are not concerned for the present with the exact pattern or design of the taber- nacle, but it is interesting to note that God does have a detailed plan for each part of his building, whether of material things, or of flesh and blood. And he ex- pects every detail to be carried out in accordance with the plan given in his word. Are we building in accord- ance with his plan?

SATURDAY

Exodus 29:38-46. Every morning and every evening a lamb was to be offered and at that time God prom- ised that he would meet with them and sanctify them, and dwell among them. If we will but meet with him in the morning and evening, and offer to him the sac- rifices of a broken spirit and a contrite heart, surely he will also meet with us, and sanctify and bless. He is a covenant-keeping God.

SUNDAY

Exodus 30:11-16. Souls could not be ransomed with money, but there is a real lesson in the point that the soul of the richest was considered as worth no more in the sight of God than the soul of the poorest and hum- blest. Your soul and mine are worth no more than the soul of the humblest in Africa or the farthest islands of the sea, and we owe the knowledge of God to them also. May we do all that we can to ransom the souls of the world, and so hasten the return of him who claims all souls as his own!

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary South Bend, Indiana</p> <p>M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois</p>
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Suggestions for Temperance Programs

(Some time ago we published some suggestions for Temperance program at the request of some of our readers. We are giving you herewith some additional suggestions which may prove helpful.—EDITOR).

Song—Special music of local selection Exercise—"The Good American"

(Exercise for nine pupils, or may be given by fewer pupils, some reciting twice. It is built around the laws of Character Building of Hutchin's "Code of Morals" used by many schools in character training work. Sections in quotation marks are quoted from the exposition of the "Code" by the Character Education Institution, unless otherwise indicated.)

First Pupil: "The Good American controls himself." "Those who best control themselves can best serve their country."

Second pupil: "The Good American tries to gain and keep good health. Therefore we will avoid those habits which harm us and will make the habits which will help us."

Third pupil: The Good American plays fair. We will not cheat; we will keep the rules but will play the game hard.

Fourth pupil: "The Good American is reliable. Our country grows great and good as her citizens are able more fully to trust each other."

Fifth pupil: "The Good American is self-reliant. He learns to think for himself, choose for himself, act for himself, according to what seems right and fair and wise. He is not afraid of being laughed at."

Sixth pupil: "The Good American does his duty." He is not willing "to shirk" his own duty or "burden his fellow citizens unfairly."

Seventh pupil: The Good American is a good workman. "He will form the habit of good work, for mistakes and blunders cause hardship, sometimes disaster, and spoil success."

Eighth pupil: The Good American does good "team work." As we learn better how to work together the welfare of our country is advanced."

Ninth pupil: The Good American is loyal to his family, his school, his state, his country, and all mankind.

Tenth pupil: The Good American obeys all laws; not only the ones with which he agrees, but also those with which he disagrees. Respect for law is the foundation upon which our government rests. Bad laws may be changed but may not be disobeyed; the people may be trusted to repeal any law that proves to be unsatisfactory to a majority of our citizens.

Salute to the flag: (Led by the participants in the preceding exercise.)

"I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation, indivisible with liberty and justice for all."

Using Our Heads—"Figures Dot Not Lie" Directions for this exercise:

Appoint one of the older and best pupils as teacher to conduct the following exercise

in the manner of an ordinary recitation in arithmetic. Any number of pupils may be used in answering the questions asked. All parts should be thoroughly committed to memory.

Teacher: No doubt you have all heard someone say that there is more liquor drunk today under prohibition than there was in the days when there was a saloon on every prominent corner in our towns and cities. Many people seem to believe this, chiefly because they do not know how much liquor was drunk before prohibition was adopted and because they have not figured it out for themselves. In our arithmetic lesson for today we are going to figure it out on the blackboard and then see what we think about it. Does anyone know when prohibition was adopted?

Pupil: (Appointed for this answer.) It was adopted as a war measure in 1919. The eighteenth amendment became effective January 16, 1920.

Teacher: Then the year 1917 was the last year of saloons. Who can tell me how many gallons of liquor were sold in 1917?

Pupil: (Another appointed to answer.) The report of the United States Department of Commerce for 1922, page 697, gives the number of gallons for 1917 as 2,095,535,005.

Teacher: (Calling designated pupil by name.) Will you please go to the blackboard and write those figures as high as you can reach? (Pupil does as requested.)

Teacher: Well, if we agree that more is drunk now, how many gallons should we say were consumed in 1930?

Pupil: Three billion.

Teacher: That would be almost a billion gallons more and may be a larger increase than anyone would agree to. Suppose we make it less than half of that amount and say 2,500,000,000 gallons. No one who claims there has been an increase will object to that much increase. Write that amount under the other. (Pupil who has remained at the blackboard writes these figures.)

Teacher: Now, how many people are in the United States, not counting our foreign possessions?

Pupil: 122,728,872 according to the 1930 census.

Teacher: Well, let us say for easy figuring, 125,000,000. Put those figures down. Now, divide 125 millions into two and a half billion. (Pupil performs division.)

Teacher: Good! The result is twenty gallons. Now what does that mean?

Pupil: Why, it means that in 1930 every person in the United States, men, women, children, even babies, drank twenty gallons of liquor.

Teacher: Do you think that every last one of them drank his share?

Pupil: Well, the babies didn't; that's a cinch.

Teacher: Do you think many of the school children did?

Pupil: I don't know of any.

Teacher: Do you know how many school children there are in the United States?

Pupil: About 38 millions in 1930.
Teacher: Put those figures down. (Pupil does so.)

Teacher: That means, of course, that the ages of 6 and 18. How many were there under 6 years of age?

Pupil: There would be about 10 million or 19 million.

Teacher: Put those figures down. Add them to the 38 million. (Pupil shows showing a total of 57 million.) (Teacher: What is the result?)

Pupil: 57 million.

Teacher: Now, subtract that from 100 million. (Pupil does so, showing 68 million.)

Teacher: Now, who are included in that 68 million?

Pupil: Every man and woman in the United States above 18 years of age.

Teacher: Do you suppose any of them do not drink liquor?

Pupil: Yes, indeed, lots of them.

Teacher: Well, about how many every ten would you say do not drink liquor?

Pupil: Half of them anyway.

Teacher: But, let's put it lower. What would you say to three out of ten?

Pupil: That's sure low enough.

Teacher: Well, of course that would be that seven out of every ten of them do not drink. How shall we find out how that many is?

Pupil: Take seven-tenths of 68 million.

Teacher: That is correct. Do you know how many pupils are on the board, who does so, showing 600,000.)

Teacher: Now, for easy figuring, let us say that there are 50 million people in the United States. Of course, means that there are 10 million who do not drink, and we must suppose, that the average amount they drink, that a person drinks every day of the year. If 10 million people drink two and one-half gallons of liquor in a year, how many gallons of liquor in a year, do we find how much each one drinks?

Pupil: Why, divide 50 million into ten one-half billion.

Teacher: (To pupil at blackboard) Write this.

All pupils: Fifty gallons apiece.

Pupil: They don't do it. Nobody believes that.

Teacher: Now, just wait, we're not done yet. How many pints are there in a gallon?

Pupil: Eight.

Teacher: Correct. (To pupil at blackboard) Reduce the fifty gallons to pints. (Pupil does so, showing 400 pints.)

Teacher: How many days in a year?

Pupil: 365, except leap years.

Teacher: All right; if each person drinks 400 pints in 365 days, what does that mean?

Pupil: Why, it means more than one pint a day for each person. It just shows how much.

Teacher: Yes, but we're supposed to find out how much is done. Who can name a result of drinking?

Pupil: Well, you'd surely smell it if you breathed everywhere you went. But that's not all.

Another pupil: There would be more automobile accidents.

Another pupil: Yes, and more deaths in factories.

Another pupil: It sure would be more bootleggers.

Teacher: Yes, and that brings us to the problem. How many bootleggers would it take to deliver a pint a day to every drinker?

Pupil: That would depend on the number of people to whom each delivers a pint.

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MISSIONS

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Dr. Gribble's Interesting Missive from Africa

Bassai, January 21, 1931.

Dear Evangelist Readers:

This month we have changed the scene of our labors from Yaloke to Bassai, and have attended a Conference at Bellevue, so that we will have something to say of each of the three stations.

On December 22nd, 1930, we celebrated Mr. Hathaway's birthday at Yaloke. We managed to surprise him, partially at least. Only four were present, Mr. and Mrs. Hathaway, Miss Patterson and Dr. Gribble. Everyone retired at an early hour, as the preparations for departure for Bellevue on the 24th were not yet completed. The next day was an exceedingly busy one. The coming of the mail was unexpected and added just that much more to the joy and excitement of the day, especially when we read the telegram announcing the arrival of Miss Emmert and Miss Tyson at the Coast on New Year's Day. It was impossible to change the date for the Conference, for which we were scheduled to leave the following morning. A few hasty letters were written late that night. We were on our way shortly after six o'clock, December 24th, going this time via Bossangoa, a comparatively new route. We did not arrive at Bellevue until shortly after sunset, a long, hard ride of twelve hours. We found that the Bassai delegation which should have preceded us by several hours, had not yet arrived. We waited that day and the next, Christmas Day, which we were to have spent together. There being no arrivals, Mr. Hathaway left on the morning of December 26th for Bassai. Car trouble had caused the delay. This was, however, adjusted in time so that all arrived on the evening of the 27th. Christmas was observed on Sunday, December 28th. Who knows but what we may have had the right day after all?

The day commenced with a tree for Kenneth in the morning. The older people also found something there for each. The morning service was held at the Chapel, the Christmas sermon being preached by Mr. Foster. Christmas dinner was bountifully served by Mrs. Sheldon. The rather lengthy Christmas program was divided into two parts, rendered respectively in the afternoon and evening. Solos, duets, instrumental music and an address by Mr. Hathaway were interesting features of the combined programs.

On the following morning the Conference proper, several days delayed, commenced. Three days were spent in prayer, and three in business. These days were followed by a closing day of prayer, it having been found necessary to somewhat shorten the Conference on account of the initial delay. On Monday, January 5th, 1931, the delegates left in two cars for Bassai and Yaloke respectively. Travelling this time over the same route, they spent some time at Bozoum together, then separated for their respective destinations. The Bassai delegates did not arrive until late evening.

The next days were busy ones. The rearranging of the houses for the expected

guests, and the resuming of hospital duties preparations were being made to leave for Bassai.

On January 9th Mr. Hathaway left to meet Miss Emmert and Miss Tyson at Bangui. The return was not possible until January 14th, Mr. Hathaway being delayed in Bangui for the transaction of Mission business. Misses Emmert and Tyson, aside from this delay made exceptional time. They reached Doula December 31st, and Carnot January 6th, having consumed just one month between France and Bangui! In spite of being delayed one week in Bangui, they arrived at Yaloke on January 14th, less than forty days from their European port Bologne. The trip was made across by hired automobile, the company furnishing meals and providing furnished rest houses. This was very acceptable for two ladies traveling together or for any larger party, but might prove to have difficulties for an inexperienced missionary traveling alone, especially for a lady.

With the missionaries came the sad news of the death of Mrs. Myers. Our heartfelt sympathy is extended to the missionary sisters, Misses Estella and Ethel Myers, and to the bereaved sons and daughter in Iowa.

Miss Estella Myers has decided to abandon the planned-for trip through Palestine, and to accompany Mr. and Mrs. Foster to the homeland, hoping to meet Miss Ethel in France before she shall sail for Africa.

Mr. and Mrs. Lester Kennedy have notified us of their arrival at the Coast on or about March third. Mr. Hathaway with the outgoing party of three will meet Mr. and Mrs. Kennedy at Yaounde with the Mission car. This is the first time it has been possible to utilize the return trip of the car, and should greatly reduce the individual expense.

On January 17th, Mr. Hathaway, driving Mrs. Gribble's car, came to Bassai, accompanied by Miss Emmert and Miss Tyson, to pay a brief visit to Bassai station, especially to Miss Myers, so recently bereaved; and by Dr. Gribble, who, on January 20th with full governmental permission, reopened the school at Bassai, necessarily closed for some months because of the furlough of Brother and Sister Jobson.

The arrival of Misses Tyson and Emmert at Yaloke, the one to resume her duties in the school room, and the other her duties as nurse in the Yaloke hospital have made it possible for Dr. Gribble to be relieved from her school and hospital duties at Yaloke, and to take up her residence at Bassai while teaching. We trust that the speedy arrival of Miss Ethel Myers will make it possible for the school work at Bassai to be continued, and will mean the uninterrupted growth of those who are destined to become readers of his Word and evangelists in the Karre tribe.

Miss Patterson has of necessity remained at Yaloke, one of the dwellings at Bassai being in process of repair, housing room is at present insufficient. For lack of another bedroom Dr. Gribble is at present appropriately lodged in the laboratory of the Bas-

sai dispensary. But while temporarily arated from the one whom in the eight months she has so greatly served, Patterson's skillful and willing fingers find employment wherever she may be. Other newest missionary, Miss Byron, found the secret too of being greatest among us. Like her Master, she is continually ready to serve, and her senior missionaries greatly appreciate her companionship!

We must not close without mentioning the Bellevue dispensary, whose rapid growth has made it the largest in the Misson from the standpoint of treatments given daily. Miss Bickel, with her tender heart and successful, devoted care, is winning many of our patients to the Lord. Pray for her, and us all.

We now number thirteen upon the field fourteen with dear little Kenneth. At present we are five at Yaloke, five at Bassai and three at Bellevue. There being no school at Bellevue, we must pray for a teacher there too! And it would be well indeed were there to be another worker there now. We consider three inadequate for many activities of any station. Pray for more workers, and for more stations.

Faithfully,
 FLORENCE N. GRIBBLE

The Racial Frontier of Home Missions

A Southern Baptist Survey of the Situation

By J. B. Lawrence, Executive Secretary
 Home Mission Board of the Southern Baptist Church

We have in the South an ever-growing number of alien-thinking people. There are now about 15,000,000 of these in our midst. Add to aliens in the South the population of Western Cuba and the Indians and negroes in the United States and we have at least 25,000,000 people of alien races in the Home Mission fields of Southern Baptists.

When these alien races are divided into groups we find that we have twenty nationalities speaking twenty-two languages; one and a half million Mexicans, six hundred thousand French, five hundred and fifty thousand Italians, two hundred thousand Indians, two million six hundred and fifty thousand of other races, not to mention the twelve million Negroes who are all people, have a claim upon us.

These foreigners, Indians, Negroes, come in their traditions, in their mental makeup and racial and social outlook, but all are heart-hungers and their soul-longings are the same as ours. They need the Gospel of Jesus Christ.

The problem of sin and vice and ignorance is the same in all races and the processes of salvation are the same.

This alien problem will become more and more not less complex and insistent. The different languages and nationalities and migrations from all countries in the world will come more and more a menace to our national, social and religious institutions and life unless these alien races are evangelized.

What shall we do about these foreigners in our midst and our brothers of other nations right here at our door? If we want to launch a conquering mission program among these alien races abroad we must not neglect the members of these same races in our Homeland.

Southern Baptists must not overlook the fact that their treatment of the foreigners in their midst will either help or hinder

missions to the foreigner in his land. We are constantly getting let-
telling our attention to the fact that
foreigners are taking note of the at-
titude of our churches towards them.
One of these letters is from an Italian
missionary working under our Board. He
states the fact that Christians in this
country only get interested in foreigners as
a Foreign Mission matter. He says: "The
attitude of the Christians in this country
towards the foreigners in their midst will
be against their effort on the foreign
Baptists ought to know that the mail-

bags leaving this country are stuffed with
letters from foreigners to their friends and
kindred in their Fatherland, telling about
the treatment they are receiving from the
churches in this land of America. When
they are slighted and neglected how can they
feel kindly? A report of their treatment
will make it hard for the foreign mission-
ary."
Let us give these foreigners in our midst
the gospel. Let us win them to Christ and
then they will become missionaries to their
friends and loved ones in their native land.
—The Christian Index.

Brother Rench, who was with us three
years ago, was with us again, he saw the
work started and witnessed its finish.
The Sunday school is growing in atten-
dance and interest. Brother Glenn Wood,
with his officers were re-elected for another
year—a confidence the church gave eagerly.
Easter Sunday the attendance reached 453.
On Wednesday following Easter we held
our spring communion—the largest ever
held. Our people realize more and more
the need of these sacred services, and the
blessings that come in simple obedience.
May God continue to bless the work here
—may he keep us where he can use us to
his honor and glory.
MRS. EDNA NICHOLAS.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



LINWOOD, MARYLAND
Evangelist: Your weekly visits are
much appreciated by the pastor and
of the Linwood congregation. Lin-
wood, as you know, is just a little isolated
the main body of the church, and the
Evangelist is the only means of keeping in
touch with the real trend of Brethrenism,
and splendidly does she fulfill her mission.
The Evangelist must be read first before
other periodicals are perused. The mes-
sages in the Evangelist are good news from
near and far

The work of the Linwood church is mov-
ing without a jar or interruption. A
week before Easter I baptized three
families, all of which we feel will
help in the work of the church. In the
few months I have baptized seventeen,
of which have been confirmed and re-
ceived as members of the Brethren church.
Easter day we took up our Foreign Mis-
sion offering. I do not have the figures
they tell me it will be larger than they
ever taken here. We were unmercifully
hit by the drouth and financial depres-
sion but we are trying to lead these good
people to a plane where it is a real joy to
make some sacrifice for the cause we love
for Christ we serve. Where Brethren
have the will to first advance the Mas-
sachusetts Kingdom, it becomes a pleasure and
a hardship to labor to that end.

The Sabbath school is doing fine under the
leadership of Brother Charles Mess-
ingham as superintendent. We are using Breth-
ren literature and have no desire to use any
other. Our own literature is sound funda-
mental, is very free from any modernistic
trends and advocates the doctrines for which
Brethren church stands. I most heartily
praise Brother Bame on his clear cut
and fine! Our literature is becoming
valuable to other folks.

The Junior Sisterhood is the latest aux-
iliary of the Linwood church. It is young
and promises healthy growth and activity.
We will hear from them later.

I. L. BOWMAN, Pastor.

**CAMP FOR MINISTERS' RETREAT,
SHIPSHAWANA LAKE, INDIANA**

May 4, 5, 6, 1931
Monday, May 4th

M. Devotions and greetings.
B. H. Flora, President
Duet, ... Rev. and Mrs. Owen
Sermon .. Freeman Ankrum

Tuesday, May 5th

- 6:30 A. M.—Sunrise Prayer and Praise.
M. L. Sands.
- 9:00 A. M. "The Abundant Life"
Devotions O. C. Lemert
Deepening the Spiritual Life
In Prayer. . . D. A. C. Teeter
Deepening the Spiritual Life
—In the Study of the Word.
G. W. Rench
Deepening the Spiritual Life
—In Meditation. .G. L. Maus
Deepening the Spiritual Life
—In Giving . . . B. F. Owen
Deepening the Spiritual Life
—In Singing...F. C. Vanator
- 2:00 P. M. Devotions J. W. Clark
Duet ... Rev. & Mrs. Adams
Address . . . M. A. Stuckey
- 7:00 P. M. Devotions . . . C. D. Whitmer
Bible Study. .S. C. Henderson
Duet. . . Rev. & Mrs. Vanator
Sermon Samuel Adams

Wednesday, May 6th

- 6:30 A. M. Sunrise Praise and Prayer.
N. V. Leatherman
- 9:00 A. M. Devotions Mark Spacht
Discussion period.
Summer Young People's
Camp W. I. Duker
Shipshewana Bible Conference
H. F. Stuckman
Shipshewana .. A. T. Wirick
- 10:30 A. M. Adjournment.
B. H. FLORA, President.
J. L. KIMMEL, Vice-President,
E. M. RIDDLE, Secretary.

ELKHART, INDIANA

Easter Day dawned in all its glory and
splendor and with it the blessedness of a
"Risen Savior"—a glad Easter Day—a
rejoicing for spiritual and temporal blessings.

This was our cash offering day—\$1100.00
was turned into the building fund. Three
years ago last November, the first unit of
our church was dedicated—today it stands
clear of all indebtedness. While there were
small individual pledges on the day of dedi-
cation, the greater part of the pledges were
made by organized classes. This offering
is the best ever made; under the stress of
financial conditions, it represents untold la-
bor and sacrifice on the part of our people;
they were rewarded and God blessed their
efforts. Our people are not wealthy, but
would have you know they are hard workers
and willing to go the limit to win.

HAGERSTOWN, MARYLAND
"The Gateway to the South"

These first six months of our pastorate at
Hagerstown is history. Things have moved
rapidly since our coming to take up the
work here. In fact, I do not think that they
had stopped and that we just stepped into
the current. Much might be said of Hagers-
town and of the Brethren people here but
we forbear for fear of tiring you. Suffice
to say that we have been received in a way
that meets all of our expectations. Shortly
after we arrived certain of the Brethren de-
cided that the heating plant in the parson-
age needed attention and soon workmen
were on the job committed to the task of
increasing and furnishing heat to the sec-
ond floor of our home. This seemed to call
for other things and three other Brethren
decided that they would lay hardwood floors
throughout the first floor, also removed a
partition that doubled the floor space in the
living room. Then the Trustees redecorated
the first floor rooms. So we say things have
been moving since our coming to Hagers-
town.

March 22 we began a two weeks pre-Eas-
ter service which resulted in 21 confessions,
16 of which have been baptized, one is go-
ing to another church and four are await-
ing baptism. The services came to a close
on Easter Sunday night with Communion
services. The Communion was reported as
the best attended communion in the memory
of the oldest members. Every available
space, including balcony, was taken. If this
continues more room must be provided. You
will not accuse us of boasting if we tell
you about one thing of which we are mighty
proud; it is our mid-week service. We
started with 30 and since have gone up to
95 as the high water mark, and then to an
average attendance of around 80. But we
are not stopped, we are going on to 150
regulars. We are not putting on anything
spectacular, just plain old fashioned prayer
and Bible study. We ask an interest in your
prayers.
FRANK G. COLEMAN,
104 S. Mulberry Street.

WAYSIDE OBSERVATIONS
Gleaned from our Travelogue
By Dr. G. C. Carpenter

AN EASTER DISAPPOINTMENT

Easter! What a joyous day! In the land
of palms and flowers! About 40,000 people
assembled for the Easter sunrise service on
Miami Beach. Nearly 2,000 were present in
the Men's Bible Class that meets in the
Olympia Theater every Sunday, the second

largest class in the world. Then we went with friends to an attractive church service in one of the oldest and most aristocratic churches located in a suburb of Miami. Attractive? Yes, but we regret that the attraction was not the Cross or the Risen Son of God. That modernist preacher's subject was "Developing an Immortal Personality." How? Not alone by doing, he said, but by being, developing an immortal sense of sympathy and good will and honesty, as Jesus did, thus preparing one's self to dwell on the sunlit heights. That was what Jesus did.

A beautiful vine-covered church and manse! Beautiful music by an able organist and a trained, gowned choir! An able discourse by an educated, gowned preacher. Beautiful lilies, oleanders, palms and other flowers! Four people received into the church by the pastor who announced that the church had no creed and asked only that they agree to attend services as regularly as possible and that they seek as far as possible to pattern their lives after the life and teachings of Jesus.

Supost a repentant sinner had come to that Easter service seeking help! Suppose a Christian burdened with doubts, disappointments, sorrows, afflictions, perplexities or trials had come for help! They would have heard this message: "Help yourself by being and doing, thus developing an immortal personality and thus preparing yourself to dwell on the sunlit heights, as Jesus did."

We went away from that service hungry, disappointed, sad! We went away saying, "That congregation has a beautiful church, first class equipment, they have all they need, with one exception, they need a preacher who PREACHES THE GOSPEL." The whole thing seemed like a farce, mockery, sacrilegious, shameful! No mention of SIN, no call to REPENTANCE, no cleansing BLOOD, no SALVATION BY GRACE, no great RESURRECTION MIRACLE, no sure HOPE for lost men and women! The tragedy that is being enacted dawned upon us anew for we had never before attended an Easter service like that. What a tremendous responsibility rests upon every preacher to "PREACH THE WORD." Hallelujah! He is risen! Who? The Son of God, the Divine and Holy One, the Savior of the world! Hallelujah!

Wickedness in High Places

Miami has been called the "wickedest city in America." Travelers look upon the widespread gambling in connection with horse racing, dog racing, and other games and sports. They see thousands of winter tourists behaving in an unseemly manner, like mice at play when the cat's away. They meet Dr. Jekyll and Mr. Hyde. A thousand or two thousand miles from home seems to afford many a personal liberty license not dreamed of at home. Verily one-half of the world does not know how the other half behaves when away from home.

At the same time Florida is the home of thousands of choice saints and the winter residence of thousands of God's most loyal folk. It is quite evident that the preaching of the Gospel attracts the few while the worldly attractions lack standing room. The noonday half-hour Gospel service in Bay-front Park drew a baker's dozen while the dog races drew many thousands each night. There is nothing wrong in having fast dogs chase an imitation white rabbit, but the GAMBLING, wholesale and retail, for which it seems the races are held, is wholly wrong. Loss through gambling is often the cause of

broken hearts and wrecked lives and often results in suicide. Gambling is destructive of character and can have no rightful place in the life of the Christian. Children should be taught to avoid all games of chance, whether in the candy box at the corner grocery or in the game of marbles for keeps or elsewhere. Adults should set a right example, and states have no moral right to license any gambling institution. "Righteousness exalteth a nation but sin is a reproach to any people."

International Flower Show

Here is some news more fragrant and pleasing. The flower show held recently in Miami Beach Garden was one of the most original and beautiful ever assembled. More than 7000 people attended, far exceeding the expectation of the sponsors. Words cannot describe the bowers of color, the landscape gardens and the magical beauty of the thousands of blooms on display. Special interest centered upon the orchids of which there are 2000 varieties. About 150 of these were on display, many having been gathered wild and brought by air from many Latin American and British countries. There were lovely displays of hibiscus, azaleas, lupins, amaryllis, roses and many others, both cultivated and wild.

Who could look at such a display of wondrous color and beauty and not believe in God! Who does not love flowers lacks appreciation of the beautiful in God's creation.

Florida is Different

A young woman vowed she would never marry a preacher or a man with a gold tooth. She married a preacher with two gold teeth and when joked about it she would reply, "Oh, but he is different." Florida is the subject of many adverse criticisms, but one thing is certain, Florida is different, in weather, soil, vegetation and people. Seminole Indians and many negroes are mingling daily with the "Florida Crackers" and multitudes of tourists from the north. The Indians live an outdoor life yet they are suffering much from tuberculosis. Very few of them are educated. "Tony Tommy", a leading Seminole just died, another victim of tuberculosis. Florida is suffering greatly from deflation and high taxation, but many Floridians are confident that the future for Florida is bright indeed.

The many friends of Sister Crofford of Hallandale will be glad to know that she is improving in health, having been quite ill recently. She has an unwavering faith in our wonderful Savior. At her request we anointed her with oil in the Name of the Lord. Will all who read these lines join us in praying for her full recovery to health?

And will the many friends of Sister Hedrick remember her in prayer. She is able to be about but is a constant sufferer. She too knows the Lord. May he bless and restore her.

G. C. CARPENTER,

Hallandale, Florida.

Sunday School Notes

(Continued from page 11)

"For in frequent prayer there is so much rest and pleasure, that as soon as ever it is perceived the contrary temptation appears unreasonable; none are so unwilling to pray as those who pray seldom; for they that do pray often, and with zeal and passion and desire, feel no trouble so great as when they are forced to omit their holy offices and hours of prayer."—Jeremy Taylor.

"Do not be discouraged, dearly beloved, because God bears long with you—he does not seem to answer your prayers. Your prayers are not lost. When the merchant sends his ships to distant shores, he does not expect them to come back laden in a single day—he has long patience. 'It is good that a man should both wait and quietly wait for the salvation of the Lord.' Perhaps your prayers will come like the ships of the merchant, all the while heavily laden with blessings because of delay."—Robert Murry McCheyne.

Humility in Prayer

"The message of the second story of prayer must be intimate, secret, not for display. Only God needs to know we pray. On the busy street corner or in the market place we have people so busy with us that we cannot concentrate in prayer if we would, especially if we try to be alone in such a place. We only attract attention to ourselves by such exhibitions."

"A second wonderful principle is that prayer must wait for hindrances to be removed before it can be effective. The pagan was at that task. . . . He could begin to pray until he had a well-informed and steady connection with God. . . ."

"One mighty hindrance to prayer is the attitude so many of us take toward teachableness. We are thinking that knowledge is ours. That was the case with Elihu, the youthful adviser of Job, who are becoming unteachable in religion. We have taken the fine and precious knowledge gained through science to be so complete that we need know no more. We are ignorant of God unnecessary in the dazzling brightness of our little learning. A skillful teacher of chemistry in one of our American colleges used to say to his classes in advanced chemistry: 'All of you gentlemen have had one or more preliminary courses in this subject. Some of you probably think that you know something about chemistry. I wish to invite all such to withdraw permanently from this class. I can do nothing for the student who thinks there is very little for him to learn. I can teach only the teachable.'—Robert D. Slutz.

WHY READ THE BIBLE IN THE SCHOOLS?

"Why read the Bible in the public schools?" asks the average citizen when the matter is brought to his attention. Here are a few of the reasons.

Its Necessity

It is about the only way that half of the 31,000,000 school-age citizens will ever be brought into contact with the great sources of our American moral and political ideals. Grant the primary responsibility of the parents of these 15,000,000 children, but it is useless to expect them in a gravity system to rise higher than their source. When that is necessary you must install a pump. When the parents are ignorant, careless, incompetent or careless they simply will not do it and the school must do it for them. Grant also the duty of the churches to do this work, but the duty can never go beyond the wish of the parent of the individual or family of the unchurched millions. The church is a voluntary organization. But these 15,000,000 children and youths need an education in science as much as they need an education of intellect.

It is Prepared Food

Food poorly nourishes the human body. Abstract principles of morality or discussions of ethics are just as unpalatable to nourish the moral and spiritual nature of a child. In the Bible we find a system of morality taught in such a way that even a child's nature is fed and built up by its example and precepts. That some portions of the Bible are unpalatable to children and should not be used in schools, yet no intelligent teacher ever complains in daily readings. No food was ever prepared for the building up of a child more than the moral teachings of the Bible for the spiritual needs of the human soul.

No Additional Expense

A great majority of the public schools do not have any provision for the study of Bible reading does not add any to the budget of the school. The teacher simply takes a few minutes at the beginning of the session each day to read a few verses, or allows some of them to be read by the children. This is usually found to be a good way to get them settled in their seats and a sensible preparation for their school work. This policy requires no additional teachers, rooms or equipment. It requires its adoption by the school authorities so that the teacher may be free from the nagging of opposing fan-

Cumulatively Effective

This policy is deprecated as trivial and ineffective. Such objection is sometimes made but more often made by persons devoid of imagination that they cannot see the cumulative effects of a policy applied throughout the entire school period of the school period, which usually twelve years if we include the kindergarten, this practice makes a possible separate contacts of the mind with a single source of moral culture. Any teacher who appreciates the effect of reiteration will realize that such a policy will be

far more effective than many are disposed to admit. Henry Ford's testimony is valuable in this matter.

Is Not Exclusive

This policy of reading the Bible does not exclude the use of other methods and materials of moral education, such as nature study or the problem method. In fact it is complimentary to these and lays a foundation that makes these more effective. It brings the support of the age old Christian ideals as sanctions of reason and nature. Even though in the hands of some teachers these other methods may diverge in conclusions, far less harm is done to the child's mind than by leaving it a blank as to the moral teachings of the Christian faith.

Consistent with Modern Pedagogy

By some it is contended that the child's mind should be left blank as to religious and moral teachings until it is mature enough to understand such materials. This is the idea back of the Soviet law which forbids any school to teach religion to any child under eighteen years of age. But an additional reason is there, in the determination to stamp out all religion.

Apply this principle to music and in a generation or two there will be no musicians. Apply it to artistic studies and you will soon eliminate artists. Apply it to works of the imagination and you will soon extinguish literature. Little knowledge is required to discover that this objection is simply a part of current materialistic thought which regards the mind as only a highly organized matter functioning in thought. Most of us reject this conception of the universe as artificial, incomplete and about four thousand years behind the times.

A true pedagogy requires the consistent development of every faculty of human nature in order to produce the best type of humanity. Simultaneously with the physical and mental the spiritual nature must be developed. The subject matter of the Bible tends to develop that spiritual nature

consistently. With this normal development the average boy and girl are better able to meet their religious problems at maturity than with an untaught atrophied religious nature. From this point of view a spiritual literature as part of the material of instruction is highly desirable.

The Crime Solution

Most Americans are anxious just now to do something that will develop the average conscience of the people up to a point where they will observe the laws and refuse to tolerate those who do not. Few will deny that the law has an educative power in itself that is not to be despised. The opponents of the Eighteenth Amendment realize that and their propaganda is aimed to nullify that natural education. This is why law is sometimes powerless to lift a people apart from an adequate public sentiment. Public sentiment is largely a matter of education. Justly it is charged that secularization of education and the deletion from its instruction of all positively religious and moral subject matter, has had considerable to do with bringing us into our present deplorable condition. Few expect that the adoption of a policy of including the Bible in the subject matter of instruction would at once solve the crime problem. Common sense precludes such opinion, but we do affirm that it will have a considerable effect fifteen years hence in lifting the average conscience to a higher and more social level. —The Christian Statesman.

To perpetuate the name of Dr. Jesse Lyman Hurlburt, it is proposed to erect a Hurlburt Memorial Church on the Chautauqua, New York, grounds. The late Dr. Hurlburt, a leader in religious education of the Methodist Episcopal Church, was one of the first to join the founders of Chautauqua. He helped to make Chautauqua an intellectual, social, and religious force during the half century and more of its existence.

A Mountain Prayer

By Dr. C. F. Yoder

Lord make me pure,
As pure as the fragrant mountain air,
The mountain air so pure and rare,
That bears its balsam everywhere,
Lord make me pure.

Lord make me meek,
As meek as the humble mountain flowers,
The modest flowers in lonely bowers,
That weave the hues of rainbow showers,
Lord make me meek.

Lord make me true,
As true as the faithful mountain pines,
Tall, noble pines, on steep inclines,
God's compasses for Heaven's shrines,
Lord make me true.

Lord make me kind,
As kind as the covering mountain snow,
That shields the flowers when cold winds blow

And sends life streams to vales below.
Lord make me kind.

Lord make me strong,
As strong as a rugged mountain tower,
Fit emblem of thy mighty power,
Made ours by Pentecostal dower.
Lord make me strong.

Lord make me brave,
As brave as the rushing mountain streams,
Which, leaping forth from rugged seams,
Break into life like heavenly dreams.
Lord make me brave.

Lord make me glad,
As glad as the warbling mountain birds,
Whose melodies, too sweet for words,
Are sung for all the mountain herds.
Lord make me glad.

THE UNDERWORLD MOVIES

A few years ago, in one of our first references to the character of the motion picture shows, the Messenger declared that the two most serious indictments which had to be made were (1) the primacy of sex pictures, with their almost invariable attack upon the purity and fidelity of family life; and (2) the exploitation of the underworld. We believe that subsequent events have served to confirm this diagnosis.

In his annual report to the Board of Directors of the movie trust, Mr. Will H. Hays is credited with the following rhetorical outburst:

"The greatest of all censors—the American public—is beginning to vote thumbs down on the "hardboiled" realism in literature and on the stage which marked the post-war period. The orgy of self-revelation which marked such a large portion of modern authorship is passing. We have a new younger generation, now rising from the jazz age, that promises to support clean, high-purposed entertainment." Czar Hays said among the signs of the new day was the wide-popular acclaim which greeted feature productions in 1930 dealing with great biographical subjects, prison and civic reform and stirring epochs of American history. "The American screen in recent months," he said, "has done much to debunk the gangster by showing he can't win and by ridicule." And the latter influence "removed from the bandit and the gunman every shred of false heroism that might influence young people. Nothing could prove more forcibly the success of self-regulation in the motion picture industry than the manner in which such subjects invariably have been handled."

Can such a high claim be justified? Certainly not, if the pictures we have seen are any criterion. If Mr. Hays really believes what he is reporting, we are quite unable to understand the phenomenon. Vice has been paraded and made glamorous before our eyes, and the evil effects seem incalculably great to many thoughtful people who are by no means crusading reformers or intolerant fanatics. Judge Wm. H. Smathers, of Atlantic City, for instance, does not hesitate to say, in the very face of the beautiful language of Mr. Hays, that motion pictures featuring gangsters and gunmen are "responsible for a national wave of juvenile crime." The ire of the jurist was aroused when four boys, aged 7 to 12, all members of prominent families, confessed they had broken into a store and stolen merchandise worth \$500, having planned the robbery as they were returning home from a theatre where they had viewed a gangster picture. It seems as if Judge Smathers were debunking some defenders of the movies in these solemn words:

"Something has got to be done," Judge Smathers said, "to prohibit motion picture concerns from making and exhibiting gangsters, gunmen, underworld and racket pictures. They are poisoning the minds of the youth of this country, conveying a false impression of bravery and heroism, actuating them to commit serious crimes, such as carrying pistols, breaking and entering and attempted holdups. They not only disturb a boy's mind while he is in school and at wholesome play, but they disturb his sleep."

The father of six children, including two small boys, Judge Smathers said the situation was so serious that he hesitated to permit his own children to attend movies. "When my children want to go to the mov-

ies," he said, "before I can give my consent, I first must investigate and determine that there is no gangster picture for them to see and then I cannot always be sure. School authorities, churches and civic organizations should join forces with law enforcement agencies and the courts to compel State and Federal action to rid society of this menace without further delay."—Reformed Church Messenger.

We never know how far or how deeply our words will go or sink. They may travel quickly to a great distance, or simply dig their way into some nearby heart and lodge there, growing into something very real. It pays well to guard our lips.

OUR LITTLE READERS

THE FAIRY IN THE STOVE

Mother Margary, in *British Weekly*

Right away up in the wilds of Sutherlandshire there was a small farm called Heatherside, and in it there lived Farmer McDougall and his wife and their two children, Jim and Alice. Also with them lived the children's Grannie, a dear old lady, who spent most of her time in bed, having rheumatism.

Grannie dreaded the icy cold winter, so every-body was rejoiced when one day Farmer McDougall announced that he had a surprise coming for Grannie which would keep her room beautifully heated. Alice and Jim guessed that it was a stove, and they went out on the hillside the day the carrier was expected, to look for him.

"It's awfully cold," Jim said. He was a tall fellow of thirteen.

"Awfully cold for my little Italian fairy," his sister answered in low tones. Alice was only just six, and she had had as companion an imaginary little person called Claudina for some weeks. Jim thought it all rubbish, and he said sharply:

"Now, stop talking about your Italian fairy! Why is she Italian, anyway?"

"Because Grannie has been talking to me about Italy," said Alice in a rage. "And you know I do believe in fairies, Jim."

"You say you do, but you don't really," answered Jim, irritably.

"Do believe that I believe," pleaded Alice. "My fairy's right here by your foot, shivering in the cold blast."

I am sorry to say that for answer Jim gave a kick into the air. Alice burst into tears, and ran on to the moor, nor was she present when at last the carrier arrived bringing a lovely anthracite stove for Grannie's room.

When at last Alice (and her fairy) came in, she was most excited to hear all about the stove with the big square door. And in a day or two, when it was fixed and lighted, and beamed redly, the little girl said in gay, ringing voice, "Grannie, I shall let my Italian fairy live inside the stove, now that it's getting so frosty."

"A good idea," smiled the dear old lady, "if she won't get burned."

"She's magic, Grannie," reproved Alice. "Her body is full of magic. She can't burn."

"Oh, stop it, Alice," muttered Jim, "You're only showing off. You know as well as I do that you don't believe in fairies." Then Alice cried, but directly Daddy

came to make up the fire she recovered and pushed her fairy (in a pretend way) into the stove.

Months passed, and in early February Farmer McDougall and his wife were away to see Alice's aunt, who was severely ill in London. Many instructions were given to the children to be good in parents' absence. Jim was told to be in charge of Grannie's stove. It must be lit, go out, night or day! He was directed to fill it up last thing every evening. He didn't want Grannie to grow ill as was Auntie. Alice whispered to herself that the fairy would die if the stove went out. The fairy had again and again jollily waved to Alice through the front of the stove to say it was jolly, and only it had been keeping her alive till the warm weather of May, when she could again frolic on the mountain side.

About a week after his parents had returned for London, on a bitterly cold night Jim was so much taken up with a crossword puzzle that he quite forgot to fill up Grannie's stove. Grannie woke hours after Jim was in bed. She could not move. The stove was almost out. Only a tiny red glow remained.

By the ray of her nightlight Grannie suddenly saw little Alice at the door.

"Grannie, did Jim forget your stove?" heard the fairy Claudina calling, so loud. "Oh! it's nearly out. Claudina's all alone! I'll get Jim."

Presently Jim, blinding and apoplectic was down, and pouring in anthracite the fire was saved; it glowed again. Claudina and Alice thought, danced and waved.

"Good kid to wake," Jim said to himself. "Claudina called me. Now do you believe that I believe in fairies?" demanded the small person in the pink nightdress.

"Suppose I must; girls are queer!"

"Life is very queer," said Grannie. "And there are many things that cannot be explained, my chicks. Let us be kind to each other."

ANNOUNCEMENTS

NOTICE NUMBER TWO

This is the second reminder to those who have charge of the programs of the general Conference Auxiliaries. If you have not yet started to work upon your part of the program, start at once. After June 1st it will not be possible to guarantee your part upon the printed programs. This is a "dead line."

FREEMAN ANKRUM, Secretary
National Conference Executive Committee, Flora, Indiana.

MINISTERS MEET AT SHIPSEWANA INDIANA

Ministers and the Indiana District and their wives, and Brethren of neighboring districts wishing to attend will meet at Shipsewana Lake, May 4, 5, and 6: the Spring Retreat. Meals will be served at the Lodge. Bring extra blankets and linens. Supper will be served Monday evening before the session. Prof. Stuckey of Shipsewana College will speak Tuesday afternoon on the challenging theme. Details for the Retreat Conference and Young People's Camp will be completed at this Retreat. Write to the secretary any questions you may have.

E. M. RIDDLE, Secretary
Warsaw, Indiana

Mrs. Herman Varner, Oct.-30-31
Jonemaugh, Pa.
RFD 1.

Vol. LIII
Number 17

April 25
1931

THE BRETHREN EVANGELIST



A Promenade on Ashland College Campus

Signs of the Times

by
Alva J. McClain

DO Not Worry

Dr. George W. Crile, the noted surgeon of Cleveland, was in Ashland the other day for an address before the Union Medical Association. Among other things, he said:

"Worry affects the digestion. Sudden excitement cuts off digestive action and peptic ulcer results when the orderly emptying of the stomach is affected." The famous surgeon also declared that tobacco smoking would aggravate the condition.

If you wish to avoid this dread affliction of the stomach, don't smoke and don't worry.

Dr. Crile said that peptic ulcer is found only in civilized man, particularly in those men who carry great responsibilities and are constantly driving themselves.

There is both spiritual and physical health in the Word of our Lord, "Be not anxious for your life, what ye shall eat, or what ye shall drink, nor yet for the body, what ye shall put on. Is not the life more than food and the body than the raiment? . . . Which of you by being anxious can add one cubit unto the measure of his life?" (Matt. 6:25-27 ARV).

Worry not only cannot add, but actually takes away from the full measure of life,

THE Testimony of an Unbeliever

George Bernard Shaw, the gad-fly of the modern literary world, cannot always be followed, but sometimes he speaks with tremendous authority. He is quoted as saying:

"I am no more a Christian than Pilate was, yet I see no way out of the world's misery than that would have been found in the Will of Christ."

In that statement, Shaw indicts both himself and the professing church. It is the shame of the professing church that she has not adopted the Will of her Lord as the rule of life. We admit that. But one wonders why, if Mr. Shaw can see so clearly in the Will of Christ the remedy for the ills of modern civilization, he does not cast in his lot with those who earnestly acknowledge the Will of Christ and strive humbly to fulfill it.

There are such people. And they are Christians.

SOME Good News

A famous editor once said that if a dog bit a man it would not be news, but that if a man should bite a dog it would be news. Perhaps this is why the preachers who follow the truths of the Bible do not receive much space in the columns of the newspapers. It is the normal thing for ministers to preach the Word. Therefore, when a minister denies the Word, he generally gets more space than the believer. He is doing something abnormal, and the abnormal is news.

Unfortunately, many ministers have acquired a wrong slant on the matter of newspaper publicity. They suppose that extensive newspaper space indicates worth. Quite often it indicates just the opposite. An unbelieving preacher is given space in the

newspapers because he is an abnormality, like a five-legged calf.

But sometimes the truth is given newspaper space, even in these days of sensationalism. The Cleveland Plain Dealer recently reported a sermon by Dr. Ernsberger, a Lutheran pastor, in which the following choice paragraph occurred:

"Not every man admits the truth that Jesus feeds him. He thinks he is self-supported, and all he has is the product of his own hard toil." Then referring of Christ, the preacher said, "He has given sunshine and rain and fertility to the soil that produces food for man and beast. Through his divine power he multiplied the loaves and fishes until there was enough for all. In this miracle he proves himself more than human. He is God and he provides food for our bodies which he created. For this we should thank him at each meal. Jesus also feeds our souls. He himself is the Living Bread which came down from heaven. . . . There is no salvation apart from him."

ARE We Genuine Protestants?

Perhaps one reason why unbelief and its works receive so much attention in the ordinary channels of publicity is due to the fact that Christian people are willing that it should be so. Do we not need more of the old time "protestant" spirit? Perhaps if we protested more, this situation would change. At any rate, the pastor of our Long Beach church writes as follows in his church calendar:

"Utter your protest. One reason why sin flaunts itself into your ears and faces is that you do not protest. When these abominable cigarette ads appear in your magazine, write the editor and tell him that his magazine will be dropped from your list unless the ads cease. When cigarette programs are given over the radio, shut it off, and write the offending station that you did so; then call up other advertisers and tell them that you refuse to listen in longer to that station. If school teachers are attacking your Bible, protest to the superintendent and the School Board. If your preacher attacks it, stop helping to pay his salary, and write the church clerk why you are doing so. If your protest avails not, you have done your duty, and that is everything. Only the dead never kick. The trouble with Protestantism today is that it no longer protests."

In Old Saloon Days When Our Government Legalized the Liquor Traffic

By Georgia Robertson, The Kenesaw, Washington, D. C.

(Article read before the W. C. T. U. of the District of Columbia and before the Business Women's Council of Washington, D. C.)

It was not the name saloon, or the brass rail, or the easy-swinging screen doors that made the saloon what it was—a place so vile that even the ardent wets say "It must not come back."

If only nonalcoholic beverages had been sold in those saloons they would not have become breeding places for drunkenness, fights, shootings, and practically all crimes.

It was the alcohol in the beer, wine and distilled liquors sold there that caused the drunkenness, poverty, crime, and heart-

breaking misery. If the same kind of wine, and distilled liquors had been anywhere else—in groceries, drug stores, restaurants, hotels, or only in Government stores through mail orders—and had it drunk in vacant lots, or deserted buildings or in the homes of the people, drunken quarrelling, fighting, murder, abuse of women and children, sexual immorality, and all crimes would just as surely have resulted from its use.

Violation of liquor laws did not begin with the passage of the Eighteenth Amendment and the Volstead Act. Liquor dealers and their customers constantly violated the week-day and the Sunday closing laws for saloons. They also violated the law against selling to minors and drunkards. Their slogan was "Dimes spent now ten boys will bring us dollars later." They catered saloons outside the prescribed limits and defied the law to dislodge them.

The Liquor Dealers' Journal complained of the number of bootleggers and speakeasies that reduced their sales. The Government even then had officers hunting for illicit stills that were evading the liquor tax not only in the mountainous regions of our cities as well.

Neither did deaths from alcoholic beverages begin with the passage of the Eighteenth Amendment. "The liquor deaths in the United States during the saloon regime averaged 60,000 a year, or 1250 a week. . . . The purest "good grain alcohol" is a poison to the human system.

At the request of the liquor dealers themselves the Government placed all liquor containing one half of one per cent, or one day as intoxicating; and no one seems to have questioned its accuracy. In those days flasks were too common to cause concern.

There was "a well beaten path between the liquor dealer's place of business and the houses of ill fame." "He bribed judges and threatened district attorneys." He had a grip hand on political nominations and elections. State legislators and even United States Senators and Congressmen feared the power of his threats.

It was because the liquor dealer himself was a constant violator of the laws of God and man that our people arose in their might and outlawed him. This was "put over" on him by any one but himself. It was the reaction upon him of his own deeds.

Bring back liquor—even wine and beer
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Short Talks by the Editor on Steps in the Way to Life and Fellowship

VII. WITNESS BEARING

to become a Christian involves not merely the acceptance of the tenets of faith, but the entering upon a life of witnessing for Jesus Christ. Every new-born, Spirit-filled child of God must witness to the saving and keeping power of divine grace. We are saved to serve—to help propagate the Gospel, to pass on to others the “good news.” to bear testimony to the truthfulness and power of God’s revelation, to convince men that Jesus is the Son, the Savior of the world. It is important that the new member shall get this clear at the outset—that we are here merely to offer prayer and praise to God, but also to work and bring forth fruit. And it should be kept in mind by those who are long-time members of the church of Christ, that we are God’s witnesses to the world.

How Are We Made Witnesses?

Every Christian and church member is a witness by divine inspiration and commitment. Among the very last words of Jesus recorded by Luke are these: “And ye are witnesses of these things” (Luke 24:48). And in the opening chapter of Acts (vs. 8), the Lord said: “... and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.” And the gist of the Great Commission as reported by Jesus (28:19, 20) is, “Go ... teach,” a charge to witness-bear. In his high-priestly prayer the Lord Jesus makes it plain that he fully expected his disciples to carry out his program of witness-bearing, for he says: “Neither pray I for these alone, but also for them also which shall believe on me through their word” (John 17:9). That Paul did not fail to be impressed with this Christian witness-bearing is brought out at many points in his writings, but particularly in 2 Corinthians 5:19, 20, where we read: “... that was in Christ reconciling the world unto himself, ... and committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us”

Personal experience with Christ makes for witness bearing on the part of a Christian. It was so with the woman who received the water of life from the Lord at Sychar, for we read: “The woman then left her waterpot, and went her way into the city, and said unto the men, Come, see a man, that told me all things that I did: is not this the Christ?” And many were converted because of her witness, but when they had met and heard the Master, many more believed because of his own word,” and bore this testimony, “Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world” (John 4:28, 29, 41, 42). It was the case with Paul, for after he had seen and heard the Lord, he knew he was to be a “witness unto all men” (Acts 22:15). And it had the same effect upon John, as he himself tells us: “And we have seen and do testify, that the Father sent the Son to be the Savior of the world” (1 John 4:14). Their experience with their Lord had empowered and dominated Peter and John that when threatened by the authorities, they declared: “We cannot but speak the things which we have seen and heard” (Acts 4:20).

The Holy Spirit also makes men witnesses for Christ, and of this John quotes Jesus in his gospel as saying: “But when the Comforter is come, whom I will send unto you from the Father, and the Spirit of truth, which proceedeth from the Father, he will testify of me: and ye also shall bear witness, because ye have seen and heard me from the beginning” (John 15:26, 27). Note that it is the Holy Spirit comes, who teaches of Christ, that the Christian becomes a witness. And John testifies: “Hereby know ye that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father

sent the Son to be the Savior of the world” (1 John 4:13, 14). It was after the coming of the Holy Spirit that he was enabled to say, “We have seen and do testify.” It was the Spirit that inspired and made possible the witnessing.

How Are We to Witness?

We are to witness for Christ by our life and conduct. “He that believeth on the Son of God hath the witness in himself” (1 John 5:10), the witness of the Spirit in his own heart (see Rom. 8:16), and possessing that, men will soon take knowledge or notice that, he has “been with Jesus” (Acts 4:13) and has learned of him. Jesus commands: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matt. 5:16). It is the Christian quality of life that is to be a witness for Christ and a glory to God. Many references might be given to bear home this truth, but these examples will suffice: In Colossians 1:10, Paul admonishes “That ye walk worthy of the Lord unto all well pleasing,” and in the next chapter, the sixth verse he says, “As ye have therefore received Christ Jesus the Lord, so walk ye in him.” Again he writes, “I therefore ... beseech you that ye walk worthy of that vocation wherewith ye are called,” and then he specifies, “with all lowliness and meekness, with longsuffering, forbearing one another in love” (Eph. 4:1, 2). And John seems to suggest that before we attempt to bear oral witness, we should have the witness of a worthy life. “He that saith he abideth in him ought himself also to walk, even as he hath walked” (1 John 2:6). Certainly it is important that at the very outset we shall be convinced of the necessity of walking in “newness of life” (Rom. 6:4). That is the way by which every one can bear a witness that will redound to the glory of God and will be respected of men.

We are to bear witness to Christ by word of mouth, testifying to the truthfulness of the things of Christ, the revelation of God given through his Son. Paul found himself charged with that responsibility. After his heavenly vision it was told him, “For thou shalt be his witness unto all men of what thou hast seen and heard” (Acts 22:15). The apostles on the day of Pentecost bore witness “as the Spirit gave the utterance” to “the wonderful works of God” (Acts 2:4, 11). During his mission in Corinth, we are told, “Paul was pressed in the Spirit, and testified to the Jews that Jesus was Christ,” and to strengthen him in the face of the opposition that was stirred up, the Lord encouraged Paul to continue his testimony, saying, “Be not afraid, but speak, and hold not thy peace” (Acts 18:5, 9). In some manner or degree every Christian is responsible for bearing witness to the claims and teachings of Jesus.

We may bear witness to Christ by presenting him as the Savior of men and seeking to win them to the acceptance of his saving grace. Soul winning is the definite responsibility of every child of God and not of the preacher alone. Every Christian who believes that men are lost in sin and that Jesus is their only Savior is duty bound to do what he can to get men to accept Christ. We are the representatives, the ambassadors, of the Kingdom, and to us is committed the “word of reconciliation” to those who are estranged. If we have any measure of fellowship in the sufferings of Christ, we, with Paul, will approach souls with pleadings on our lips: “We pray you in Christ’s stead, be ye reconciled to God” (2 Cor. 5:20).

We may bear witness by being ready to give our very lives for the Gospel, if need be. The word “witness”, as used in the New Testament, means “martyr”, and in the early days of Christianity, witnessing for Christ often did mean martyrdom. It meant that

(Continued on page 8)

Happy Omens for Prohibition

An Editorial by Dr. Charles A. Bame, Sunday School Editor

Things have been happening. Ohio is not dead politically nor Prohibitionally. If any thought so, let them be advised. A new impulse and inspiration was given the cause last week in Columbus, the state capital. Other good things are happening.

First, Joe Robinson, strangely silent as to this topic during his race for the Vice Presidency as Al Smith's running mate, has told the Democratic conclave recently, that he will have no more of wet platforms and the South is determined, no doubt that it shall be as he desires.

Second, Gov. Emmerson, elected as a dry, showed unusual courage when he vetoed the bill to undo all dry effort in the state of Lincoln. Wets elected to undo it were defeated by the courage and power of the governor.

Third, Ohio, birthplace of the W. C. T. U. and of the Anti-Saloon League, has spoken through a great convention attended by 1200 dries from all parts of the state. Called by eight of its temperance organizations, it brought together many of the outstanding leaders of temperance and prohibition from all parts of the country and sounded a note of fight and victory that will resound for many moons and be heard perhaps even by Raskob, et al. Let the Columbus papers tell, perhaps most unwillingly, part of the story. In a front-page account of this convention's first day of meeting, "The Ohio State Journal" reported:

Governor White Urges Dry Law Enforcement

The program of a president or a governor should see there is not a nullification of the constitution dealing with the eighteenth amendment, Governor White told delegates Monday attending the state temperance convention in the Southern Theater.

Declaring there ought to be an honest and reasonable enforcement of the law in Ohio, he asserted there ought to be no difference between a man who can write a check for a "million" and the poor man with a pint.

(Continued on page 9)

EDITORIAL REVIEW

We are sharing our editorial space this week with Dr. Bame, who attended the recent Ohio rally of temperance and prohibition organizations. We are glad for this note, also for the treatment of Dr. Yoder this week on the theme, "Prohibition and the Bible." We need a revival of interest along this line.

Brother Sylvester Lowman, pastor at Portis, Kansas, expresses thanks to those who have given him the support of their prayers and sympathy during the illness of his wife. She still needs your prayers for her recovery. As the result of pre-Easter services conducted by the pastor, seven were added to the church, making eleven additions since the first of the year.

We notice by Brother W. H. Schaffer's weekly calendar that his Sunday school attendance and interest at Conemaugh, Pennsylvania, continues at a high point. A contest between the adults and young people resulted in a victory for the adults. We trust, however, that there was victory in it for both sides. The total attendance record would seem to indicate that. On Easter Sunday the attendance was 246 and the Sunday following it was 226.

Brother R. Paul Miller writes of his campaign at Fort Scott, Kansas, with Brother L. G. Wood. After a persistent five-year struggle the outlook is now said to be encouraging and people are looking to our church with respect and coming to it for a sound Gospel. We have a good church plant there and well located. Seven heads of families were added to the church by this campaign and that means added financial strength. It is suggested that it may not be long until this will become a self-supporting church.

Our Sunday school workers and leaders will be interested in the leading article on Professor Stuckey's page this week, written by Brother Robert D. Crees. He tells of the week-day religious education program that was worked out and put in operation by the First church of Philadelphia. It was splendidly done and has resulted in much benefit to pupils and has been the means of leading at least ten to accept Christ. This is a kind of religious educational activity that our church leaders ought to give more attention

to. There are not a few places where similar arrangements can be worked out.

Our correspondent from Waterloo, Iowa, Brother B. F. Lough, writes that their pastor, Brother S. M. Whetstone has been compelled to undergo an operation for appendicitis. His situation seems to be encouraging. Prayer is requested in his behalf. He recently closed a revival at Waterloo, with the assistance of Mr. and Mrs. Richer as musicians, resulting in over thirty confessions, most of which have been baptized and received into the church. May God speedily restore Brother Whetstone to health and a continuance of his splendid service.

We have a splendid report of a very successful meeting at Waynesboro, Pennsylvania, where Brother W. C. Benschoff, the pastor, was his own evangelist, in the fifth campaign he has conducted in that church. He had the hearty cooperation of his members and God gave the victory, as he always does when his people stand on the conditions he has laid down. There were seventeen added to the church by baptism, three by letter and seven reconsecrated themselves, making twenty-seven in all to take a stand for Christ. Brother Benschoff's effective, whole-gospel preaching is attracting the attention of the people of that town.

The Christian Endeavorers have an interesting report this week from Miss Goldie Richards, a worker at Lost Creek, Kentucky. She tells of the entertainment of a district C. E. Convention at the Riverside Endeavorers, at which time Dr. K. M. Monroe was the principal speaker. Also, at the Easter sunrise prayer meeting members of the Ashland College Gospel Team were present, as well as at other services and as a result of their efforts two persons were led to accept Christ as their Savior. There are many other societies that might report some interesting events and activities. Why not play fair with those societies that do report and share your blessings with them?

It was a very successful revival and Bible conference that was enjoyed during the month of March by the brethren of the Mt. Tecca church, in northern California. Brother J. Wesley Platt, the pastor, led the people faithfully in preparation and Dr. J. Yoder then came on the field as preacher and Bible lecturer. After two weeks of services, then came the northern California district conference, at which Brother A. L. Lynn and Brother Ogden were speakers also. The revival was continued and climaxed by a week of week services when Brother Yoder's sermons are said to have been especially strong and effective. The numerical results of the meetings were twenty-three confessions of Christ, eighteen having been baptized and received into the church at the time the report was made. Another notable result was the bringing to completion of an effort on the part of three churches of the district to support their own missionary—Miss Laura Larson—on our South American field. It was a real task, but the churches assumed it courageously and with faith. Miss Larson is well equipped for her work and will sail with Dr. Yoder about May the first for the field.

President E. E. Jacobs reports this week concerning the recent meeting of the College Board of Trustees. A comprehensive five-year program was adopted, which involves the erection of a new building, possibly a chapel; continued increase of endowment; entry into the Association of American Universities; doubling the number of volumes in the library. The renting and equipment of a Seminary house was authorized. The faculty continues to have been and Dr. Bell is continued as part time Field Secretary. The outlook for Ashland College and Seminary is very encouraging and the church can well be proud of its leadership. Instances have recently come under our observation indicating the growing respect for and loyalty to our own and only educational institution. God has been good to us in providing us with such schools and with such Christian leaders in education as are now in charge at Ashland. The brotherhood need have no fear regarding loyalty to the faith and ideals of the Gospel, and we feel certain they are attempting to guide the school both in accordance with the highest Christian ideals and the best accredited educational standards. Our own young people are the argument and the ground for the maintenance of such a school. We should give the support of our prayers and finances, and to that end we call attention to the fact that Education Day is the next special offering day—the second Sunday in June.

The Bible and Prohibition

By C. F. Yoder, Ph.D.

question concerning the Bible and prohibition has referred to me and I am glad to take a few moments answer it. The writer in question says, "I am unal- bly opposed to the churches stand on prohibition, and first of all upon our Savior's action in making wine, the words of Paul, "Let no man judge you in meat or k." In answer I will say that regarding prohibition is the way I reason:

First, while the motive of love and reason is the great- and best as a basis for temperance, yet that vast body nsocially minded people who do not respond to either on or love, something else is necessary. Both human divine government must appeal to fear. "The law is the lawless" (1 Tim. 1:9, 10). Therefore we must old the law (Rom. 13:1-7). Jesus himself obeyed the perfectly. He only disregarded the traditions which e void the law. He commanded obedience to the hers of the law, even though they themselves were breakers (Matt. 23:1-3).

Second, the law consists largely of prohibitions. It inually says, "Thou shalt not." Therefore the prin- e of prohibiting that which is harmful is perfectly ical. It is so universally recognized as sensible that ne person denies it.

The only question as to the or traffic, therefore, is as s being harmful or not. is harmful it should be ibited. "Every tree h my Father hath not ed shall be rooted out." d now also the ax is laid e root of the trees; efore every tree which geth not forth good fruit own down, and cast into fire" (Matt. 3:10). "But e mine enemies, which d not that I should reign hem, bring hither, and hem before me" (Luke 7).

It is true that Paul says, no man judge you in es; and drink" (Col. 2:16) he is speaking only of e symbolic offerings of the hich were fulfilled in st and done away. Read e context and see. He was t speaking of things harm- n themselves. If you

port his statement to make it permit the use of alco- s a beverage you make it permit the use of all poisons r leisure, regardless of consequences.

The example of Jesus in making wine is often referred justification of the liquor traffic, just as his enemies d him a "wine bibber" because he "came eating and ing" instead of being an ascetic like John. Jesus re- to such, "Wisdom is justified of her children,"—that say, Good people can appreciate a good example, but eople will pervert it to justify themselves. Selfish es produce slanderous and illogical arguments.

ose who accuse Jesus of making intoxicating liquor e the burden of proof, but they cannot prove that he

did. The evidence is the other way. The Greek word here translated wine is *oinos*, which like the word *cider* or *grape juice* may be used of fermented or unfermented juice. We must go to the context to find out which is meant, and in the case of Jesus we find (1) That God can- not deny or contradict himself and therefore would not encourage by example here (John 2) what he emphatic- ally forbids elsewhere, and (2) that the people after drinking all they wanted at this feast were not intoxi- cated. Jesus "manifested forth his glory." Could he do this by making a crowd of people drunk? (3) The ruler of the feast recognized that the drink was better than the best usually offered and therefore must be considered as consistent with the character of Jesus the immaculate Son of God.

The advice of Paul to Timothy also was given in a dis- trict where travelers found it impossible to find safe drinking water, and tea and coffee were unknown. The prescription is for a medical use of wine rather than as an intoxicating beverage.

It is drunkenness that all good people wish to eliminate from the world, and the prohibition of the liquor traffic is only one of many steps necessary to this end. No one

will deny that drunkenness is an evil, and no honest person will deny that the traffic in strong drink increases drunkenness. It is therefore an evil. The Supreme Court of the United States settled that question for all good citizens, declaring that the traffic has no inherent right to exist; and it has repeated- ly upheld the validity of pro- hibition laws, including the 18th amendment.

But the Bible goes even farther than the prohibition of the traffic. It has some- thing to say to all concerned in fostering intemperance.

1. The Bible prohibits strong drink. "Look thou not upon the wine when it is red" (Prov. 23:31). "Woe unto them that are mighty to drink wine" (Isa. 5:22).

2. The Bible prohibits giv- ing a bad example even by moderate drinking. "It is good neither to eat flesh (of-

fered to idols) or to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak" (Rom. 14:21).

3. The Bible even forbids associating with drinkers. "Be not among winebibbers" (Prov. 23:20). This surely includes associating with them by voting for or cham- pioning their wicked cause.

4. The Bible prohibits the making of strong drink. "Woe unto . . . men of strength to mingle strong drink" (Isa. 5:22).

5. The Bible prohibits the selling or giving away of strong drink. "Woe unto him who giveth his neighbor

Fight the Good Fight

*Peace does not mean the end of all our striving,
Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving
Up to the light where God himself appears.*

*Joy is the wine that God is ever pouring
Into the hearts of those who strive with him
Light'ning their eyes to vision and adoring,
Strength'ning their arms to warfare glad and grim.*

*So would I live and not in idle resting,
Stupid as swine that wallow in the mire;
Fain would I fight, and be forever breasting
Danger and death; forever under fire.*

*Bread of thy body give me for my fighting,
Give me to drink thy sacred blood for wine,
While there are wrongs that need me for the righting
While there is warfare splendid and divine.*

*Give me, for light, the sunshine of thy sorrow,
Give me for shelter shadow of thy cross,
Give me as other the glory of thy morrow,
Gone from my heart the bitterness of loss.*

—G. A. Studdert-Kennedy.

to drink, that putteth thy bottle to him and makest him drunk" (Hab. 2:15).

6. The Bible prohibits advertising or advocating the evil. "Woe unto them which . . . justify the wicked for reward" (Isa. 5:23).

7. The Bible prohibits licensing the evil. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity" (Hab. 2:12).

8. The Bible prohibits ignorant or malicious talking in favor of the evil. "Woe unto them that call evil good and good evil" (Isa. 5:20). But of fermented wine it says, "At the last it biteth like a serpent and stingeth like an adder" (Prov. 23:32), therefore to defend it is to call evil good.

9. The Bible condemns the spirit of unwillingness to see and acknowledge the truth. "Woe unto them that are wise in their own eyes and prudent in their own sight" (Isa. 5:21). Therefore to be "unalterably opposed to prohibition" is fanaticism in an evil cause.

10. Finally the Bible prohibits treating on friendly terms or becoming the accomplices in any way of the hypocrites who for self-interest deceive the people by lying advertisements and other means. "Eat thou not the bread of him that hath an evil eye. . . . Eat and drink, saith he to thee; but his heart is not with thee" (Prov. 23:6, 7).

This injunction is specially needed in this day of a tremendous campaign of lying in order to bring back the cursed liquor traffic. Let Christians follow their Bibles and not the lying sign boards and paid editorials of daily papers or suborned agents of the condemned traffic.

To the whole business and its defenders God says "Woe!" and when God says "woe" it is time to stop.

The people who shout most about non-enforcement of prohibition are the very gang who are trying to break down the law. Would they obey any other law that would restrain their appetites or curtail their profits? They never have, and until they are converted they never will. With all its defects prohibition is producing far better results than any other method ever tried. Let no Christian be found in the camps of the enemies of God, for his "woes" are sure and terrible.

Prayer: A Force, or a Farce?

By Louis S. Bauman, D.D.

PART II

When the apostate nations of Israel and Judah were face to face with decline and captivity, the grief in the heart of God's great prophet Isaiah was that "There is none that calleth upon thy name, that stirreth up himself to take hold of thee" (Isa. 64:7). It was not the strength of Assyria or of Babylon that the great prophet feared—it was the prayerlessness of Israel that broke his heart. God called to Israel: "TAKE HOLD OF MY STRENGTH!" But Israel would not hear nor heed. Therefore, Israel has trodden the pathway of sorrow through centuries upon centuries of time. It is God's call to every despairing Christian today: "TAKE HOLD OF MY STRENGTH!"

There is an unholy pessimism throughout all the world today. And, this dark pessimism has laid hold upon the Christian churches. Undeniably, it is a sick world in which we live. The times are evil. Crime and immorality are demoralizing youth. Lawlessness is rolling in upon us like a mighty flood. Governments are staggered with their problems, and "men's hearts are failing them for fear and for expectation of those things that are com-

ing upon the world." No theory of government furnishes us with a cure. Every school of thought seems to be leading us in an hour of great human need. Men, even of the world, are frankly confessing that there must be a great spiritual awakening, or our civilization is doomed. But let it be remembered that great spiritual awakenings have never yet come until God's people on earth went to their knees in agonizing prayer. God pointed the way three thousand years ago: "If my people, which are called by my name, shall humble themselves, and PRAY, and seek my face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

In the Sixteenth Century, the Church witnessed a time of idolatry, distress, confusion, war, and every form of wickedness. A handful of saints, known as "Reformers," went to their knees. A mighty revival followed. In the Seventeenth Century, again spiritual night seemed to hopelessly envelop all Christendom. "The Puritans" went to their knees. A mighty awakening again followed. In the Eighteenth Century, again days of spiritual darkness came, and the world seemed about to be given over to Deism. The Wesleys went to their knees, and a mighty revival shook the Church and saved the day. In the Nineteenth Century, again great apostasy and faith fled away from God. Christians, on the verge of despair, went once more to their knees, and God raised up Finney and Moody, with results that all the world knows. And once more, the darkness and bigotry and infidelity of Modernism, has all but driven the true faith from the Church and her great schools. If our Lord shall tarry, a time of revival will come, and showers of blessing will again fall over a thirsty world; but, it will not come until the children of God again build their family altars and seek again their closets. The greatest resolve this year's Convention could possibly make in times like these is that you will return to your churches, your schools and your firesides, to build again those broken-down altars of prayer, in every home, in every church, and in every Christian Endeavor Society. Resolve that nothing will keep you from any appointed hour of prayer within your home or your church.

Prayer means close, intimate fellowship with God. And therefore, your prayer-life is the real barometer of our spiritual life, either as an individual, or as a church, or as a society. Some one has well said: that the morning church service determines the popularity of the preacher. The evening service determines the popularity of the preacher. But, the mid-week prayer meeting determines the popularity of the Lord.

But, listen! It may be that you are not being negligent of your prayer-life. It may be that you belong to a faithful few who will stand by the altars of prayer wherever they are erected. Yet, you feel that you are not praying in prayer. You sometimes ask, "What's the matter? There are churches and lives in which it is not more prayer that we would urge, but more determined, more faith-full prayer,—prayer that will not let go until God blesses,—prayer that ceases not until God's strength is attained. There is much prayer that is woefully fruitless these days. Why? Let the inspired apostle give answer: "Ye ask, and receive not, because ye ask amiss" (James 4:3). It may be well for us to call your attention to some of the reasons for the lamentable lack of a way to prayer.

Note again this statement of the apostle James: "Ye ask, and receive not, because ye ask amiss, THAT YE MAY CONSUME IT UPON YOUR LUSTS." Too often prayer goes out from our hearts with a selfish purpose.

le girl, we are told, knelt and sent up to God this on: "And, please, God, make Boston the capital of ont." The shocked mother said: "Why, Marion, made you say that?" "Cause," answered the little "I made it that way in my 'zamination paper today, want it to be right." Thus do we oftentimes decide our own course of action, and then expect God to with us and pray to him to help us out. Prevail-prayer must be according to the will of God concerns. When your life response to God's will concerning ther than to any selfish desires of your own, then for mighty answers to prayer. And, remember, will is always God's best for you,—the thing you, ould desire if you understood.

other outstanding reason for unanswered prayer in ves, lies in the fact that we too often pray on legal d, rather than on the ground of grace. I have now eached my subject: "Supplication in Grace."

call now, the story of the rich young ruler, who came us with the prayer for eternal life. What greater ould have been asked? But note that prayer: l Master, what shall I DO to inherit eternal life?" anted eternal life on the grounds of things he might e stood on legal ground. Christ met him on that d. He told him what to "do." The result we all : He walked away "very sorrowful!" The things to e staggered him. They seemed beyond him. And, l, they were. Even they that stood by and heard the r of our Lord, cried: "Who then can be saved?"

viously, "a certain lawyer" came to the Master with ame great question, or prayer: "Master, what shall o inherit eternal life?" The result was the same. Master told him what to "do," and gave him an illus- n in the story of the good Samaritan. Telling him tory, he said: "Go, and DO likewise." We are not ed that the answer of the Master brought great e heart of that lawyer. Doubtless, misgiving and r filled his heart likewise. God can do but little for men (and sinful are we all) who approach him on ground,—who pray and expect answer because of ial merit. Supplication, to prevail, must be on the d of divine grace.

most striking example of this we find in the inci- hat comes to us from the lips of the Master, where- vo men went up into the temple to pray; the one risee, and the other a publican. The Pharisee stood ayed thus with himself, God, I thank thee, that I t as other men are, extortioners, unjust, adulterers, n as this publican. I fast twice in the week, I give e of all that I possess. And, the publican, standing ff, would not lift up so much as his eyes unto n, but smote upon his breast, saying, God be mercie- me a sinner." Having told this story, the Master "I tell you, this man went down to his house jus- rather than the other" (Luke 18:9-14). Two men l. One received the coveted answer. The other d nothing, unless it was the Master's scorn. Why? e not because one was morally better than the other. t ground, the Pharisee was probably the best man y. There is nothing to indicate that he was lying e said that he was not an "extortioner, unjust," adulterer. There is nothing to indicate that his ion that the publican was all three. The essential ce between these two men was, that one ap- ed to pray to God on the ground of the law. The e approached on the ground of the blood-sprinkled seat,—the provision of the grace of God for sinful e highly significant that the word "merciful" in the

famous prayer of the publican, "God be merciful to me a sinner," is the Greek word, *hilaskomai*, which is "used in the Septuagint and New Testament in connection with the mercy-seat (Ex. 25:17, 18, 21; Heb. 9:5). As an instructed Jew the publican is thinking, not of mere mercy, but of the blood-sprinkled mercy-seat." Dr. Scofield says: "His prayer might be paraphrased, 'Be toward me as thou art when thou lookest upon atoning blood.'" This publican stood on the ground of Calvary, and cried: "God, behold me at the mercy-seat whereon the blood of thine own Son was shed to provide the robe of righteousness for sinners as I am! God, do not make void the shed blood of thine own great mercy-seat!" Now, as a matter of fact, God could not deny the prayer of the publican. He was compelled to send him down to his house "justified," i. e., made righteous, or deny the efficacy of his own blood-stained mercy-seat. God never could do that. The publican had laid hold on God's strength, and in that strength, found the mercy he craved. On the other hand, the Pharisee, approaching God for justification on the ground of self-righteousness was polluted with sin.

It is written: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb. 10:19, 20). When our Lord and Savior died upon the accursed tree, the great veil in front of the Holy of Holies, that forbid the entrance of any man save the High Priest of God, was rent from top to bottom, thus signifying the fact, that now all men might with "boldness enter into the holiest BY THE BLOOD OF JESUS." "Therefore, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Now, how often Christians kneel to pray on Sinai, instead of at the blood-stained mercy-seat! How often, when God searches the hearts of those who kneel in prayer, he finds them really expecting answer to prayer because they are not sinners "as other men are,"—because of their good, moral behavior, because they are not adulterers, or because they "give tithes of all they possess." Honestly, now, do we see ourselves in supplication only beneath the outstretched arms of the cross,—the great mercy-seat of God? Do we confess to God that only because Christ died for us, and gave us the way of approach, dare we ask for anything? Keep before you as the ground upon which you ask, the merit of Christ. Ask nothing upon the ground of your own personal merit. Supplicate on the ground of grace, and grace only. On the ground of grace, "All things are yours." On the ground of personal merit, nothing is yours, for "All have sinned and come short of the glory of God." The lawbreaker sits in the prison, and any self-righteousness that he may possess, is annulled in its working as he sits there. He is under condemnation.

(To be continued)

Let Science Keep Her Sphere

By Fred V. Kinzie

A few weeks ago a pompous gathering, styled "The American Association for the Advancement of Science," assembled in Cleveland, Ohio. More than one article came to the attention of the writer concerning this notable convention, some of which glowed with proud records of achievement.

Simultaneously with these sketches of tribute and praise, which were clipped and preserved, other printed

excerpts were also noted. All these lie before us as we write.

At hand also is the Word of God. How dare we, as Christ's own, gulp down any prolix statement without viewing it in the full glare of Holy Writ, which is forever "settled in Heaven"!

Now, these scientists are purported to be the very "nobility" of learning—wisdom personified. So we want to know what our Guide Book has to say on the subject. Solomon, with all his errors was one of Jehovah's wisest, wrote centuries ago, "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding," and his utterance still rings true.

We of this modern theological day point proudly to Paul as the only "university graduate" among the apostles, thus soothing the "pain" history creates because of poor "unlearned and ignorant" Peter and John. But scholarly Paul, quoting the visioned seer, Isaiah, tells the sophisticated Corinthians, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Then he goes on to ask, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" adding later, in such learnedly, clear-cut expressions, "For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men."

And yet we go on glorifying in MEN!

Praise God, there are some really great men who sense the truth these days and are unafraid to utter it, whatever their own spiritual status may be. Some time ago while Mr. Edison was in his laboratory in Fort Myers, Florida, Roger Babson called on him. When asked what new radical invention he visualized as coming during the next few years, Mr. Edison replied: "Babson, I do not pose as a preacher, but let me tell you if there is a God, he will not let us advance much further materially until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When anybody or any force goes off on a tangent there is a smash. And this applies to America today as it has to every nation before it."

We may not agree with all of Mr. Edison's views, socially and religiously, but he drove home some scathing truth in this instance, which can be comprehended without the "white light" of modern science!

And then we note that this Association takes exception to dismissal of teachers in state schools for "trivial" reasons, a reference being to the "South." A careful reading between the lines naturally calls us to Dayton, Tennessee. Mr. Scope's teaching of evolutionistic theories may have been "trivial" (though a host of lovers of the veracity of the Word know better), nevertheless, praise be to the Author of that Word, today the divinely inspired Genesis account of creation's dawn is being taught in every classroom used by the scientifically inclined Scopes. And the memory of that truly Christian statesman, William Jennings Bryan, is being perpetuated and honored by the establishment of a university bearing his name. "Surely the wrath of man shall praise" God!

As we read these accounts of the Cleveland assemblage of science's dignitaries, another story came before us: "Chang"—an undersized, stoop-shouldered, toothless, partly deaf, but humble Christian of China—was halting in speech, but a battery of power through prayer. This poor, unphilosophical Chinese secured the attention of

leading men of affairs, brought to his aid pastor evangelists, caused crowds to leave work in fields tend divine services, made the need of a large to actuality, saw 3,000 men gathered to hear the under extremely adverse circumstances, even soug. secured favorable weather for the meeting, later lished a Christian school, and brought his tradition ened old mother to accept Christ—ALL THROUGH VAILING PRAYER!

Poor old Chang—never knew the difference between an atom and an elephant's eyebrow! We could not but see the pure and contrast Chang on the platform at Cleveland then again on the streets of the New Jerusalem.

But another contemporaneous item comes up for attention: In considering that undying hymn of the Christian ages, "There Is a Fountain Filled with Life," breathing forth the most blessed doctrine of Holy Scripture, we find that "social science" has discovered a new method of atonement, better than the old. This "scientific" atonement seems to be one of the new creations of the University of Mathews, of the University of Chicago. In his "The Atonement and the Social Process," he states: "The scientific age has outgrown such ideas and must learn to think of the atonement in the pattern of process. While suffering from others' maladjustment to the evolutionary forces of the cosmic process—triumphing through his own adjustment to those forces, and becoming our Savior." What bombastic, swelling words to introduce a latest-fashioned atonement!

But then, the much-discussed Dr. E. Stanley Jones, in his recent book, "The Christ of Every Road," would have us think we are at the very borders of the world of the new era, being ushered in by "MAN'S" "scientific attitude toward life." What sophistry!

To not forget our caption, we must say: "All that the true science has done and is doing in the material realm—giving mankind physical light, sound reproduction, medical aid, etc., ad infinitum; but when they have crossed into the divine will and edicts of the Lord Jehovah, or into the future plan of the ages, which is wholly in his hands, then children of the LIGHT will be aroused to this signal of the perilous times in which we live.

In the face of all God's prophetic utterances and plain handwriting on the walls of our social, political, industrial, educational, and even religious halls today, dare men let their "brains" carry their imaginations to any idea of scientifically bettering a world that is under the awful judgment, the oncoming echoes of which are already distinctly audible! God grant that we may be the children of light, and the children of the day, and "not of the night, nor of darkness," "that that day will overtake . . . as a thief."

Harrah, Washington.

Short Talks by the Editor

(Continued from page 3)

for Stephen (Acts 22:20), and for James (Acts 12:2), and for the twelve apostles (Rev. 2:13) and for many other saints (Rev. 17:6) such a price is not often demanded for faithful witnessing in our day. There is certainly much need for the spirit of the martyr. We are not now being called upon to die for the Gospel's sake, but we are being asked to endure ridicule, and scorn, and ostracism in many instances in order to be true to the Christ and his Kingdom. Times like these, as has been the case with all other times, call for the noblest, the most heroic, qualities of the human soul in order to bear a witness of the truest sort.

Happy Omens for Prohibition

(Continued from page 4)

Mrs. Florence D. Richard, president of the Ohio W. C. T. U., presided at the meeting Monday afternoon.

Address of Ben H. Spence, Toronto, Canada, a journalist now located at Washington, D. C., ended the first session of the convention.

If the United States, with its legal and judicial systems, were to adopt Canada's liquor laws, hell would be popping all over this country in short order. If Canada, with its legislative and judicial systems, were to secure the United States prohibitory law, the results and conditions would be a near paradise," Spence told the delegates.

The difficulty in Canada is because of law. That in the United States is due to enforcement machinery, he said.

Dr. George Brewer, pastor of the First Presbyterian church of Lima, Ohio, declared the advocates for the repeal of the liquor prohibition were "loud-mouthed, well-organized and well-advertised anarchists."

He saw an engulfing deluge of drink and crime if repealed, and strongly urged the support of the eighteenth amendment.

The self-appointed drinking reformers, he stated never were concerned about the prohibition problem until the law reached the finishing supplies in their cellars.

"The principles of religion are opposed and must be opposed the whole liquor business. If we had continued the prohibition at, we would have been nearer victory today," Dr. L. C. Wright, president of the federated churches of greater Cleveland, declared Monday afternoon.

The prohibition law is working better than anything we have ever tried, and will work better as years go on," he said.

Another educational campaign was suggested by W. F. Kirk, president of the Ohio State Grange at Port Clinton. Discussing the effects of prohibition on the increased sales of foodstuffs, Kirk stated the "bootlegger and the moonshiner are boils upon the face of society, indicating impurity of blood, and the necessity of regulation."

Public sentiment is necessary to back the prohibition officers, said Florence H. Sears, state prohibition commissioner stated. "Be as lenient enough to give us time to see what we can do," he asked the delegates.

There are 32 officers now covering the 88 counties of the state," said. "Try to get your local men interested in enforcement, and depend upon us only when necessary," he asked.

Editorially, "The Columbus Citizen" said, under the title

When the Drys Applaud

Ohio Prohibitionists, holding a convention in Columbus, applauded vigorously when Governor White promised them that he would make a sincere effort to provide honest, vigorous enforcement of the law in this state.

The law should be enforced," the governor said, "and no distinction should be made between the man who can write millions on his check and the poor man with a half-pint of liquor."

Well, too, applaud the governor's promise, and we hope sincerely that he will be able to keep it. We are not unmindful that similar promises, made by other officials, have not been kept. Never—and never—believe this statement is impossible to challenge successfully—there has been a genuine, sustained attempt to enforce the prohibition law impartially, as between rich and poor.

The man "who can write millions on his check" has always been expected to get liquor, if he wanted it.

Possibly the governor was referring to distinctions between large and small sellers of booze, rather than between their customers, his promise of enforcement. It is true that some wealthy bootleggers have been caught, but it has been far too often the rule that the net of the law held the little fish while the big ones slipped through.

The prohibitionists also applauded the announcement that Governor Emmerson of Illinois had vetoed a bill to repeal that state's prohibition enforcement laws. Dr. F. Scott McBride, general superintendent of the Anti-Saloon League, called it "the greatest news in the dry world for some time."

We wish to join our applause to the signs of an awakening spirit that is surely not dead, but for some time has been lulled by the lies and yells of a greatly overestimated "wet" propaganda financed by rich millionaires whose day of power is soon to wane. The true American temperance spirit will again assert itself.

STARVING WITH PLENTY OF FOOD

The head of the department of hygiene and bacteriology at the University of Chicago, Dr. Edwin O. Jordan, is authority for the statement that thousands of children in the tropics are virtually starving to death in a land of plenty. And they are starving because they confine their eating to the unvaried and easily obtained staples of plantains, bananas, rice and other plant foods to be had in the tropics.—The Gospel Messenger.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Exodus 14:1-12. "God moves in a mysterious way, his wonders to perform." Surely, the children of Israel might well be forgiven if, knowing the hardness of Pharaoh's heart, and seeing him approach with his armies and chariots, their hearts failed them for fear. Certainly it takes much less to cause us to doubt and fear. It is so easy, in the face of visible opposition, to forget the invisible but invincible strength that is with us, and "If God be for us who can be against us?" Let us endure as seeing him!

TUESDAY

Exodus 14:13-18. It seems often that we, like the Israelites, must come completely to the end of our resources before we find God, or any room for the exercise of his power. They were hemmed in on every side, yet God's word was for them to go forward.

There are times when it is not proper to look to God for the next step: he is waiting for us to go forward! "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Is he waiting for us, for our church, for our missionaries and our consecrated substance, to go forward?

WEDNESDAY

Exodus 14:19-31. To the Israelites God's presence in the cloud brought light for their pathway, comfort, guidance; but to the Egyptians it brought darkness and confusion, uncertainty and dread. God's power took the Israelites safely through the sea, but the Egyptians were drowned by the same power. It has often been said that there is no darkness so great as rejected light. May our eyes ever be open to God's light and leading, and our spirits ever be willing to follow.

THURSDAY

Exodus 15:1-19. Man proposes, but God disposes! As Moses exclaimed in this song of victory, the Egyptians were following them in their might and power, and fully expected—as well they might—that they were going to subdue the Israelites and take them back as captives, with their spoil, to Egypt. But God had other plans for his people, and for the Egyptians. The way of victory is the way that is in keeping with God's plans: may we ever walk in his way!

FRIDAY

Exodus 15:20-27. From the heights of faith and exultation to the depths of doubt and despair! How little it takes to make us doubt. They had just witnessed the great power of God, as demonstrated upon the Egyptians, yet now because the waters of Marah were not pleasant to taste they were murmuring against God. God in his goodness showed Moses the means of making the water sweet, and then led them on to Elim where there were twelve wells of water. How much more he does for us than we ever ask or think! How much more than we deserve! O give thanks unto the Lord; for he is good: because his mercy endureth forever.

SATURDAY

Exodus 16:1-8. After all the goodness of God, displayed on so many occasions, so recently, the children of Israel yet murmured upon the first little provocation: they longed for the food to which they were accustomed. And in response to their complaints, God sent them bread from heaven! If only we could remember, often when we murmur against the minister, or the other servants of God, that it is not men we are murmuring against, but God himself. May God give us power to see these things aright!

SUNDAY

Exodus 16:9-21. Even the glory of the presence of God could not long keep the Israelites obedient. The difficulty was that they still did not trust God. They were told not to keep the manna till morning, but they had some food and were not going to throw it away: they might not get any more! O God, may we not be faithless, but believing!

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NATIONAL SUNDAY SCHOOL ASS'N.
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The Week-day Bible School of the First Brethren Church, Philadelphia, Pa.

The average boy and girl in the United States attends the public school about twenty-five hours a week. That comprises their secular education. Many of them receive no religious training at all, but a small percentage do attend Sunday school for one hour a week. Of this hour, however, only about half is spent in teaching the lesson. That comprises their religious education. Just think of it—twenty-five hours of secular training over against a mere half-hour of religious training. The proportion is fifty to one, and yet we call this a "Christian" nation. The Jews and Catholics far outstrip the Protestant Church in the religious training of the child, but even they do not make the proportion much smaller. The question that arises is this: How can we give the children more religious training? The Christian Endeavor does not solve their problem, for their work is of an expressional nature, rather than impressional. In the C. E. the child merely expresses what was impressed in the Sunday school or at home. Then came the Vacation or Summer Bible school. This helped to fill a real need for religious instruction, but it was not enough for even the longest schools were not conducted for more than a six week period.

It was with a desire to meet this urgent need for more religious instruction for the children, that the First Brethren church of Philadelphia, Pennsylvania, organized a Week-Day Bible School. The purpose of the school is to supplement the work of the Sunday school by teaching the children MORE of that inexhaustible book—the BIBLE. In December of 1929, the superintendent of the Sunday school, Brother Seitz, appointed a committee to organize a school. In some communities the children are allowed to attend such classes on public school time, but such was not the case in Philadelphia. The school opened the middle of February, 1930 and continued to the last of May, meeting every Friday afternoon from 4 to 5 o'clock. The 1930-31 session has been divided into three terms of unequal length: an eight week term from October to Christmas, a twelve week term closing just before Easter, and a six week term closing the middle of May. There is one teacher for the Beginners' Department, three for the Primary, two for the Junior and one for the Intermediate.

Our average Friday program is as follows. The children meet together in the church auditorium for the opening period. After the singing of choruses, prayer, and announcements, a special feature is presented. These have included illustrated talks by the superintendent, object talks by seminary students, songs and talk by a Hindu in native costume, songs and talk by a blind man, decision service by a visiting evangelist—mrT helbe wds9iofgd 6 list, illustrated talks by visiting missionaries, an object lesson by a seminary professor, and stereopticon slides on Biblical subjects. This entire program closes at

4:25, at which time the children are dismissed to their classes. Allowing about five minutes for taking the roll, the teachers have about half an hour for the lesson period, and dismiss directly from the classes at five o'clock. The Westminster Textbooks of Religious Education are used for the graded lessons. The books were not intended for this kind of work alone, but can easily be adapted to our work. There is a second and third year book for each department, after which the cycle is repeated. The Intermediates are making an independent study of the dispensations. Scripture passages are memorized by each department, the work being based on "Passages to Memorize," put out by the American Tract Society.

From the very beginning the interest and attendance has been excellent. The average attendance is over 50, the lowest being 42, and the highest 85. The ages run from three to sixteen. The school has helped to lead ten to accept Christ during the year. All of the children are from the immediate neighborhood, and most of them attend the

Sunday school also. The majority of older ones are members of the church. The teachers are all members of the church, most of them being Sunday school teachers, and serve without remuneration. No offering is taken from the children, the supplies being bought by the Sunday school.

It is hard to estimate the value of this kind of work, but we do know that we are filling a need. The children are getting MORE religious training than formerly. Where it is allowed, the ideal arrangement would be to have such classes twice a week on public school time. Is there a Week-Day Bible School in your church? If not, why not? Why could not the Brethren Church lead the way in providing more religious training for children?

ROBERT D. CREES

(Editor's Note: Robert D. Crees has kindly contributed the foregoing article to this section of The Evangelist. He has done a commendable piece of work in the Philadelphia Bible school and it is fitting and proper that he should be given ready recognition for the splendid work which he has done. More of our Bible schools should be doing this self same work. Read this article carefully and then organize a Week-day Bible school in your church.)

We are all links in the chain of life. No one is complete in himself. We are each one daily bearing something onward—something that contributes to the world and to experience. And we never know to what end our influence has been carried.

Pastors and Superintendents Talk to One Another

Frank and friendly suggestions given anonymously at a fellowship dinner.

One of the most complete Sunday school buildings in the United States has recently been opened by the North Avenue Presbyterian church of Atlanta, Georgia. The superintendent of the school, Dr. Marion McH. Hull wrote to the Editor:

"During the program of the opening week we had all of the superintendents and pastors of the Presbyterian churches for supper. I had previously asked each superintendent to write down in not more than two hundred words, 'What I Would Like My Pastor to Be,' and put these into the hat unsigned. In this way both pastors and superintendents could talk plainly without hurting anyone's feelings. After dinner we passed around the hat and let each one draw out a paper, which was read without comment. I say 'without comment,' but we did say, at the suggestion of one of the pastors, that we would hand the plate of apple sauce sitting before me to anyone who spread any 'apple sauce' in his paper. When that paper was read in which the superintendent said that his pastor was everything that he desired, and an ideal man, we handed him the apple sauce, although we do not know who it was that wrote this. It made a very pleasant evening, and there were so many helpful suggestions made in the various papers that were read that I thought you might like to publish them in the TIMES, and I am enclosing them herewith just as they were handed to us."

The interesting papers sent to the TIMES by Dr. Hull, and containing much that is valuable for pastors and superintendents everywhere, are here given.

WHAT I WOULD LIKE MY SUPERINTENDENT TO BE

A Man of Prayer

1. First of all, I would like my superintendent to be a man of prayer.

2. To be a man of faith, ready to take problems that are difficult.

3. He should be a man of courage and conviction, with opinions and argument to bolster up those opinions.

4. He should be a man of a loving heart with keen sympathies for young people, understanding their problems, and trying to get their point of view.

5. He should be a man of cordial and pleasing personality.

6. He should have the evangelistic attitude, on the lookout for those who might be brought to a confession of faith in Christ.

7. He should be a man who appreciates his task, who sees its bigness, and earnestly endeavors to accomplish it.

8. Of course, he should be a man who knows the Bible, and is able to present lessons in summary with clearness.

Seeks First the Kingdom

As a pastor I would have my superintendent to be: 1. One who makes the kingdom first in his life.

2. One who has a spiritual concept of the purpose of the Sunday school.

3. One who has a knowledge of modern methods in organizing and conducting his school.

4. One who is optimistic, and not subject to criticism.

5. One who insists that the Sunday school contribute to the public worship of this sanctuary.

Alert, Open-Minded, Energetic
 am very well satisfied with my superintendent, "as is." But since this is about ideal superintendent," I shall say, with reference to the present one, that I would like a superintendent to be alert, open-minded, energetic, and with a true sense of spiritual values. He must be a leader and an inspirer of people, not a driver. He must realize that it takes real administrative work to run a Sunday school. He must keep abreast with the best methods being used in successful schools. And must never believe that he is elected to a position for the term of his natural life of good behavior.

A Sunday school superintendent must have a real knowledge of his Bible, what education is, and must be one who makes an earnest effort to put into his life the truths his school tries to put into the lives of the pupils.

Wise and Consecrated

The best superintendent I have ever had did not absent a single Sunday in over thirty years, and he was sometimes as far away from New York between Sundays.

The present superintendent is a charming man and has a most winning personality, but he is a public official, and the pressure of his office sometimes conflicts with his Sunday school hours. The relation between pastor and superintendent is almost as delicate as husband and wife. The duties are so mutual it is difficult to draw the line between them.

It is said a man once told his wife, "See I am the head of this home." His wife replied, "I am the neck, and the head turns the head."

"Ecclesiastical authority" was once being discussed and one brother said, "It is like the authority of a man over his wife: the more it is exercised, the better."

The idea of the best relation between pastor and superintendent is to put the reins in the hands of a wise, consecrated man, and leave them there.

S. Times.
 (To be continued)

Editor's Select Notes on the Sunday School Lesson

(Lesson for May 3)

Jesus in the Home of Zacchaeus

Scripture Lesson—Luke 19:1-10.

Devotional Reading—Psalm 103:1-10.

Golden Text—The Son of man came to seek and to save that which was lost.—Luke 19:10.

Introductory Note

Jericho was in the time of our Lord a city of palms." Many thrilling O. T. memories cluster about this place, such as the fall of its walls in Joshua's time when Gideon's army compassed it. Here Rahab hid the spies. The revenues from the balance and the duties which caravans paid on their merchandise when they halted here it was that might be called a "fat place" for a tax-gatherer like Zacchaeus, who probably held the position under a Roman knight and had bought out the privilege of collecting taxes. His position afforded easy opportunities for extortion, and in v. 8 of the lesson, there is an intimation that Zacchaeus may have used some of his temporal wealth in this regard. Let us not conclude,

however, that Zacchaeus was a habitual and reckless extortioner; for his opportunities probably enabled him to accumulate money rapidly in an honest way. It is not apparent that his soul was entirely eaten up of covetousness, else he would not have responded so cheerfully and readily to the salvation which Christ offered. He was an enterprising, determined man who meant to carry his point, as is indicated by his climbing the tree to see Jesus.—Vella.

Jesus Visits Jericho

"The whole place was stirred with excitement. The company of those who were going up to the passover was in itself enough to make much ado, but the excitement was greatly increased by the presence of Jesus Christ, the Prophet of Nazareth, of whose miracles everybody was talking. I remember to have read that when Napoleon the Great was on his way to Russia, men, women and children stood contentedly for days and nights, waiting to see him pass along his way; and a story is told of some clergyman in the far north of Scotland, who trudged on foot all the way to London in order to see the Duke of Wellington, and when he had seen him he quietly thanked God and trudged home again, counting himself well rewarded."—Mark Guy Pearse. But of all the crowd thronging to see Jesus, only two, so far as we know, really saw him—the

blind Bartimaeus, and Zacchaeus!—Illustrated Quarterly.

A Life Transformed

But this was a red letter day in the life of Zacchaeus. Luke is peculiarly reticent in saying anything about that day's entertainment. We only know the results. But these are wonderful. What they talked about during the interval, who were present, what the meal consisted of, all such things are too trivial for notice. But the results are outstanding. The whole period could not have been more than a few hours at most, but in that short period the life of one man was completely transformed. Of course, this is not to be wondered at when we remember that these short hours were spent in the presence of the most beautiful and most wonderful Personality that ever walked on the face of the earth. And yet the remarkable way in which this life was remade, shaped into a new image, directed into a new course, transformed into a new being—all this is nothing less than wonderful. But here an honest, true soul had come into direct contact with the Lord of life. And remember that Jesus Christ still transforms men's lives and makes them into new creatures just as he did then.—J. S. Flory in Brethren Teachers' Monthly.

When Zacchaeus met Jesus he discovered
 (Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>  <p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICER, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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Christian Endeavor at Lost Creek, Kentucky

By Goldie Richards

The Lost Creek Christian Endeavor entertained the district convention, October ninth to the eleventh, with a good attendance. The convention opened with a banquet on Friday night when about eighty young people were gathered together for a time of fellowship and fun. Dr. L. E. Smith of Jackson was toastmaster. Dr. Smith was a missionary in Africa several years, and his timely remarks revealed to us both sides of his nature.

Dr. Monroe from Ashland College was our principal speaker throughout the convention. He gave us many thoughts on which to meditate. Arthur Carey, a student in Ashland College, accompanied Dr. Monroe and assisted with the music while here. Mr. S. M. Vandemeer, district president, brought us the closing message on Sunday night which closed with a consecration service. This service was very impressive and many of our students, for the first time, stepped out and signified their willingness to serve the Lord in whatever field he so directed.

We are proud to claim as district vice-president one of our own Riverside graduates. A very promising young man, and an example of the type of young people going out from Riverside Institute.

A sunrise prayer service on the hillside was another feature of the convention. This service was also a very impressive one.

The Christian Endeavor societies have had a part in making up a box to be sent

Hattie Cope Sheldon. The Senior society has sent five dollars to the National Christian Endeavor.

Those who were here during the Christmas vacation went out Christmas eve, and tramped several miles to sing carols. I think this was the first time this has been done, at least for several years, but from reports we have received we shall want to continue on through the years.

Our Christian Endeavor societies are training boys and girls for future church service. Some of our students conduct Sunday schools in their home communities during the summer. Many have testified that it is due to the Christian Endeavor training that they receive here that they are able to carry on this work. The leadership training they receive in the Christian Endeavor together with the Bible work they receive in the school fits them for various kinds of service.

We have just enjoyed a spiritual feast by a visit of six members of the men's Gospel team from Ashland. Three were at our sunrise prayer service Easter morning; one was with us in the Senior Christian Endeavor meeting in the afternoon; another accompanied the Intermediates to a home about a mile and a half away to hold their meeting where there is illness. Still another spoke at the Sunday school at Clayhole. Two accepted Christ as their personal Savior at these meetings. We praise God for these.

Lost Creek, Kentucky.

Send Foreign Mission Funds to LOUIS S. BAUMAN Financial Secretary Foreign Board 1925 East 5th St., Long Beach, California	Send Home Missionary Funds to R. PAUL MILLER Home Missionary Secretary Berne, Indiana
<h2 style="margin: 0;">MISSIONS</h2>	

Why a Jew Was Shocked

By Jacob Silverman, New York

The following is a frank statement by a Jewish student as to the chief cause of bitter prejudice against Jesus Christ and his religion felt by European Jews, especially those from Russia. Can they be blamed? How much Christlike love must be shown toward them to overcome this false and anti-Christian background and to prepare them to receive him who came to save them.—Editor.

I was shocked when I first beheld the title of Rabbi Trattner's article "As a Jew Sees Jesus."* It had never occurred to me that a Jew—not to mention a Rabbi—would dare to write down his impression of this famous person. As I looked at the title I began to meditate: "why shouldn't a Jew, and especially a Rabbi, who understands the very emotions of his people, write down what he thinks of a man who has so markedly influenced the trend of historical events? Why, then, had I been so shocked when I first beheld the title? What is there in my part that could possibly explain my peculiar reaction?"

My first contact with the name of Jesus was a most dreadful one. I was about nine years old. One day on my way home from school I suddenly found myself surrounded by a band of young Italians all shouting. I was terror stricken. I knew I was in for a beating, but the reason I did not know. After they had thrashed me, they threw me upon the ground with my face up. One of them drew out a small iron cross, placed it before my face, and demanded that I kiss it. I really did not know the true symbolic meaning of the Cross at that time, and I refused to comply simply because my young mind pictured the demand as some means of doing me further injury. With my refusal came a new outburst of kicks, punches, and shouts. Subconsciously, perhaps my mind recorded one of the cries: "Give it to him, fellows! He's one of the dirty Jews who killed Jesus!"†

I dared not tell my mother of the occurrence for fear of frightening her. A few days later, as I was thinking over the entire matter trying to find some reason for the beating, my mind suddenly burst forth with "Give it to him, fellows! He's one of the dirty Jews who killed Jesus!" I started. "One of the dirty Jews who killed Jesus!—dirty Jews who killed Jesus!—killed Jesus!" I became frantic. What had they meant? What right had they to say that I was one of the dirty Jews who killed Jesus? Jesus? Who was this Jesus? I was sure I had never heard of this person before.

That day I asked my Hebrew teacher to explain to me who Jesus was. Upon hearing the name, he arose, shaking, and commanded me never to mention that name in his presence again. (Poor soul, his wife and children had been stabbed to death before his very eyes by a band of drunken Christians in Russia.)

That same night I asked my father to tell

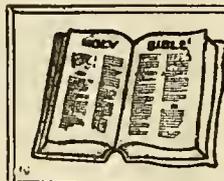
me who Jesus was. His answer was, "Silence, my son! I never want that name to issue from your mouth again!" He then began to speak. He spoke as if he were in a trance. He spoke not of the life of Jesus, but of some years back, in a little town in Russia—a most peaceful little town with its beloved little synagogue where the beloved Reb Samuel had conducted the ceremonies for almost half a century. One day a band of Christians descended upon the village and began plundering and killing. Reb Samuel, who was then in the midst of his prayer, came running out of the synagogue with his Siddur in his hand and his Tallith around his shoulders. He ran to one of the soldiers, demanding an explanation. The soldier turned around, perceived the old man, drew his knife, and with a shout "For Jesus!" plunged it into the heart of the beloved Rabbi.

Under the circumstances the name Jesus

could not have been very pleasing to ears; but, mark you, it was only the name I had no knowledge of the man himself. I am led to believe, had my father simply taught to loathe a sound, a name, Jesus, just as my father loathed the name for its connection with that scene of horror.

As a result of these various persecutions which have been related from generation to generation in the homes of the Jews, the name Jesus and everything connected with the name, including the man in all his dynamic and admirable personality, have become a repulsive force to the Jewish people. It is not that the Jewish people loathe the name for what he did while he lived—for they would require a knowledge of the man; and, I am sure, a large number of my people know very little about his life. But the result of his having lived, the persecution which he had unknowingly aroused through the ages casting horror upon a people—it is that which has made that people dread what they believed to be the cause of their sufferings.

Even today we read of pogroms and uprisings against Jews in various parts of the world—Jews who wish to live peacefully but cannot; Jews whose very souls tremble at protest, but dare not. Is it any wonder that Jesus does not hold an esteemed position in the Jewish religion, a position which rightfully is his?—Missionary Review of the World.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



NEWS OF THE COLLEGE

Meeting of the Board of Trustees

The annual meeting of the College Board took place this past week. The following members were present: Messrs Zercher, Ashman, Ronk, Eglin, Switzer, Miller, Kem, Teeter, Clapper, Bell, Schaffer, Bauman, Kimmel, Byers, Workman, and Belcher.

Mr. Ronk was re-elected president; Mr. Kem, vice-president; Mr. Clapper, Treasurer, and Dr. Teeter, secretary. The Executive Committee was re-elected as follows,—Messrs. Teeter, Zercher, and Kem.

Ashland City Trustees are as follows: Messrs. Clark, P. A. Myers, and Balch.

In addition to the general routine work, such as approving the budget, etc., the following points of business were transacted:

The State and other authorities, under whose jurisdiction we work, have asked us for a five year program and the following was adopted:

1. Continuing to increase our endowment. It might be well to remember that we have but two sources of financial support and those are the City and Church. Both of these sources are being driven very hard these days by other agencies. The City raises yearly over \$30,000 for its Community Chest, while the Church is canvassed all the time for missions, Sunday school support, benevolences, etc. Every dollar given to these organizations in time has an effect upon the gifts to the College but we must never lose sight of the fact that the College is here and **MUST BE ADEQUATELY SUPPORTED**. This five year program of course involves money. I hope the lead-

ers in both the City of Ashland and the Church will bear in mind the above facts.

2. Entry into the Association of American Universities. This is the last and greatest standardizing agency in this country. The requirements for entry are that we shall first be a member of the regional standardizing association (the North Central Association of Colleges and Secondary Schools) and that when once in this association that we show superior quality in courses, teachers and their degrees, library equipment, endowment, etc. Our entry into this association will be compulsory by the year 1935.

3. This implies more room, which means another building, preferably a chapel for releasing the room now so used for the work. This would take care of our need for a long period of years.

4. Our library must have 25,000 volumes. We now have about half that number.

These are rather hard conditions, but the Church needs them whether other organizations urge us to them or not. The intellectual atmosphere of our church is not too high any way, nor is it of any credit for that matter, and at this place our intellectual lamp ought to be kept trimmed and burning. And let it also be known that **BEING IN THE VANGUARD OF INTELLIGENTIALITY DOES NOT AT ALL IMPLY A LIBERAL VIEW IN MATTERS OF CHRISTIAN FAITH**. That idea is a delusion and a snare.

In addition to this, the Board authorized the renting and equipping of a Sermon house for the use of advanced students.

* Scribner's Magazine, April, 1930.

† Historically incorrect (writer's note).

work. Moreover, the Board expressed as well pleased with the progress the primary has made within the year. The graduate in that department will receive his degree May 6th,—Mr. Delbert. Other announcement will doubtless be made by some member of the Seminary.

Bell was retained for part time work field Secretary. Persons contemplating gift of any kind to the institution did communicate with him. He has been instrumental in getting wills written in our favor, securing scholarship, etc. We now have several wills in the process of being executed and one in court.

I am happy to acknowledge a scholarship awarded to a junior at the end of the year, who is contemplating further religious work. Given by Mr. and Mrs. George Zook of Santa Ana, California. The new catalogue is now on the press. We will list new courses, teachers, recognition, scholarships, etc.

As it looks now, we shall be able to close the year without a deficit, which is saying a deal in the face of the hard times and the fact that we over-budgeted the year last year. We over-budgeted it again this year and it will only be through gifts of faith that we shall meet all of the obligations forced upon us by the powers that be. This is an early hint about Educational Budget for June 7th.

The Board also authorized the erection of a new building, probably redwood. Any one who wishes to contribute to this fund, send in money soon as we must know our resources soon.

I am happy to announce that I recently received a gift of \$350 from Mrs. Helen Myrland Miller, St. Petersburg, Florida, for the purchase of new song books for the Chapel as needed.

I expect to attend the inauguration of the president, Dr. Hickock of Western College for Women, Oxford, Ohio, May 19th. During the week of the Board meeting, of the Foreign Missionary Board meetings were held in the local church in the evening. Brethren Bauman, Yoder, and Johnson spoke on various subjects.

We are expecting Professors Hahn and Carbaugh to return for next year. No new teachers were employed excepting Miss Leah Woods who had already taken Mrs. Yoder's teaching position.

The outlook is encouraging. Our teachers have had more than usual recognition this year. They published books, wrote articles for their journals, had the usual number of speaking engagements and above all Christian gentlemen and women.

However, it should be remembered that as the College is concerned, that it is primarily an educational institution and its intellectual standards dare not be impaired by trifling criticisms and lack of understanding of its great purpose, to serve well its day and generation in the church. It is easy to offer suggestions but to keep an institution a member of the North Central and also qualify it for the American Association, is quite another matter. Our interests are far flung and I earnestly covet the sympathy and prayers and the clear judgment of all those interested in this work.

E. E. JACOBS.

IN CALIFORNIA

It has been my privilege to spend a month with the brethren of central California and

a more pleasant month I have never spent. We had three weeks of revival meetings at Manteca in addition to eight days of conference.

Brother Platt had prepared for the meetings with many cottage prayer meetings for several months in advance and the people were spiritually ready. Besides the preaching services we had prayer meetings, children's meetings and talks to the various grades of the public schools.

There were twenty-three accessions, nearly all of whom were baptized before I left.

The conference was well attended and was fortunate in having present Brethren Ogden and Lynn from Southern California. The good sisters of Manteca served sumptuous meals to all and the offerings of the conference amply covered all expense.

I never attended a conference that was more harmonious and earnest. It is not surprising that this district has not only made a record in the regular Easter offering but has also assumed the support of Sister Laura Larsen as a missionary in Argentina. She is ready to sail when I leave May 1st on the Western World, of the Munson Line, New York.

I spent several happy days visiting churches and friends on the way, at Spokane, Minneapolis, Warsaw and Ashland and am now on my way east to complete arrangements for sailing.

C. F. YODER,

1629 W. Dauphin St.,
Philadelphia, Pennsylvania.

REVIVAL AT FORT SCOTT, KANSAS

Fort Scott is a city of about ten thousand inhabitants in southern Kansas, ninety miles south of Kansas City. It is the center of a real dairy industry along with a varied industrial activity for a city of this size.

Brother L. G. Wood has been pastor of this church for the last five years and this is his second pastorate in this work. He has done and is doing a most splendid piece of work in a very difficult field. However, at present writing the work is taking on a splendid growth and is becoming a real testimony for Christ in the city. The best Christian people of the city are looking to the Brethren church for the real gospel. Brother Wood and his wife have done a great piece of work in the last five years in reorganizing the church and giving it a splendid standing in the city and in gaining prestige for the faith for which we stand. It was my privilege to meet numbers of the representative Christian people of Fort Scott, together with many of the leading business people and the universal comment was of the fine gospel preaching and character of the pastor of our church here. It was a real pleasure to work with Brother Wood, for I found him a most tireless and efficient servant of Christ. He knows his field perfectly and is a good soldier in the service of Christ. My home while in Fort Scott in this meeting was with Brother and Sister Wood and I greatly enjoyed this three weeks with them in the work. I shall not soon forget the many kindnesses that they showered upon me while there.

Our church building is located near the center of the city across the street from the new Junior High School and on National Avenue, one of the three main arteries of the city. The building needs some attention, which we believe it will soon receive. The men of the church were planning to redecorate the interior this spring. Our meeting here was most splendid from many as-

pects. The church had needed the addition of adults who could stabilize the work, become leaders in its growth. This was realized. The heads of seven families at least were added to the church during this campaign, besides others. Brother Wood was greatly pleased with the results gained and is greatly encouraged in his work for the future. As it now appears there will be a continual influx of the best spiritual people of the city of Fort Scott into the membership of the Brethren church if the other churches of the city do not soon throw off their allegiance to modernism, materialism and godless living. Fort Scott seems to be a fine example of the fact that the Brethren church is facing its greatest day of opportunity in this age of apostasy and worldliness.

While in Fort Scott we were privileged to speak to the Junior College, local high schools and in the Christian Business Men's Club. We enjoyed all these privileges. They show that the church is respected in its message. There is a real future for Fort Scott we believe and within the next three years tremendous advances will be realized. This country was terribly hit by the drought and of course it is in the grip of a tremendous depression as a result. This made finances very hard in this meeting, however the Lord will provide somehow we are sure. It is such churches and at such times that meetings are needed and should be supplied. When a church is rolling along in good shape revivals may not be so essential as frequently as in others. If possible I desire to return to this work for a week or ten days of Bible teaching within a few months. Personally I believe that the Home Mission Board will soon be relieved of responsibility for the Fort Scott work. May the Lord bless its pastor and people until he comes.

R. PAUL MILLER.

WATERLOO, IOWA

Rev. S. M. Whetstone was taken ill last Saturday afternoon, and after examination by his physician, was taken to Allen Memorial Hospital and operated on for appendicitis, Sunday morning at 11:30. At this writing, Tuesday evening (April 14) he is reported as getting along very well.

He had just closed a two weeks' revival the Sunday before, with Mr. and Mrs. Rickert of Peru, Indiana, to assist in the music.

We had a good revival. There were over thirty confessions, most of whom have been baptized and taken into the church.

Pray that God will spare men like Brother Whetstone for service in bringing the Gospel to unsaved men and women, boys and girls.

Fraternally yours,
B. F. PUTERBAUGH.

MANTECA, CALIFORNIA

It is with great pleasure that we again write from this part of the Lord's vineyard to report some of the good that has come our way from the hand of our loving Heavenly Father. I think that in our last communication we advised you that we were on the verge of a revival meeting under the leadership of our brother Charles F. Yoder. Our hopes of years came into a happy realization and we passed through one of the greatest seasons that it is possible for any group of believers to enjoy. The meeting started on March 8. For two weeks we worked and the Lord blessed every effort that was put forth. Then came the Northern California Brethren Conference from

March 22 to 29, which I think will be reported more in detail by the Secretary, Mrs. Clara Lundahl of Turlock. This week proved to be one of the richest in spiritual blessing that I have ever known or can even anticipate. It was just full of all sorts of good things. Souls kept coming to Jesus as they were moved by the Spirit of God to do so, and as they had courage to decide.

Then came the closing week. Up to and including Easter Sunday the messages by Brother Yoder continued to raise us up into greater heavenly appreciation of the riches of Grace in Christ Jesus. And that Easter Sunday morning sunrise prayer meeting will linger in the souls of the people as a holy benediction. Out on the beautiful lawn, among the shrubbery of the Lindbergh Grammar School, the audience singing, He Arose, a beautiful duet by Laura Larson, and Enid Ruth Platt, He Did Not Die in Vain, the meditation by Brother Yoder that was a masterpiece of reflections on Life's Garden, a solo by Miss Edna Hale of the Methodist Church, I Know that My Redeemer Liveth,—my, my, what a half hour it was!

Then that last great day of the meetings. Brother Yoder spoke at Manteca in the morning bringing a heart searching message, as all his messages were. We drove to Turlock and were greeted by a good congregation there and Brother Yoder preached for the second time that day, and then back to Manteca for the closing service that night. Before a full house the preacher pled with the people to yield their lives in loving obedience to the Lord Jesus Christ. And when the benediction was pronounced the people were sorry that the meetings as such were over. But thanks be to God, the revival is just well begun and we hope shall never be over. God heard and answered prayers and many hearts rejoice today in their new found joys in the household of faith.

Now a few conclusions and observations of this wonderful month will be encouraging to you, so we will pass them on. The direct visible results may be stated somewhat as follows:

There were twenty-three who made the confession of Christ as their personal Savior. Eighteen of them had already been baptized and received into fellowship with the church by the last meeting on Easter Sunday. The youngest was seven and the oldest was a man seventy-three.

A renewed interest in the salvation of friends and loved ones is manifest on the part of all. A number of new homes are now opened to the message and work of the Brethren.

The work on the part of the Sunday school teachers who were used in bringing their scholars to Christ was worthy of note. An outstanding condition was the winning of young men in a certain class. One by one they kept accepting Christ. I approached one of them, after another of thier class had made the confession, and with a smile of joy he broke out with the words, "That makes all of us boys in the church." They were all high school boys, too.

Cecil H. Joranson, one of our deacons, is the teacher of that class and he feels glad that so many of the young people make Christ their Savior. Miss Laura Larson, our missionary clect for the Argentine field, is teacher of another class that brought a number of converts to the faith. I think practically every class except the beginners who are very young, witnessed some of its members coming into the church.

Not the least of the results by any means of the meetings was the providing for the financial support for Miss Laura E. Larson as the Missionary from the Northern California Brethren Conference District by the three member churches, namely Lathrop, Turlock and Manteca. A budget of \$600.00 per year was more than provided for by the three churches. Laura, as we all best know her, has been a volunteer for missions for about eight years and has made all of her school work contribute towards equipping her for that larger work for Christ. To me it is the grandest thing in the world to see young folks make decisions for life work and keep the goal constantly in view. Last Monday, April 13, we took her to San Francisco, California, and secured her passport and the visa of the Argentine Consul General in that city, and everything so far as we know out here is ready for the word of our Foreign Board that she shall embark for the point of sailing which is New York. It is planned by us out here that she shall sail with Brother Yoder when he returns to Argentina. The action of the three churches here has put new life into the entire section and we find that our Easter Offering to the Foreign Board has increased in spite of the extra responsibility that has been undertaken. Why should it not result that way when people get their hearts more wholly concerned about the Kingdom of God and his righteousness? This is no time to let down in our missionary program, nor in evangelism, this is the grandest opportunity the church has had to demonstrate its genius. Rise up and walk!

Another observation I want to make in bringing this lengthy report to a close is the fine spirit that exists between the churches and their mutual interest in each other's welfare.

Lathrop Brethren and friends came to the meetings every night of the month, a goodly number of them did not miss a single night and some drove twenty-five and thirty miles to be there. That's the spirit that brings Spiritual results.

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Turlock also made a number of special efforts and attended the meetings additional to the Conference sessions, sparing the pastor and his ministry. We thank God for this fine interest.

The plan of our conference entertainment is one of the contributing factors that helps to create and sustain a cordial relation among the people. We provide lodging in the various homes and meals at the church for which we make no charge at the time. On the last day of the meeting we take the entire financial budget before a meeting called for the purpose of providing the money. This requires as a rule about fifteen minutes to a half hour, and the entire money question of that Conference is thus handled and out of the way at one time and everyone has had a good time in fellowship; and the social intercourse around the tables makes this feature of our Northern California Conferences very helpful.

Our Women's Missionary Society had charge of the meals and the entertainment and we feel proud of the manner in which they handled every phase of their work. The foodstuffs that they contributed sustain the traditional Dunkard cooking. A gift of some money each year to the entertaining church society always helps, but I still can't understand how or why the women can and do so much for so little remuneration. God bless these noble women for their splendid ministry in this fashion.

To sum up, I am happy to say that from every standpoint, the meeting under Brother Yoder and the Conference which was a part of it, was the best we ever had, better, more earnest, finer spirited evangelist is unknown to me. Great soul that is, we do appreciate his untiring zeal, his interest, his marked unselfishness, his constant sacrifice, his deep devotion to the Ever-Living Savior, one who can carry himself under every condition with constant honor to his God, this is but a part of our Brother beloved. Just one night during the entire month that he did not attend at least one meeting. Every other night there were one, two, three, four, some more, meetings of various kinds all owing on the energy and strength. Only one can be using such as Brother Yoder. On the last night of the meeting someone said to Brother Yoder, "Aren't you about to go out?" and he straightened up and said, "Thank you, I feel like we could go it another month." Like the high school cheerleader would say under such a remark, "That's old fight, boy!" so we felt like saying to him at that point.

God bless and care for Brother Yoder and his family and the work that is so dear to his heart. By the going out of our dear Laura Larson, we in this district will certainly feel that the work there is a very essential part of our work, and may God bless in the bringing of many more souls in before that great day of our Lord's come.

We want to thank the Foreign Board for what part they might have had in all this, us Brother Yoder for the meeting. We want to thank the workers one and all in Argentina for their concession in giving these extra days while their loved ones helped us in a remarkable way. We want to thank the family of our Brother Yoder also, and pray that this extended season may work out a far more and a heavier weight of glory.

J. WESLEY PLATT

WAYNESBORO, PENNSYLVANIA

The Waynesboro Brethren church decided to hold a revival and evangelistic campaign for two weeks during the pre-Easter season. The field was closely gleaned and though the look did not seem very promising. Brother Benschhoff being our regular pastor, this was the first such meeting that Brother Benschhoff had for us. No spectacular attractions were introduced to draw crowds. We planned to have all the work done by our own church family. Consequently, many folks received a new vision of their duty toward the Lord's work and labored much more zealously than they apparently feel obliged to do when an outside evangelist assists in the meeting.

Much preparation and prayer for many fine conversions rather than large numbers had been made previously. On the opening Sunday practically every member was present and stood for re-consecration and pledged to support the meeting. The testimonies were good at the beginning and were maintained throughout. The average testimonies were above that of any other revival on our past records.

Brother Benschhoff is a man of much experience and very familiar with the Bible. He preached the great eternal truths without fear or favor. A visiting friend from another denomination made this association: "Does your preacher always go after the Gospel like he did this evening? Not an

ows go after it that hard these days." t quotation most aptly describes his un- ing efforts in delivering his masterful ons as well as his personal work and y other pastoral duty. The large senior r, also the junior Sunshine choir, came fully and added much inspiration to y service. So with the hearty co-opera- of pastor and people God honored our rs with a real victory revival.

ere were seventeen persons added to church by baptism, three by letter and n re-consecrations, making a total of ty-seven. Others are seriously count- he cost.

he communion service on Easter Sunday ing was truly a crowning climax. Here n we surpassed all past figures by hav- one hundred seventy-six communicants he tables. What a spiritual feast of it was; how we loathe to leave these tain top experiences. May God help o be courageous in our service and vic- us in our living, so as to bring honor m who is able to do exceedingly abun- above all that we ask or think.

MAE MINNICH CRIDER.

PORTIS, KANSAS

ne Evangelist Family:

ave been wanting to write a few ar- to you for some time dealing with my abroad, but because of the tragic afflic- in our home I could not get to it, and because of our church work which I tried to keep going. I have missed one Sunday since wife got sick. I may to our friends of the brotherhood, ks to you for your many prayers and s of sympathy written during these g weeks.

r church has just had a few days of ings preceding Easter, and they hap- l to fall during the worst blizzard and we were having the worst roads of ime during the year. But the people could come attended very good and as ult of the meetings seven more were l to the church, making eleven addi- since the first of the year. We have he largest Sunday night attendance of church in the county for the last two and most of the time we have had d place in Sunday morning attendance. e the Lord for his gracious power man- d in spite of our handicaps.

S. LOWMAN.

Sunday School Notes

(Continued from page 11)

is whole program of life was wrong. s centered in self-interest; it put em- as upon values which were secondary; t infringed upon the rights of others. what was he to do? Certainly not to ue in the same erroneous and harmful f living. Nothing less than a heart- change of attitude and revolution in e could satisfy the demands of the sit- a. It would not have been enough for o say he was sorry, but go on in the e type of selfish hoarding of wealth at pense of the people. What he needed was to be really sorry, to confess his o do all in his power to undo the s he had done, to govern his further gs by a new standard of right, and to mething to make his life count for

—Brethren Teachers' Monthly.

Jesus the Friend of Sinners
was a wonderful thing for those

Pharisees and the people in general to see this great Teacher, this marvelous miracle worker, willing to become the friend of those who were publicly known as sinners. And yet everywhere he went his friendship for those who were of a lowly spirit and a contrite heart was self-evident. His tests of friendship were not the worldly tests. Keen intellect, high positions, wealth—these things were not the qualifications necessary in those to whom his friendship was freely given. True, he was willing and glad to be the friend of those who possessed wealth and culture, as well as those who were ignorant and poor. These external things made no difference with him. Any one who harbored a lowly spirit and an open heart might win the friendship of the Great Friend."

"Christ is at home with the sinner, with the man whom education and science can do nothing for, with the man whom the world gives up as a piece of waste, as a burden to be carried. Jesus Christ knows how to deal with these leavings of the world."—Rev. Louis Albert Banks, D.D.

We should, with Christ, seek after the lost and wondering ones. The Christian individual and the church are to gather in the lost, the lowest, the outcast. This was Jesus' work in the world and it is the business of his church. We are to seek men, not merely wait till they come.

"We do not seek God, God seeks us. There is a Spirit pervading time and space who seeks the souls of men. At last the seeking becomes reciprocal—the divine Presence is felt afar, and the soul begins to turn toward it. Then when we begin to seek God, we become conscious that God is seeking us."—Frederick W. Robertson.

"Under every form and character of human life, beneath all needs and all habits, deeper than despair and more native to man than sin itself, lies the power of the heart to turn. It was this and not hope that remained at the bottom of Pandora's Box when every other gift had fled. For this is the indispensable secret of hope. It lies in every heart, needing indeed some dream of divine mercy, however far and vague, to rouse it; but when roused, neither ignorance of God, nor pride, nor long obduracy of evil may withstand it."—George Adam Smith.

IN OLD SALOON DAYS WHEN OUR GOVERNMENT LEGALIZED THE LIQUOR TRAFFIC

(Continued from page 2)

and you bring back the liquor dealer and his drunken, crime-committing customers with all the evils of the old saloon!

Instead of talking glibly about the evils of prohibition, talk about the evils of the Government-licensed, Government-protected liquor traffic of saloon days. Seventeen million youth have come to voting age since the Eighteenth Amendment was adopted. They know nothing of those evils; they hear only of the evils of prohibition!

Can you think of any plan whatever for the return of liquor, the enactment of which into law you would be willing to be solely and personally responsible for, and that you would also be willing to take the risk for the chance acclaim of its success, or to bear all the blame for the increased misery and suffering its failure might inflict on humanity? If you are not willing to submit your plans for the modification or repeal of

the Eighteenth Amendment and the Volsted Act to this "acid test," then, in the name of humanity and country, stop interfering with the enforcement of prohibition by criticising it!

Be consistent, and when advocating wiping out prohibition laws in order to make people stop drinking and stop wanting to drink, ask also that theft of your automobiles and other property be prevented by wiping out also the laws and penalties against theft and burglary!

OUR LITTLE READERS

LITTLE BLACK BASS

By Lina M. Blumenthal

Once there was a little fish whose name was Little Black Bass. He lived in the deep, cool sea with his father. His father's name was Big Black Bass, and he was as smart a fatherfish as any little fish could have.

"Listen, Little Black Bass," said he, "Remember, your home is under the sea. Keep down in the water, and understand, You'll never be happy living on land."

And little Black Bass would smile when his father said that, and think that no little fish could ever be happier than he was. All day long he would swim in the deep, cool water, and learn how to do double-twisting dives and circle-side strokes and such fancy things from his smart fish-father.

One day Big Black Bass had to swim away on a very important errand, and so Little Black Bass was left alone. At first, he had a grand time. He swam all the fine strokes he had learned and even invented a new one, a back-flip-flop, which he knew his father would like.

"Just wait till Father comes home," Little Black Bass thought, "and I will show him the new back-flip-flop that I made up."

Then he swam around some more until he was pretty tired, and he thought to himself, "Oh, I think it would be nice to go up on the nice warm ground and rest a bit. The sun is shining and the grass is green, and the flowers are growing along the water's edge." And the more he thought about the shining sun, and the green grass, and the flowers growing along the water's edge, the more he wanted to go up on land. So he waited until a great, big, splashy wave came bouncing along over him, and then he called out,

"Oh, beautiful wave, up there above me, I'm getting so tired of salty sea; I want to play upon the sand. Please let me ride on you to land."

And the big wave, being a kindly wave at heart, smiled and scooped up Little Black Bass on his foamy white crest, and carried him toward the shore. Splash-dash, splash-dash, went the big wave towards the sand, and slip-dip, slip-dip, went Little Black Bass into the water and out again, on top of the foamy white spray.

Then one more slip, and one more dip, and—splasssh!—the big wave left Little Black Bass right on the sand of the shore. And there were the flowers blooming brightly, and there was the grass growing greenly, and there was the sun shining warmly, just as Little Black Bass had thought.

And he thought, "Now I will show them

how I can do a double-twisting dive and a circle-side stroke, and my own new back-flip-flop." But the sand was hot and hard and sticky and Little Black Bass could hardly wiggle his little fish-body along it.

"Oh, dear," thought Little Black Bass, "you can't even swim on this hard hot sand. And that sun is terribly warm. I wish I were under the cool water, so I couldn't feel it."

So he waited and waited again until a big splashing wave came up from the shore near him, and he cried out,

"Oh, beautiful wave, splashing so near to me,

Please take me with you back to the sea. I'm hot and I'm tired and covered with sand. And, oh, I don't like it here, living on land."

So the big splashing wave reached out and grabbed Little Black Bass and carried him slip-dip, slip-dip, back to the sea. And oh, how cool and sweet the water felt when it touched his little sandy body. And oh, how good to swim in it again!

"Father dear was right," said he,

"My home is really in the sea.

And now, I, too, can understand

I'd never be happy living on land."

THE TIE THAT BINDS

CONRAD-MAGERS Mr. Ray D. Conrad of North Liberty, Ohio, and Miss Stella Magers of Danville, Ohio, were united in Holy Wedlock on February 26, 1931, at the First Brethren church, Ashland, Ohio. Mr. Conrad holds his membership with our North Liberty congregation; while Miss Magers is a member of our Danville Brethren church, of which the writer is pastor. Both are faithful, consecrated Christians. May God rest his blessing upon this newly established home.

F. W. SHERRY.

IN THE SHADOW

TURNER Cinderella E. Hopping Turner was born September 29th, 1854, in Douglas County, Kansas and departed this life at her home near Baldwin, Kansas, March 25th, 1931, at the age of 71 years, 5 months and 26 days. Miss Hopping was united in marriage to Owen Turner on October 19th, 1873. To this union were born 7 children, as follows: Oliver Sherman, who died in infancy; Mary Florence who died July 23rd, 1910; Cora Alice Cline of Alva, Okla.; Nellie Jane Cunningham; Oscar Asa Turner; Alta May Emery; Martha Agnes Hobson, all of Baldwin, Kansas. Also nine grandchildren and four great grandchildren, and many other relatives and friends.

Her husband, Owen Turner, also survives her. She gave her heart to God and united with the Brethren Church, in October, 1895 and remained true to the faith and lived a consistent Christian life until death.

The funeral service was conducted by the writer from the Methodist Episcopal church of Baldwin, Kansas, on March 30, 1931. A large attendance attested to the high esteem in which she was held. Many beautiful floral offerings were made. The body was laid to rest in the family lot in the Baldwin cemetery.

L. G. WOOD.

BROWN Mr. William H. Brown was born at Cato, Kansas, on September 10th, 1869 and departed this life at his home four miles south of Fort Scott, Kansas, April 7th, 1931 at the age of 61 years, 6 months and 27 days.

He was married to Miss Eva Snow, on January 31st, 1891 at Cato, by the late Rev. W. C. Porter of Fort Scott. He is survived by his wife and the following children: Claude Brown of Pittsburg, Kansas; Roscoe Brown of Arcadia, Kansas; Carl Brown of Fort Scott; Mrs. Ralph Dean of Gross, Kansas; one sister, Mrs. J. C. Bixler, of Bartlesville, Oklahoma, and a niece, Mrs. Ward Council, of Fort Scott, Kansas. There are ten grandchildren. Mr. Brown was an active Christian, having united with the Baptist church while a student at Ottawa University. At the time of his death he was a deacon in the Cato Baptist church and a teacher in the Godfrey Sunday school. He was a living witness to Christ, a good neighbor, and highly esteemed as a Christian gentleman. There is a vacant place left not only in the family circle but also in the Godfrey community. Personally, I had known him since our boyhood days. Funeral by the writer, from the home, where a large concourse of sympathizing friends assembled to pay their respects. The body was laid to rest in the family lot in Evergreen cemetery.

L. G. WOOD.

ALLEN—Miss Irena Allen was born in Bourbon county, Kansas, on May 30th, 1865, and departed this life at the home of her mother, Mrs. Margaret Allen, in Fort Scott, Kansas, March 12th, 1931, at the age of 65 years, 9 months and 12 days. Miss Allen had made her home in and near Fort Scott, her entire life. She is survived by her mother and the following brothers and sisters: O. W. Allen of Garnett, Kansas; Mrs. W. T. Shaw, Emporia, Kansas; Mrs. J. L. Messenger of Upland, California; H. M. Allen, Leonard Allen of Fort Scott, Kansas; John T. Allen, of Topeka, Kansas; Mrs. H. Y. Birmingham, Dallas Texas. One sister, Ida M. O'Hara, is deceased.

Miss Allen had been a Christian from her girlhood days, and had been an esteemed member of the Brethren church for several years. Funeral was held from the Brethren church by her pastor, the writer. Many beautiful floral offerings were made. The body was laid to rest in the family lot in Evergreen cemetery. She is now at rest from her labors and her works of love will follow her.

L. G. WOOD.

AYERS—Ida M. Ayers, wife of Luther J. Ayers, was born January 1st, 1874, in Illinois, and departed this life at her home in Fort Scott, Kansas, March 18, 1931, at the age of 57 years, 2 months and 16 days. Mrs. Ayers came with her parents to Kansas in her early childhood where she has continued her residence.

Besides her husband she leaves the following relatives: Henry, Sam, Walter, Charles, sons, all of Fort Scott, also Mrs. Dewey Davis and Mrs. Charles Fairman, daughters, of Fort Scott.

Two daughters and one son died in infancy. She also leaves two step-daughters: Mrs. Fred Almond and Mrs. Lola Taylor of Rockford, Illinois, also three brothers and one half-sister of Fort Scott. Her quiet and unassuming character and devotion to her home and family made friends of all who knew her. She had been an esteemed member of the Brethren church of Fort Scott for many years. She is also survived by thirteen grandchildren. Funeral was conducted from the Brethren church March 19th, 1931, by the writer in the presence of a large concourse of sympathizing friends and neighbors. Many beautiful floral offerings were made. The body was laid to rest in the family lot in Evergreen cemetery.

L. G. WOOD.

BARNUM—Ira Barnum was born in Franklin County, Indiana, October 31st, 1854 and departed this life March 11, 1931, at Fort Scott, Kansas, being at the time of his death, 76 years, 4 months and 11 days of age.

On June 26th, 1881 he was united in marriage to Miss Alice Speers, who died December 21st, 1920. To this union were born six children: Alphretta, Marietta, Ina Rosetta, Charlotte Harriett and Caleb Leroy, only two of whom survive.

Early in life he became a Christian, and was a member of the Devon Baptist church at the time of his death.

Mr. Barnum was a devout Christian, a kind and loving husband and father and a worthy friend. He loved to read his Bible and believed all of its precious promises, the fulfillment of which he today enjoys.

He leaves to mourn their loss, a daughter, Mrs. Charles Lenz, of Clear Lake, Iowa, a son, Roy Barnum of Fort Scott, also four sisters and four grandchildren.

He will be greatly missed in the homes and communities in which he lived and by all who knew him.

He has left us, but our loss is his eternal gain. He who gave his life has called him unto himself.

He is now with Christ. Although absent from us, he shall still live in our hearts and memories.

"Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

God calls our loved ones, but we do not lose them, for what they were to us, we still possess in cherished memories. They continue to live on earth, in thoughts and deeds, as truly as they live in heaven with him.

Funeral by the writer from the Devon Baptist church.

L. G. WOOD.

MORSMAN—Charles W. Morsman was born November 9, 1857 in Washington, Illinois, and died at the hospital in Fort Scott, Kansas, March 28, 1931, at the age of 73 years, 4 months and 19 days. He was married January 21, 1879, at Williamsfield, Knox County, Illinois, to Elvira E. Gale who survives him.

He is also survived by two sons, Dr. Charles F. Morsman, Hot Springs clinic, Hot Springs, South Dakota, and Dr. William Morsman, care Morsman clinic, Hibbing, Minnesota. He leaves a brother, John V. Morsman, Joplin, Missouri. Mr. Morsman and family went to Rising City, Nebraska, in 1882 from Illinois, and later in 1890 he settled on a farm near Omaha, and while here his sons received their medical education and started on a promising career, in which the parents took great pride.

Later Mr. and Mrs. Morsman returning from the farm, went to St. Cloud, Florida, where they lived until coming to Fort Scott, Kansas about eight years ago. Mr. Morsman joined the Christian church when 13 years of age. He had served as Deacon and Elder for the past 50 years, except for the last six years, when he gave up active duties due to ill health. Mr. Morsman was a man of most upright character and was an example of integrity to all who knew him.

The funeral was conducted from the undertakers' chapel, by the writer, assisted by the Rev. J. R. Rabb of the Christian church. The body was laid to rest in the family lot in Evergreen cemetery. Beautiful flowers and the number of people attending evidenced the esteem in which he was held.

L. G. WOOD.

GOFF—Greta Denolus Goff, daughter of Mr. and Mrs. George Goff, was born October 2, 1926. She died at her home in Dallas Center, Iowa, Sunday night, March 1, 1931, at the age of 4 years and 5 months. Surviving are the parents, a brother Herbert, a sister Margaret, four grandparents and many other relatives and friends. Funeral services were conducted at the home by the writer.

AUSTIN R. STALEY.

BOWMAN—Luella Florence Collins, was born on a farm near Dallas Center, October 14, 1860, and departed from this life at her home, at the age of seventy years, five months and ten days.

March 18, 1903 she was united in marriage to Milton R. Bowman. She leaves to mourn her death her husband and many nieces and nephews.

She was a member of the Dallas Center Brethren church. Funeral services were held in the church by her pastor.

AUSTIN R. STALEY.

SCOTT—Phoebe Jane Corbin was born near Albion, New York, September 10, 1840, and died in Dallas Center, Iowa, April 1, 1931, at the age of ninety years, six months and twenty days.

She was married to Robert Scott in New York state. They came to Iowa in 1868 where they established a home northeast of Dallas Center.

Grandma Scott was a faithful member of the Presbytery church.

One daughter survives, Mrs. Anna Ellis, also two grandchildren, Scott and Faye Ellis, and three great grandchildren. Funeral services were held in her church, conducted by undersigned.

AUSTIN R. STALEY.

HOGMAN—Mrs. Susannah Hogman, a faithful member of the First Brethren church at Mt. Pleasant, Pennsylvania, a few weeks of illness, departed this life, to be with blessed Lord, in whom we trust she shall appear with in glory, when he comes to reward every man according to his works.

Sister Hogman, loyal to her home in devotion to her duty also found time to lend her hand in assisting every work promoted by the organization to which she belonged to the time she departed, from time to eternity, at the age of 76 years, 16 days.

Services conducted at the Lutheran church, March 1, by the writer, assisted by the pastor of the Presbytery church, of which her deceased husband was an exempt member.

WM. A. CROFFORD.

CAMPBELL—Angeline Gowers Campbell was born at Ellettsville, Indiana, October 20th, 1860 and finished her career in Warsaw, Indiana, March 12th, 1930. She was married to Chas. H. Campbell, September 19th, 1900, at Ellettsville, Indiana.

After her husband's death in 1912, she and her only child came to Warsaw, where she made her home until the disease of cancer won. She had lived and labored for 17 years in the Presbyterian church, but finally because of much reading of her Bible, learned that there were portions of the word she felt had not become a reality in her hence she was baptized and received into the Brethren church about seven years ago. She was a wonderful witness to the Brethren church and its doctrines in this community. She loved our communion services. She planned every detail of her funeral services. She talked freely of death and her joy that awaited her.

The pastor's last visit with her, just before it was necessary to resort to hypodermics, was an experience which never be forgotten, because of her beautiful faith and money that she gave. Her son and three grandchildren were in Manassett, New York. Her funeral services were conducted Sunday afternoon, March 12th, at Warsaw, with interment at Shelbyville, Indiana.

REV. E. M. RIDD.

ANGLIN—Adren Anglin, a faithful member of the Brethren church, passed away at his home at Nappanee at the age of 69 years.

He leaves his wife who was Sadie Huffer, and two children, Mrs. L. J. Funk of Winona Lake and Warren Anglin of Nappanee.

He was a patient sufferer for five years being afflicted with paralysis.

Funeral at the Brethren church to a large audience the writer, assisted by the pastor.

REV. B. F. OWEN.

GRASZ—Sister Tressie Grasz, a long and faithful member of the First Brethren church of Nappanee, Indiana, passed her eternal reward March 11, 1931.

This sister battled with cancer for a long time. She faithfully attended her church when ever she could attend. Her illness confined her to her home about a month or so before her death. It was difficult for her to submit to being confined to her bed because she loved to attend those functions of the home and her church. But the Lord knew best and now has her herself.

The community of Nappanee sympathizes with her husband and only daughter and one sister who are left to us. We pray the Lord will sustain these loved ones.

The church has lost a faithful worker and noble Christian. Services were held at the church by the pastor.

BENJ. F. OWEN.

YOUNG—Laura Young, a member of the First Brethren church of Nappanee, Indiana, left Nappanee some time ago and took up her residence in Illinois. On March 11, 1931, funeral services of this devoted sister of the Brethren church was held in the parlors of the A. E. Wright funeral home in Nappanee, Indiana.

She leaves two sisters and other relatives, whom we unite with in the keeping of the Lord in the hour of sorrow.

She loved her church and has left a donation for the Nappanee church in her will.

R. F. OWEN.

STATLER—Vincent Howard Statler, born in Seale, Pennsylvania, died suddenly in Conemaugh, Pennsylvania, February 14, 1931, aged 34 years, 2 months and 29 days. Not feeling very well, Brother Statler left home to attend some business down town and during a conversation on the pavement, never regaining consciousness and died a few minutes. His family was under quarantine for let fever and his wife sick with a bad cold. The child one not easily forgotten when four little children were without a father. The services were held in the First Brethren church of Conemaugh the night of February 15, neither the immediate family nor the body being present. The writer brought the message assisted by Brother Geo. who being very intimate with the family spoke a few words. Brother Statler united with the Conemaugh congregation in 1925 and his family has been found faithful to it whenever possible. He leaves beside his family, a three brothers, a neighborhood and a host of friends who miss him but rejoice in his presence with the Lord Christ. The body was laid to rest the following day at Grandview Cemetery, Johnstown.

W. H. SCHIAFF.

CLAPPER—Isaac Clapper was born November 24th, 1840, in Stark County, Ohio, and died March 9th, 1931, at the age of 90 years, 3 months and 15 days. Brother Clapper was a charter member of the Louisville Brethren church. The funeral service was conducted by his pastor the writer, the message being brought by Brother Alvin Byers, a long friend of the family. Rev. Huffman of the Brethren church also assisted.

A. E. WHIT.

THE BRETHREN EVANGELIST

A Clean Heart

One thing I of the Lord desire, for all my path hath miry been,
Be it by water or by fire, O make me clean, O make me clean.
If clearer vision thou impart, grateful and glad my soul shall be;
But yet to have a purer heart is more to me, is more to me.

Yea, only as this heart is clean may larger vision yet be mine,
For, nearer in its depths are seen the things divine, the things divine.
I watched to shun the miry way and stanch the springs of guilty
thought,
But, watch and struggle as I may, pure I am not, pure I am not.

So wash me thou, without, within, or purge with fire if that must be,
No matter how, if only sin die out in me, die out in me.



Signs of the Times

by
Alva J. McClain

THE Danger of Date-setting

"To multitudes of Christians the hope of the Second Advent has received tremendous blessed doctrine bringing joy, peace and inspiration to their service for Christ here. That many other Christian people profess their inability to see the pre-millennial teaching in the Scriptures is a grief to those who have experienced the joy of this "blessed hope" that is set before the Church. In the past decade or so the doctrine of the Second Advent has received tremendous impetus by reason of the startling events that have come to pass upon the earth. Many more might be brought to see this great truth we are convinced, were it not for the foolish and unwise predictions regarding times and seasons that are often made. We believe that it is as true today as when the Savior uttered the words regarding this great event that "Of the day and hour knoweth no man."

To attempt to pierce the veil by some strange juggling with chronological prophecy or bizarre measurements of the Great Pyramid and to state that Christ will come at such and such a time is the height of presumptuous folly. It can only bring discredit on this great doctrine, and turn many away who might otherwise be helped. Innumerable predictions regarding this event have been made, and all have proved equally false. It is with deep regret therefore that we read a despatch the other day from New York which stated that Miss Christabel Pankhurst, in an address in that city, predicted that Christ would come again in her lifetime, and in the life of the present generation. We hope for Miss Pankhurst's sake that her words have been misreported, and that what she said was that Christ "may come."

Let us not be foolish in this matter and allow speculations to be set forth as Divine certainties. There are signs of the times in abundance in the world around us, solemn and portentous, signs that should warn the unbelieving of coming judgments and lend urgency to the message of the Christian to the unsaved to flee from the wrath to come. Prophecy is the light that shines for us in a dark place. Let us use the prophetic Word to lighten our way, not to set dates by."—The Evangelical Christian.

NO Creed

"There is attached to the wall in a certain thoroughfare a small signboard advertising a neighboring Adult School. At the foot of it is displayed the phrase: 'No Politics, No Class, No Creed!' One has sometime wondered in what way men may be supposed to be attracted by these words. This curious list of negations is assumed to be a recommendation. 'No Politics . . . No Creed'; we stand for nothing at all, there is nothing to believe! One is inclined to say: 'When you have found something worth holding to, and standing for, then put it up on your board. But do not advertise the emptiness of your position.' There are some churches and ministers who seem to find equal delight in the boast that they

have no Creed, that they offer to the seeker nothing that he need believe."

"The Church's wisdom, divinely inspired, is enshrined in her dogma, always the storm center, yet always the rallying point. We must not be obscurantist, willing to accept with no effort to understand. We ought, on the contrary, to expend our best endeavor to express truth in terms that come near to modern habits of thought."—William A. Painter as quoted in The Biblical Review.

MODERN Witch-Doctors' Fortunes

"Dealers in fake prophecies make the bearded, cone-hatted diviners of medieval times seem like a lot of bungling amateurs," so says Michel Mok in the January Popular Science Monthly in an article condensed in the Readers' Digest for February.

One woman astrologer in New York has an income of ten thousand dollars a month from mail orders alone! A Chicago stargazer has a clientele of a hundred substantial business men, who retain him for a monthly business horoscope and for this they each pay him a thousand dollars a year. Millions are swindled out of the public in this way and in return advice is given that may be destructive to body and soul. It is almost unbelievable that in Christian lands, where men and women may, if they wish, know the secret of walking and talking with God himself, there be those that, in the words of Isaiah, "seek unto them that have familiar spirits, and unto wizards that peep and that mutter. Should not a people seek unto their God?"

The theory that is advanced to explain this wave of superstition is that the wide dissemination of scientific knowledge has a tendency to induce people to believe that the incomprehensible may be possible. If a voice can go around the world and be caught again, "Why," they ask, "should it be deemed impossible to hear voices from the Beyond?" "Why should the spiritist's

fourth dimension be incredible if Einstein is accepted?"

But credulity at one end can be met by unbelief at the other. The most amazing progress is foretold and is accepted certain by men who do not believe in miracles of Holy Writ. We are told, for example, that rainfall will one day be controlled scientifically. This will be accomplished, of course, by a mite called man, a thousand millions of whom can be accommodated with plenty of room to spare in a world whose size, in comparison with universe, is, according to Jeans, that millionth part of a grain of sand out of the sea-sand in the world." But this mite does not believe that when "Eliab" prayed earnestly that it might not rain, it rained not." "Absurd!" By and by, however, when we ask the mighty mite to do it, he will and there will be nothing absurd about it."—World Dominion.

Some Old Prohibition News

The wet newspapers have succeeded in convincing many people that prohibition is chiefly responsible for the lawlessness of the time and that conditions with respect to traffic in drink are worse than before prohibition. We doubt whether one could render more effective service in offsetting this false propaganda than by searching through old newspapers for light on this issue. One is greatly handicapped in such an enterprise by the fact that news of this type was not very newsy then and was not played up as it is now. In spite of this, interesting things can be found.

The following item is illuminating as to the relation between politics and the liquor traffic in the good old days. It appears forty years ago in the Kansas City Star.

"The headquarters of the local Republicans is at Charley Schattner's saloon, Twelfth, near Main. The McGee's candidate, however, meets at Joe and Charley's saloon, Fifteenth and Grand. The Democracy met for a long time at Otto Eichenauer's saloon, 812 Main Street, but now it usually foregathers at Andy Fey's saloon, Main Street, near Fourth."

It is hard for this generation to visualize such a condition as is reflected in the item, reported in the Chicago Tribune, June, 1914.

"A three months' survey showed that . . ."

(Continued on page 15)

CHILD HEALTH DAY SET FOR MAY 1

"Whereas, The congress by joint resolution has authorized and requested the President of the United States of America to proclaim annually that May day is child health day; and

"Whereas, The responsibility for the well being of children is a community responsibility as well as an individual duty;

"Now, therefore, I, Herbert Hoover, President of the United States of America, do call upon all governors of states of the Union and all governors of territories and possessions of the United States to declare to their people that May day should be used wherever possible as child health day, for the consideration of all public and private measures by which the health of our children may be conserved and advanced. I specially commend for consideration on that day 'the children's charter' as set forth by the White House conference on child health and protection.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"HERBERT HOOVER."

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been a recognized church rite, it would be hard to understand why Paul should have made it one of the tests of good standing. There is no other reasonable explanation of it. And because the church, so near the time of Christ, is found practicing feet washing and making it a test of good fellowship, it is strong evidence that the service was given to be perpetuated as a church ordinance.

Remember, obedience is the first law of love. How can we say we love the Lord if we do not obey him? Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21a). But let not obedience to the letter kill the spirit of worship; rather let it all be done with such strength of devotion and such sincere humility, that in very truth we shall worship God thereby "in spirit and in truth; for the Father seeketh such to worship him" (John 4:23).

EDITORIAL REVIEW

Let Evangelist correspondents be sure to sign their communications, as anonymous letters do not get any consideration. Sometimes the signature is simply inadvertently omitted and where there is any cue at all we make an effort to identify the writer, but even if we succeed publication is delayed. Save yourself disappointment by signing your name.

A revival of two weeks closed Easter Sunday at Williamstown, Ohio, conducted by the pastor, Rev. Conard Sandy, assisted by Arthur Carey, as song leader. Three souls made the good confession during these meetings, and it is said there are good prospects for more. Four others have been added to the church during Brother Sandy's stay at Williamstown. The church is said to be "in a fine spirit and is trying hard to increase its Sunday school roll."

From Berne, Indiana, comes a report of progress from the Bethel church. In January they enjoyed a week of Bible lectures by Brother R. Paul Miller, and later they appreciated the visits of two of our furloughed missionaries—Brethren Yoder and Jobson. They not only welcome missionaries, but they give generously for missionaries. Brother John W. Parr is the faithful pastor and under his leadership the work is going forward in its various departments.

One of our Indiana readers sends us a notice about a brotherhood banquet being held in a large church of another denomination in Marion, Indiana, where Brother J. Raymond Schutz, pastor of our church at North Manchester, was invited to speak. The pastor of that banqueting church, speaking of Brother Schutz's popularity as a speaker, said: "He has spoken in Marion sixty-eight times." Well does he use the talent with which God has blessed him.

Brother George C. Pontius writes of a successful evangelistic campaign recently closed in his church at West Alexandria, Ohio. Brother B. F. Owen was the evangelist in charge and he proclaimed the Word in his characteristic vigor and faithfulness. Eighteen souls took their stand for Christ during the two weeks of the meeting. The neighboring churches gave encouragement by their attendance. Brother Pontius' faithful shepherding at West Alexandria is beginning to show results and he considers the outlook of this church to be bright. He is now in a meeting at his other charge, Clayton, with Brother Stuebaker as evangelist.

The National Conference Statistician, Brother George E. Cone, writes that blanks have been sent out to the secretaries and pastors of the churches for the gathering in of the statistical report. This is a big job and requires wide cooperation if it is to be a success. The local church representative is to send its report to the district conference statistician, who will make up report for the district conference and he will forward a copy of the data on to the National Conference statistician. We bespeak the hearty cooperation of every one who bears a responsibility to the end that the most complete report yet may be gathered this year. "Now then do it," and as Brother Cone appeals, "Do it now."

Our correspondent from Conemaugh, Pennsylvania, gives as the first item of her report that the church at that place has observed all the special offering days. We like to read such statements. A church that makes an honest effort to be faithful to all the general

interests of the church commends itself to us by that very thing. Loyalty is a fine characteristic either on the part of an individual or a church. Conemaugh's Easter offering is said to have been the largest in its history. Among other benefits of the recent Sunday school contest was the impetus given to Bible reading. Brother W. H. Schaffer, the pastor, completed his first year's service with a net gain in membership of twenty-five, all received by baptism.

In a personal communication from Brother A. R. Staley, pastor at Dallas Center, Iowa, we learn that the church there with all its activities is in good shape. The Sunday school is growing and is proud of the loyalty of his people and says they have helped make both his morning and evening church attendance the highest of any church in the town. Possibly the Gospel he has been preaching has had something to do with the attendance also.

The secretary of the Northern California Conference gives us an interesting report of the recent conference sessions and revivals held at Manteca. More definitely about the revival we had reported last week. Dr. C. F. Yoder was the principal speaker of the conference and his many messages were greatly enjoyed. Mrs. Yoder mentions the various other speakers and tells of the good services rendered by each of them. In addition to Brethren Yoder and Ogden, another out-of-the-district speaker was a Brother Sanderson, a minister of the Church of the Brethren. It is good to lead in this interchange of fellowship springing up in every district. It is the almost universal experience that the more the ministers of our groups of Dunkers come to know and understand one another the more they discover in one another to call out friendship and mutual confidence. Brethren N. W. Jennings and J. W. Platt are the faithful ministers of the three churches of this district, and earnestly and earnestly are they leading the people forward.

The biggest difference in people is not in the amount of their possessions but in how they use what they have. No one has more than twenty-six letters in the English alphabet, but with only twenty-six letters one man may write a poem that will live through the ages and inspire the hearts of thousands of people, while another may use them to write a blackhand letter that will result in disaster and crime. The most important thing the youth of our day need to learn is to use well what they have rather than seeking to increase the amount of their store. We are too much concerned about the bigness of things and not enough about quality. We spend more energy in the struggle to get than in the effort to give. Let us revise our life motives, our aims, our purposes, and be more concerned about noble living than in abundant getting, and not so anxious to do well a single task or a humble work than to squander our energies over many and to prove only mediocre in a task beyond our power.

We have an interesting report this week from the Ashland College Gospel Team that made a visit to Kentucky over the Easter holidays. These splendid young preachers received a great appreciation from their trip and were themselves means of high appreciation service by our Kentucky workers. Those composing the team were Herman Hoyt, Willis Belcher, Everett Niswonger, Paul Davis, Ord Gehman and James Boyer. At Lost Creek eight out of ten accepted Christ and at Krypton two made the good confession. These young men were highly impressed with the great work that has been done and is being done in these fascinating mission fields. And truly it has been a most inspiring and challenging missionary undertaking. God had used Brother and Sister Drushal and their numerous faithful co-workers through the years in a remarkable way, so transforming the community, that the Home Board feels that the time has come when the school can be made practically self-supporting and has initiated plans for reorganization with that end in view, as has been announced in The Brethren Witness.

PRAYER REQUESTS FOR THIS WEEK—

Brother G. C. Pontius asks prayer for his work at West Alexandria, and also for the revival at Clayton, Ohio, with Brother Stuebaker as evangelist.

Brother W. H. Schaffer asks for prayer that the blessing of God may continue upon his work at Conemaugh, Pennsylvania.

Pray for meetings at Fremont, Ohio, Brother R. Paul Miller, evangelist and Brother W. S. Crick, pastor.

The Significance of the Feet-washing Service

By H. F. Stuckman

These are days when the personal pride of man is undiminished. For this reason alone, we are not to wonder at putting aside of so many of the precious truths of the Bible, as revealed to us in Christ. Especially is this to be expected with such a service of the church as Feet-Washing.

In its very nature it is humbling in its effect on the mind, hence this contrary attitude toward it. The most thorough examination of church history will reveal this constant falling away of the church in the keeping of the precious ordinances of the church. The day once when Protestantism in general looked with favor upon the peculiar practices of our church, and even practiced them as we do today. We were not so much concerned about the attitude of those who practiced our own people, until this indifference began to be apparent in our own ranks. There is a living group of folks within our denomination, who have little rest and time for these distinct doctrines. The influence of such a group will be felt in the very near future, unless somehow we can appeal to them sanely on the ground of the service being derived from the practice of these things. No manner of effort is going to turn the trick. Even if we did, it would mean nothing to the individual.

Speaking out of my own heart and experience, I have always looked upon all God's commands, as something to be followed closely, believing that he planned all to be for our good. "Teaching them to observe all things," has always appealed to me as being a warning against doing the easy things and leaving the hard ones undone. Experience has also taught me that the harder it is for me to do a thing, the greater is the blessing, when I have finally brought myself to be obedient in it. I think this is the reason why such untold satisfaction comes to us out of the Feet-washing service. In discussing these things with a good Quaker brother one time, I ventured the assertion that for me it was enough to know that God had commanded them, through Jesus Christ.

These years have taught me that my life in Christ cannot be very satisfying to me or him, unless I try to be obedient to him. I have long ago learned that we dare not serve two masters, even though one be OURSELVES. As our Lord said, "If I then your Lord and Master washed your feet, ye also ought to wash one another's feet," he spoke so plainly to me regarding the ordinance of washing the saints' feet that I cannot well overlook it, or pass it by as non-essential. With this staring me in the face, I cannot even be a Christian and ignore especially if being a Christian is being obedient to the commands of our Lord. In other words, the blessing of which he promises in the keeping of this particular ordinance is the direct result of our obedience to it. We can no more be happy in his service with the knowledge that we wilfully pass by his commands than can a child be at home happy, after being disobedient to his par-

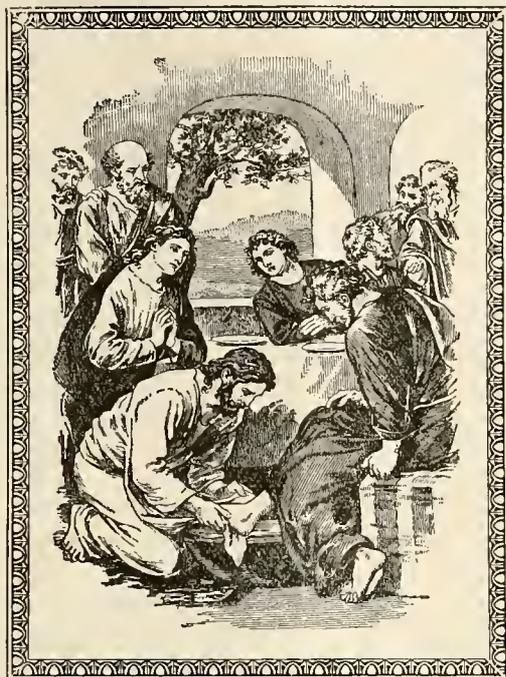
Is it not strange that our Lord should be so definite and specific in inaugurating this part of the communion service, as to himself demonstrate to them just how it was to be done, and then that folks should so lightly put it away, and make out of it a non-essential of Christian Practice? The first great thing of significance about the Feet-washing service is that it demonstrates to our Lord our willingness either to be obedient or disobedient to his command. To the believer it is the means of doing humble service in direct obedience to his will, which always brings joy. "Happy are ye if ye do them," or the alternative of being denied fellowship with him, because of our refusal to obey him. "If I wash thee not, thou hast no part with me." Of course the same conclusions might be arrived at with regard to any of the commands of Christ, but the one in question just now is this one of washing the saints' feet, which practice seems to be on a good way to being ignored by many Christian people who have known obedience to it.

Coming more particularly to the keeping of the ordinance itself, it must be evident that it is a service symbolizing cleansing, in preparation for entrance into the communion service proper.

This ordinance fits beautifully into the symbols of the Old Testament. The act of washing the saints' feet is analagous to the cleansing which the high priest practiced before he betook himself into the Holy of Holies once each year to make atonement for the sins of the people. This service of the communion should be a very solemn one,

and should only be entered into after we have done our utmost to prepare our hearts for the reception of its blessing. Just as the washing of the high priest became a process of cleansing for his entrance into the Holy of Holies, so our washing of one another's feet, becomes a symbol of cleansing for the beautiful and solemn moments of partaking of the symbols of our Lord's broken body and spilled blood. In this we acknowledge our unworthiness, which is always beneficial for us. "He that is bathed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all." The first washing referred to here is the washing of baptism, the second is that which becomes needful, because of the sins of the flesh through the years.

Perhaps our failure to grasp this truth lies in our self-satisfaction, in our own attainments apart from God or Christ. But remember this, that "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins he is faithful and righteous to forgive us our sins and cleanse us from ALL unrighteousness" (1 John 1:8, 9). We had far better assume the latter attitude, which we do assume, as we wash one another's feet than the former, which would make out of us liars, in whom the truth is not found. There is grave danger always of us being satisfied with much less than we might have from God. How much better to recognize our own human frailties, and use the means which God



provides of ridding ourselves of them. This is the significance of the ordinance of washing the saints' feet. Each life has its accumulation of sin. Is it not far better to recognize this, and give ourselves over to a program which will rid us of it, and give us a new start with a clean slate before God?

It carries with it also that fundamental truth of all truths, that "He who would be greatest in the Kingdom must be servant of all." Our Lord understood the tendency toward clannishness in the church. He knew the distance to which human pride would lead men in forgetting God and one another, so he interjected into his program an act—that of Feet-washing—whereby intermittently, his children would lay aside their garments, gird themselves with a towel, and bow down and wash their brother's feet. While I do not lay the greater emphasis on this feature of the service, yet I do contend that it has a very wholesome influence on us in this proud day and age to engage in this sort of thing. Never was the spirit of independence so rampant as it is today. Everywhere folks are moving out regardless of what their actions will have to do with others, until the spirit of humility and equality is lost sight of almost entirely.

I suggest again what I did in the beginning, that a service so humiliating in its nature, is not a popular one, and yet one that brings untold blessing to those who will continue to practice it. Personally, I think one of the clearest signs of the falling away of God's people, is their unwillingness to humble themselves in Christian service to God and to one another. We need the humbling influence that comes from washing the saints' feet.

I am sure the serious minded ones among our leaders share with me the hope that we will never leave off doing these things which are so plainly commanded of the Lord, and which in themselves bring to us such unmeasured blessing.

Goshen, Indiana.

Prayer: A Force, or a Farce?

By Louis S. Bauman, D.D.

PART III

Once again, if we are to prevail in prayer, we must be much alone in the secret of his presence. The Master said: "But thou, when thou prayest, enter into thy closet, and when they hast shut thy door, pray" (Matt. 6:6). It is hard to pray out in the confusion of a jazzed-up world. Honestly, it is appalling how Christians permit the voices of this world to interfere with the sacred hour of communion with God. In more than one home, have we tried to even so much as ask a blessing at the table, with a jazz-bellied, love-sick radio, groaning and grunting while we tried to thank God for the bit of food. Prayer under such conditions, seems a mockery. Personally, we stand opposed to approaching the throne of God for a single moment, while the voices of men or of instruments detract from a single sentence of prayer. Henry Drummond never spoke more truly than when he said: "When God speaks, he likes no other voice to break the stillness but his own, and hence the place that has always been given to solitude in all true religious life. It can be overdone, but it can be grossly underdone. And there is no lesson more worth insisting on in days like ours than this: **When God wants to speak with a man, he wants that man to be alone.**" So, while we are glad for the Quiet Hour so popular with true Endeavorers now, when for fifteen minutes before the C. E. meeting, they get to-

gether to pray, yet, let not this hour rob you of the communion when you are absolutely alone with God when every other voice is shut out. True lovers like be sometimes utterly alone in the sweetness of another's presence. And, my Lord and I, are . . . lovers

Finally, may we say to you, that no prayer that is forth from a sincere Christian heart, while that Christ stands on the ground of God's grace, can go unanswered. No petition ever went up from a trusting heart, succumbing in grace, ever went unanswered,—no, not even when such a child of God, because of the infirmity of the sight that cannot pierce the future, errs in his praying, his prayer does not go unanswered. For, it is written: "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

Many years ago, I was walking with my little six-year-old first-born (a boy) through the great Wanamaker store in Philadelphia. He wanted nearly everything, especially in the confectionery department. Over and over, we went to say to him, "No, Glenn, mamma says you must not eat so many chocolates,—they are not good for you;" or, "No, ice cream sodas are not good for little boys;" or, "No, pistols are not good for little boys." But, by and by we came to a little child's automobile, in which he could drive and propel it by his feet,—quite a novelty in that city. His eyes opened wide. But he spake not a word. He just looked at it wistfully. Finally, I said: "How would you like to have that, Glenn? I guess we'll have to get it for you!" He just jumped up and down and around in clapping his little hands, cried: "O Papa, you know that is good for a feller, don't you?" I said, "Yes, Glenn, I think I do!" And, he got it! He had not asked me for that, mark you. He had asked for chocolates, for ice cream sodas, and for toy guns. And, if I know my own heart, he got the little auto because he had asked for chocolates, sodas and every other what-not he was bored off without. How often it is just like that when we mortals pray. We ask for every what-not that we should not have. The kind Heavenly Father, knowing that the thing we ask for would work us injury if granted, denies us that, and denies because he loves us. But instantly his great heart thinks upon the thing that is according to his will and thus a blessing, and gives us that,—gives to us because we asked. And, could we understand that prayer was answered,—answered in the very way we would have it answered. God gives those that ask for the thing for which they ask always, but the thing for which they would have asked could they but know the future and the things that work for their eternal good.

We pray! God does not always say "Yes." Sometimes he says "No!" But is not "No" itself an answer? Sometimes, he does not say either "Yes" nor "No;" just he says, "Wait!" Elijah crawled off under a juniper tree and prayed,—asked God for a grave there in the desert. "Lord, take away my life, and let me die!" Death would have seemed a great blessing then. But God said, "No." But God answered that prayer in his own way,—in the way Elijah would have asked had he known,—he gave Elijah a chariot-ride into heaven! Moses wanted to pass over the Jordan into Canaan. For forty years, the supreme earthly ambition of Moses was to step his foot on the promised land. It was his constant prayer that he might some day walk on the hills where the feet of a

n, Isaac, and Jacob, had trodden. It is one of the most pathetic incidents in the sacred story. Moses had been told that because he had once spoken "unadvisedly with his lips," that he could not go over the Jordan with the people he had led to its very banks. Once more, he ventured to pray: "I pray thee, let me go over, let me go over and see the good land" (Deut. 3:25). But, God said "No!" Moses, speak no more to me of this matter!" God seems almost cruel to this faithful servant, with this emphatic "No." But, never again did Moses make request. He gave his broken-heart to Nebo's mountain, and God let him view the land of promise,—but to cross over, "No!" In that "No," God really was saying to Moses, "Wait! Wait a minute!" But listen! Fourteen hundred years later, God's glorified Son was talking to his Father from the mountain in the land of promise. Then, God, the prayer-answering God, remembering the prayer of his own, I pray thee, let me go over and see the good land,—God remembering that prayer, whispered into the ear of his servant: "Now, Moses, you may go!" Moses, there with Abraham, in the glory of the transfigured Son of God! What a privilege! God was answering Moses' prayer,—answering it according to his own will,—answering it in exactly the way Moses would have prayed, could he but have known. Moses was "over," and by a much easier route than he would have had to take with Joshua, fighting against walled cities. O, beloved, we may die with many a prayer unanswered that we prayed it; but, keep on praying. God will answer. His ways are not denials. Horeb may be on just before! Long Beach, California.

Studies in the Types

By R. I. Humberd

(Study No. 4)

Cain and Abel

All have sinned and come short of the glory of God" (Rom. 3:23). The hearts of men everywhere bear witness to the truth of this statement, for all have a sense of unworthiness to meet God. Because of this feeling they have invented many forms and ceremonies to make themselves more acceptable to him. Some choose to present what they call a clean and honorable life, while others depend upon ceremonies to bring themselves into his presence. But has not God spoken? Surely he would not keep silent on so important a matter.

The Two Offerings

Cain and Abel were both religious men and brought an offering to the Lord. Cain brought of the fruit of the ground (Gen. 4:1-5). We can well imagine that it presented a most acceptable gift from his own point of view. A generous amount of nice plump grain, a great heap of succulent fruit, large melons and fresh vegetables. At a contrast his offering presented to that of his brother Abel, just a lamb, with the blood trickling down the stones. A most repelling spectacle. Surely God would be well pleased with Cain and would accept his offering. But it is almost with surprise that we read, "The Lord had respect to Abel and to his offering; but unto Cain and his offering he had not respect" (Gen. 4:4).

God's Principle of Righteousness

We read in Hebrews 11:4, that the underlying principle of Abel's offering was "faith." God had revealed the method whereby they would be accounted righteous and he took him at his word and acted accordingly while he chose to bring the fruit of his own labor.

It is thus with many today. If they wish to travel to a distant state they consult the railroad agent and follow his directions; if they desire to visit a King, they study the rules laid down by the government and fulfill every detail; but when they wish to present themselves before the Lord of Glory, they reject God's method and substitute one of their own invention.

Merely being religious is not sufficient. Both Cain and Abel were very religious, in fact, there was little difference between the two men; the difference lay in their offering. Abel's offering was presented "by faith" in God's word that there must be shedding of blood, and when he acted upon this faith, God answered back and gave him "witness that he was righteous" (Heb. 11:4).

Abel's Lamb a Type

It was not possible that the blood of Abel's lamb should take away his sins (Heb. 10:4). His lamb was a type of the Lamb of God (Jno. 1:29) who has washed us from our sins in his own blood (Rev. 1:5).

God accepted Abel because of his offering and caused that incident to be recorded for our learning (Rom. 15:4), because we are acceptable in the beloved (Eph. 1:6) and are complete in him (Col. 2:10). Thus even though Abel is dead yet through this incident he still speaks to us (Heb. 11:4).

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

6. The function of defense

Some animals have hoofs and horns, and some have teeth and claws with which to defend themselves, and some have wings to fly away. Some men depend upon knives and guns and some depend upon God. The former are apt to call the latter fools and cowards, but if we refer the question to history the answer is clear. The animals that are persisting to inherit the earth are not those that have the most terrible means of defense, but those that are the most useful. Likewise the nations that have tried to dominate by force of arms, are lying in ruins, but the kingdom of peace is coming and will abide.

Likewise the religions that have been propagated by force are gone or going, but the church of Jesus Christ is on the way to everlasting dominion. But the tools of the inquisition never has been and never will be its means of defense. Its weapons are not carnal, but are mighty to the pulling down of strongholds (2 Cor. 10:4), and they are pulling down the strongholds of sin in this world.

The first weapon is faith. Read Hebrews eleven and learn of its mighty triumphs. The second weapon is prayer. Read the Acts of the apostles and be convinced of its power. The third weapon is the word of God. It is the only weapon of attack, and it puts to rout the enemy (Eph. 6:17). Jesus was a master in its use. Then the armor of defense is spiritual armor, but it is invulnerable (Eph. 6:10-18). And the strong right arm of defense is the arm of love. It does not return evil for evil or reviling for reviling, but overcomes evil with good (Rom. 12:19, 20). It is willing to suffer rather than fight (Heb. 10:34) and is confident that no one can harm us if we do only good (1 Pet. 3:13). It rests in the knowledge that "all things work together for good to them that love God" (Rom. 8:28). With such defense the church can never be conquered.

7. The function of spirituality

This is a function of a spiritual body which natural or physical bodies do not possess. We do not expect stones to have a conscience, or animals to be spiritual. Even unconverted men do not understand the things of the Spirit. But "he that is spiritual judgeth all things" (1 Cor. 2:15). He therefore perceives the necessity of holy living.

There are many who confide in the rites of religion for their salvation and strive little or nothing for holiness of life, but the Bible says that "without holiness it is impossible to see God" (Heb. 12:14).

The term "eternal life" means more than eternal existence. It means eternal communion with God (Jn. 17:3). As there are grades of knowledge of God, so there are grades of life. In the inferior kingdoms there are the higher and lower forms and in the kingdom of God there are the least and the greatest (Mt. 5:19).

It is one work of the church to provide for the members a favorable environment for the spiritual life, but the life itself is the gift of God. Neither ritualists like the Pharisees, nor moralists like the rich young ruler are in the kingdom of God, because they have not been born again (Jn. 3:5). Their conduct follows public opinion rather than the indwelling Spirit of God.

The telescope conducts the light to the photographic plate, but the light itself prints there the image of the star. So the church brings the sinner to the light of the Gospel and it prints in his heart the image of Christ.

The Christian life is from beginning to end a life in the Spirit. It is the Spirit who inspires faith (1 Cor. 12:3), who gives power for testimony (Acts 8:8, 5:32), helps in prayer (Rom. 8:15-17), and in song (1 Cor. 14:1-5), gives spiritual gifts for edification (1 Cor. 12), strengthens the will (Eph. 3:16), conquers the flesh (Gal. 5:16), guides into all truth (Jn. 16:13) and builds up the spiritual temple, which is the body of Christ (Eph. 2:21, 22).

All the motives for noble living find in Christ a stimulus. "We love because he first loved us" (1 Jn. 4:19). We serve others because he first lay down his life for the brethren (1 Jn. 3:16). We are able to walk with him because he walks with us (Matt. 28:20). The world busies itself with carnal things, but Christ in us leads us into spiritual things whose end is life eternal (Rom. 8:5, 6).

The church provides spiritual food and exercise, the use of gifts and the call to heroic sacrifice. It is a protection from the enemies. It provides the best companionship in the world, and with all its faults it is the only organism in society that is definitely devoted to the enthroning of Christ in the hearts of all men. It is the white angel of the world, the bride to be of the coming Lord.

The church grows because it is vivified by the living Spirit of God, and if it has not this Spirit it will decay. Christ is not a babe in his mother's arms, or a dead man upon a cross, or a bit of bread upon a table. He is the risen, ascended and living Lord, the head of the living church, the chief shepherd of the sheep. In his fold the sheep find pasture and peaceful waters and protection from enemies and blessed fellowship and useful service (Jn. 10:1-16).

With so many and such powerful motives for right conduct the will is strengthened and the life transformed. Therefore the Gospel succeeds where law and learning fail.

Moses struck for freedom. He claimed man's inalienable birthright for his people. He is the forerunner of all reformers.

SIGNIFICANT NEWS AND VIEWS

CHRISTIAN WORLD LOSES DR. O. S. DAVIS

In the death of Dr. Ozora S. Davis on March 15 the Christian world has lost one of its great and inspiring personalities. He died on a train near Kansas City while returning to Chicago from Los Angeles. It may be said that Dr. Davis has been living (but bravely and victoriously!) in the shadow of death for many months. At his death, at sixty-four years, he was President Emeritus of the Chicago (Congregational) Theological Seminary, to which he came twenty years ago from a great church in New Britain, Connecticut, and which by his efforts had grown from small beginnings to one of the great seminaries of the country. He was at one time moderator of the national council of Congregational churches. His rise to high position from a shoeless, penniless newsboy in White River Junction, Vermont, is one of the romances of modern times. But he will be remembered not for the positions he held but for the sort of man he was, and the radiant influence for good which he shed upon every circle in which he moved.—The Baptist

STUDENTS AND THE CHRISTIAN FAITH

A comparison has been made, by a hand not hard to detect, between the mission which stirred Oxford in 1905 and the mission recently conducted by the archbishop of York. The earlier one was considered rightly to have been remarkable in its range and results. The preacher then was Dr. J. R. Mott and from 300 to 300 undergraduates attended the meetings. Today when critics have assured us that the modern students have no use for religion, never less than a 1,000 and sometimes 2,000 members of the university were present day after day for eight days listening to the preaching of Christ and learning the way of prayer.

"The change in the last few years," the Student Movement declares, "is remarkable. Men are ready to listen and many more than some of us think are ready to pray." ... At the same time I hear that from other companies of young people a marked response has been made to the appeal of Christ. In a suburb of London near to my home hundreds of them responded to the call for decision to follow Christ set before them by Rev. Lionel Fletcher.

It would be too much to assert that these facts are characteristic of what is happening everywhere. There is a rebellion, seething in the heart of youth; there is a readiness to try experiments which can only end in disillusion and despair; but it is altogether an unreal picture of youth which leaves out the companies who have entered upon the way of faith.—The Christian Century.

EDITOR GANNETT TELLS WHY

Frank F. Gannett is the owner of a string of newspapers in several of the eastern states, every one of them dry; and here he tells the reason why:

"After watching booze ruin men, I made up my mind that I never got a chance I would fight it.

"But I found out another thing in that barroom apprenticeship. I got to know a good bit about the business of selling liquor. You see, the bars of that day weren't running wide open. Far from it. Society had already decided that the commerce in alcoholics was different from any other trade and that for safety's sake it had to be under rigid restrictions. So the bars and saloons were restricted technically. Actually, of course, they were restricted scarcely at all.

"In my estimation, the prohibition laws today are far better enforced than the regulation laws of a generation ago. There is something inherently lawless about the business. It is not more capable of accepting social restraints than the product it dispenses. It is capable of inciting men to good behavior. And the worst thing about the liquor corruption of a generation ago was its extent.

"I am sure that we've got plenty of bootleggers and speakeasies today. But bootleg and speakeasy corruption is mild and incidental compared to the kind of corruption that we had when the liquor business was legalized.

"Today we have some corrupt judges and enforcement officers—as a product of liquor lawlessness. In the old days, however, liquor lawlessness dominated city governments, corrupted state legisla-

and reached into congress. I don't like our present liquor option. But I greatly prefer it, bad as it is, to the kind of option that we had when society gave liquor a legal place in community."—The American Issue.

MAJOR GENERAL O'RYAN AND THE WORLD COURT

better statement, perhaps, on the urgency of American ad- ce to the World Court has been made than that coming from ce of Major General John F. O'Ryan, war-time commander of th Division. General O'Ryan is the chairman of the Nation- rld Court committee and chairman of the World Alliance Court committee. He feels that American participation in World Court would make an immeasurable contribution to- the improvement of economic conditions so depressing world t the present time. He says, "No greater contribution to the ment of business interests, of business conditions in our own y and throughout the world could be made at this time than mpt action by our senate approving our membership in the l Court. Such action would in effect serve notice throughout rld that the allegiance and moral force of the United States ind the World Court in the substitution of organized justice e destruction and havoc of war."—The Baptist.

"RESTLESSNESS" IN THE CHURCH—

committee on plans for changing pastorates of the Southern yterian Church will send a majority report to the next Gen- ssembly of the church stating that "restlessness" within the ate and the churches has produced "an intolerable state of s." The committee gives a forceful description of present eness before offering its plan for finding new fields for dis- ed ministers and new pastors for discontented churches. The ittee declares that spiritual qualifications are overlooked by churches when they look for a new pastor, and they demand who is "young," a "go-getter," a "humdinger," etc., instead who has the Christian character and consecration so essen- o real spiritual leadership. Others demand a preacher who "good front" and who is "socially attractive." "Itching ears," sed desire for entertainment in the pulpit, worldliness and and for sensational methods to attract larger audiences, are reasons given by the committee for the unrest in the pew. misconceptions of the true character of the Christian min- either on the part of the minister or the church, is bound duce dissatisfaction and unrest.—The Methodist Protestant- der.

PROHIBITION PROFITS AND LOSSES

Woman's National Committee for Law Enforcement has pre- an audit, entitled, "People of the United States in account rohibition," which lists the losses and gains during the first ars of prohibition. The losses are: "One hundred and seven- usand saloons; \$363,000,000 in Federal income from taxes on 000,000 worth of liquor; 64 percent decrease of liquor for- drunk; 38 out of 50 'Keeley cures' and 60 out of 60 'Neal closed; 10 to 60 percent reduction in juvenile court cases; cent drop in number of children cared for by welfare asso- as; 50 percent decrease in arrests for prostitution, and 11 per- rop in number of eighteen to twenty-year-old boys sent to institutions." The gains are listed as follows: "Two billion in Federal income taxes; \$779,000,000 in automobile and ae taxes; 350,000 gasoline stations, and 3,615 branch banks; cent increase in milk consumption; 30,000,000 new saving epositors; \$68,000,000,000 more life insurance holdings; 400,- w homes a year since 1921; 47 percent more hotels; average ncrease of 25 percent; 15 percent increase in high school ts; 300 percent increase in college students, and a 30 per- eduction in infant mortality." It is not claimed that these are due to prohibition alone, but that prohibition deserves a share of credit for them. The audit was prepared from var- ificial sources.

ae Lord is well pleased for his righteousness' sake; he will fy the law, and make it honorable." Isaiah 42:21).—Metho- rotestant-Recorder,

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Exodus 16:22-31. How slow men have always been to learn the ways of God! God was trying to teach his people the law of the Sabbath, and instructed them to gather extra manna on the sixth day, to provide for the needs of the seventh. But, in their lack of faith, the people had already tried keeping manna till the next day, and it rotted; so now, again, they were afraid to trust God. Some even went out on the Sabbath, ex- pecting to gather a new supply, although God had told them none would be given on the Sabbath. Even the rulers of the congregation failed to understand. We are inclined to despise their lack of faith, but human nature is unchanged, and is as vacillating and faithless today as then, unless touched by the faith that is in Christ Jesus. Lord, increase our faith!

TUESDAY

Exodus 16:32-36. God's revelation has always been progressive; he can reveal some truth today only be- cause we have at last learned to believe and understand the truth he revealed to our fathers. In his goodness and wisdom, God was always building with this in mind. The pot of manna is gone today, but it did exist for many generations, and so fulfilled its intended use. Through the God-breathed word we may still read of God's loving provision for us. May we do our full part in accepting his revelation today, and in passing it on for others to enjoy in the ages to come.

WEDNESDAY

Exodus 17:1-7. Still they were faithless and unbe- lieving. What a world of meaning and revelation is summed up in these words: "Take with thee of the elders of Israel . . . And Moses did so in the sight of the elders of Israel." If he had not taken them along, and had not performed this miracle in their presence, they would always have doubted that God's power had anything to do with it. Even today, we must do many things publicly, in the sight of others, that we would prefer to do secretly, before God alone, so that the faith of others might be established. Let us not be as the faithless elders.

THURSDAY

Exodus 17:8-16. And now comes a new trial, which, like all other trials, is simply another opportunity for God to display his power. Many are the lessons the church might draw from this incident today: the reality of the conflict, the need for the power of God in the fight, the fact that God works through human instru- ments, the dependence of Christians upon one another, and other suggestive lessons. May we always seek for God's message to us as we read these stories of old!

FRIDAY

Exodus 18:1-12. Jethro was only too familiar with the gods of wood and stone; he knew how utterly pow- erless they were. In contrast with them, how could he do otherwise than marvel at the power of a living God who performed such wonders as those Moses related! We have many more reasons to rejoice in his power to- day: let us praise him!

SATURDAY

Exodus 18:13-27. The lesson of shared, or divided re- sponsibility, has not yet been fully learned. As pas- tors and Christian workers, it would be well for us to learn anew the lesson that we should train others to help in the work. This is not merely that we might live at ease, but that we might spend our time in things more profitable for all, and that the others may profit by the work they have learned to do.

SUNDAY

Exodus 19:1-8. "The spirit is willing, but the flesh is weak." How truly these words fitted the Israelites! And how truly they fit us today! We may make big promises, high resolves: "All that the Lord hath spok- en we will do!" But without the strength of the Lord we will not keep our promise; God give us strength to do thy will fully, and in all things!

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary South Bend, Indiana</p> <p>M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois</p>
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Pastors and Superintendents Talk to One Another

(Continued from last week)

Genuinely Loyal

First of all, he should be a man of patience, tact, tenderness, courtesy, good judgment, humility, and deep spirituality.

Second, he should know his Bible, believe wholeheartedly in it, and live obedient to it as being the very Word of God and of final authority.

Third: he should be a man of genuine loyalty:

1. To me as his pastor, who, as an ordained minister of the church, after years of special preparation, the election of the congregation, and the appointment of Presbytery, is, and should be recognized as, the official head of the church.

2. As a co-worker with me, he should be one with whom I could always counsel, and upon whose sympathy and cooperation I could always rely.

3. That he should be loyal to the church itself, realizing that the Sunday school is not independent of, but merely a department of, the church; and can serve best when it considers and furthers the interests of the church as a whole.

4. That he constantly seek to impress upon his assistants and teachers and scholars the importance of their attendance upon the sanctuary services, and their support of the church's financial and other programs.

5. That in order to unify and not dissipate their resources, he see to it that the budget of the Sunday school and organized classes is such as to further and not hinder the success of the budget of the church.

6. To this end, that he employ such means as may be necessary to keep his constituency thoroughly informed as to the purpose, the progress, and the needs of the various causes of the Presbytery, Synod, and Assembly.

And finally, through all he says and plans and does, he should impress his associates that their supreme concern should be soul-saving and Christian character building.

A Christlike Personality

I would like to see the same qualities he now possesses developed to their utmost efficiency.

1. Personality.—The foremost quality is a Christlike personality that brightens every session of the school. It warms the friendship among teachers and pupils and attracts strangers. Bunyan calls this Great Heart, the gift of the Spirit.

2. Intelligence.—This radiant personality is strengthened by intelligence sufficient to interpret the Bible and to understand the religious needs of other nations as well as the religious, social, industrial, and racial problems of America. This mental keenness will seize any discriminating person to employ the best methods of Sunday school work.

3. Executive Ability.—It follows that the superintendent possesses executive ability. That is, he understands picking the right person for the right place, tactfully working with him, keeping, so far as in him lies, his

interest up to the burning point. The assembly is planned and conducted in a summery atmosphere attractive alike to old and young.

4. Pastoral Spirit.—Nor is the work of the superintendent confined alone to the school room. He has the pastoral spirit. His big heart leads him from home to home up to the limit of his ability and then delegates the same service to officers and teachers. One by one the pupils are led to Christ and the pastor is presented with these first-fruits of the Spirit. Church attendance and church membership are never fading goals. Pastor and superintendent are pals. They have perfect confidence in each other and are united in prayer as touching the one thing to bring the school into fellowship with Christ in the public worship of the sanctuary. They are laborers together with God.

What I Would Like My Pastor to be

Working with His Superintendent

I would like to know above all things:

That there is one hundred percent co-operation. That should there be opening exercises by the different departments he will feel perfectly welcome and will make it a point to visit in the various departments and not seat himself in a man's class and stay there.

That he would make it a point to attend the teachers' meetings as often as possible and take part in the discussion, freely, so as to know about the different plans and to be able to assist as far as his time will permit.

That he would be on the lookout for teaching material and help me to get in touch with the prospects, or failing to communicate with me, would communicate with the various departmental superintendents.

Furnished by the Word of God

My ideal pastor must be a man of God rather than a man's man; one who is thoroughly outfitted by the Word of God, which is able to do that.

He should feel as much responsibility for the Sunday school as for the morning service or the prayer meetings; should plan with me for the highest attainments of the school; should correlate the pulpit teaching with the class teaching; should keep the Sunday school before the whole congregation as the best means of development through Bible study; would visit prospects for church membership, and hold communicant classes for them.

He should set, and endeavor to maintain, high standards of spirituality—of otherworldliness rather than of worldliness—among the teachers and officers, that they may help in maintaining that among the members. He should keep a world vision before the school.

I do not want him to teach a class, for that would prohibit his doing other things during the school session that are more important for him—such as regular visits to the different classes and departments; no

better service than this could be rendered if it is not a "pop" call. I do not want him to break into a program that has not been carefully prepared. I do not want him to use the Sunday school as an advertising medium, or as a dumping ground; I do not want to know of schools that suffered that way.

If every home and every person in the congregation is to be reached, the assistance and cooperation of the pastor is absolutely necessary, for he has access to home officers, to adults, enjoyed by no one else.

My ideal pastor realizes the immense opportunity for personal evangelism that is offered by the Sunday school, and that the fruit picked is far more valuable than that which is shaken from the tree. He realizes that those won to Christ in their early years makes the finest Christians in the world; therefore he is on his toes for every opportunity to get in touch with the young and win them before they have been spoiled.

Loving His Lord and His Fellow Man

What I would like in my pastor is that which is difficult for me to tell because in my pastor I have everything to be desired.

My pastor is an ideal man. He loves me and I love him, and the reason I love him and love to work with him is because he is so wonderfully consecrated and Christlike and the more I come in contact with him the more he impresses me with his goodness. To be in his company is to be drawn out to the Master.

If you ask me What I like in a pastor I would reply as follows:

1. Absolute love for the Master.
2. Love and sympathy on his part for all human beings he comes in contact with.
3. Energetic service in winning souls and hearty leadership and cooperation in the work in the Lord's cause.

Living What He Preaches

I would like in my pastor self-control. Preachers as well as laymen often lack that great quality. I mean by this that preachers sometimes forget themselves and little acts that cause a lack of respect for them.

I want my pastor to hold my highest respect and admiration, and in order for him to do this he will avoid little indiscretions that may be innocent enough, but call for criticism. Congregations are quick to see causes for criticism. When there is no cause of it, it soon dies out, but where there is the cause it grows like the snowball rolling downhill and does untold damage.

I want my pastor to avoid the veiled appearance of evil and stand as a model for all.

I want to be able to trust him completely. For I want in him a friend and counselor, one that I can look up to and one for whom I can have the highest respect and confidence.

I want to see no little thing mar his usefulness.

Editor's Select Notes on the Sunday School Lesson

(Lesson for May 10)

The Parable of the Pounds

Scripture Lesson—Luke 19:11-27.

Devotional Reading—Psalm 103:11-13.

Golden Text—It is required in stewardship that a man be found faithful.—1 Cor. 4:2

Introductory Note

The conversion of Zacchaeus closes the statement of Jesus' immediate mission.

He was within 15 miles of Jerusalem, his followers thought that on reaching the royal city, Christ would at once establish his kingdom as Messiah, v. 11, by some marvelous display of power, vs. 37, 38. He therefore delivers a parable to correct their views, to repress their impatience, and to locate the duty of patiently waiting and quietly working for him. This on the "talents", though very similar to that in 25:14-30, on the talents, differs from it in design and many important particulars. The parable is a parable.

This Parable would be made more impressive and vividly real, more perfectly understood, by the political situation at that time. It was from the Jericho where Jesus and his disciples had just been staying, that Herod the Great had before this gone to the country of Rome, to obtain his kingdom which included Palestine.

Josephus relates that on the death of Herod the Great, Archelaus, his son, whom Herod had appointed his heir, repaired to Rome to request that August would invest him with his father's dominions, but that the Jews, tired of this dynasty of adventures, refused and sent an embassy of fifty to oppose him, and "begged the emperor rather to convert their country into a Roman province. This case might the more likely occur to the mind of Jesus, as at Jericho where he was speaking of the magnificent palace of this Archelaus."—Illustrated Quarterly.

Increasing Spiritual Talents

There is scarcely any limit to the increase of faithfulness which will add to the spiritual treasure bestowed in common upon all Christians.

For instance, the Bible, faithfully read and obeyed, unfolds treasures a hundredfold more valuable than the careless man can find. The same is true of salvation by Christian experience, of time, of opportunities, of the gift of the Holy Spirit. The faithful in the use of these gifts is adding full vision to the nearsighted or ignorant culture and education to a child. Add common sense to genius, and the man is multiplied many fold. Add to these consecration, zeal, grace, and love, and you multiply him many fold more. One note is a score; add a score or two more and you have an anthem. One color, no matter how beautiful, is monotonous; add other colors and you have a cathedral window. Such is the wonderful reward of the man who adds more to his five talents, or two more to two, or one more to his one.

The faithful one not only receives the natural increase from his faithfulness, but other things are added. He has the opportunities others refused to accept; he does the work they left undone; he makes use of the works and methods which they failed

at. Illustrations can also be found in the lives of the men who have been successful in almost every department of life. The man that will not steal a penny can be trusted with larger sums. He who can do as well on a small capital is soon worth more. Generals are made of faithful soldiers.—Ibid.

Stewardship a Matter of Attitude
Hugh Heckman, in "Brethren Teaching Monthly," says that "Stewardship is mentally a matter of attitude," and he is right—it is an attitude that affects all things of value, both tangibles and intangibles. Things that cannot be counted and measured, such as talents, opportunities, rights, etc.,—reckons all as coming from God

and for the proper use of which an accounting must be given. In matters of material gains and values, it means that consideration shall be given to others' rights as well as our own, to methods of getting as well as to methods of using and of giving. Continuing, Mr. Heckman says:

"We may not reduce it either to a matter of the amount possessed or to the actual method of accounting for it. Because of this the principle of stewardship applies to both rich and poor. We have all too often adjudged the sin of covetousness to be the special weakness of the well-to-do. This is not true. People who have nothing may just as really be trusting in material goods as they who have great possessions. True stewardship begins when disciples learn that money values are but agencies and not ends; they may be used for promoting the kingdom, but they are not of the nature of the kingdom. Jesus invited all his followers to the same qualifications for kingdom citizenship, the virtues of humility and willingness to serve. That evangelist was right who exhorted his hearers to make a 'purse-and-all' consecration to the Lord. Obviously many have become members of the church whose financial interests were never baptized. I heard a speaker give a long list of successful Christian men who are great givers. There is no doubt in my mind that wealthy men can be noble Christians. The difficulty is that the whole measure of success this speaker used was financial and he spoke only of how money was spent and not how it was made. We are becoming interested in how a Christian man earns his money, what the condition of his employees is, and what his methods are in business. When people stand the test of Christian principles in these respects, we are ready to hear them expound the doctrine of a just and proportionate stewardship. But one thing is sure, the church has never prospered by having financially unregenerate members within its fold. We have had too many pious professions underlaid and vitiated by inconsistent financial relations. The world of observers sees the latter rather than the former and is quick to detect fraud cloaked in religious performance. An authority has well said that money is the acid test of a man's religion."

How To Be Rich

What we are concerned about is not the methods of getting wealth, though many of us might feel more comfortable if we were able to get into our possession a little more of this world's goods. Our problem is, How to be rich and not be hurt by the riches—it seems to be seldom done, the problem must be difficult. And while we were considering this question, let us bear in mind that one may have the generally recognized fault of the rich—covetousness—without having our hands on the actual riches themselves. So, after all, the problem is one of concern for us all. Phillips Brooks recognized this problem in the following words:

"A man does not know how to sail a ship who steers it so that when it ought to go to Liverpool he brings it into Madagascar. Where is the ship of wealth, then, meant to sail? Her port is clear and certain—to generosity and sympathy and fineness of nature and healthy use of powers. What shall we say, then, of the man whose money makes him selfish and cruel and coarse and idle, or any one of these bad things? There are many hard names which we may call him, but the real philosophy of the whole

matter, the comprehensive definition of it all is this: he does not know how to be rich."

Perhaps a word from one who was numbered among the very rich would be appreciated. Andrew Carnegie's words that follow do not consider the problem of getting wealth, but he does throw light upon the use of wealth, once it is gotten. He says:

"The duty of the man of wealth is to set an example of modesty, unostentatious living, shunning display or extravagance; to provide modestly for the legitimate wants of those dependent upon him, and after doing so to consider all surplus wealth which comes to him simply as trust funds which he is called upon to administer in the manner which, in his judgment, is best calculated to produce the most beneficial results for the community. There is no mode of disposing of surplus wealth creditable to thoughtful and earnest men save by using it year by year for the general good. . . . The man who dies leaving behind him millions of available wealth which was free for him to administer during life . . . dies disgraced."

PRAYER

Should Christian hearts, then, be strangers to this sweet exercise? Should Christian homes be silent as to prayers? Ah, not only in the sanctuary, but in individual hearts and homes, should this breath of faith go up to God. Morning by morning, or evening by evening should the family meet in this blessed exercise and ask God's blessings upon the day's work done, or guidance in the duties forth to which they go. It would be a strength and blessing to the parents' hearts in the midst of their care and their responsibility. It will be like a sheet-anchor to those young souls whom God has given you, holding them fast in all the storms of life, or if they should break away from their early moorings, then like a beacon would it stand to guide them safely back to port. The old home, the family altar, the voice of prayer,—how much they mean and how deep their influence upon the wayward and the wandering! The old Church, God's holy day, the means of grace in praise and prayer, how much these mean to the weary, the burdened and oppressed! How much this blessed intercourse with God means to every heart, whether expressed in public or in private, for where prayer is offered God is there ready to hear and bless.

"More things are wrought by prayer than this world dreams of;
Wherefore let thy voice rise like a fountain night and day
For what are men better than sheep or goats
That nourish a blind life within the brain
If knowing God they lift not hands of prayer
Both for themselves and those who call them friend.
For so the whole round earth is every way
Bound by gold chains about the feet of God."

From: The Other Side of the Door,
By William Carter Ph.D., D.D.

Christ loves us just as we are, in the midst of our sins and our discouragements. But he does not mean to leave us there. It is our business to obey and follow, and he will bring us out into better living and constant development. We must let our sins and our discouragements go, and not sit down and stay among them.

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The Call of a Great Nation

By Dr. A. P. Stirrett

"Whom shall I send and who will go for us?"

In the year 1893 the Sudan Interior Mission set out to evangelize the most important tribe in West Central Africa—the Hausa.

The first station of the Mission in the Hausa-speaking area had barely been opened when an urgent appeal came from the pagan tribes (not the Hausa) to send missionaries among them and to win them for Christ before they became contaminated by the Moslem religion.

Although a deflection from the original project we believe this call to the Pagans was of God and in answer to prayer nearly two hundred missionaries have been sent out through this mission to the pagan tribes with most gratifying results. Out-stations have been established by scores; baptized converts have been received in church fellowship by the thousands; churches have been established on a self-supporting and self-governing basis and these assemblies, primitive as they are, offer not only their money for the Lord's work, but their sons also, to help evangelize those of their own tribe. Hallelujah!

During these twenty-five years of deflection, during which nearly all the workers were being sent into pagan tribes, the Hausa work has not been left entirely idle, for during these years the New Testament has been translated into Hausa by a committee composed of members of three mission societies. In the near future it is expected that the complete Bible from Genesis to Revelation will be printed in Hausa and bound in one volume.

These pagan tribes, toward whom our mission's efforts have been deflected, are of various sizes and each has a different language. In population they range from 25,000 up, the largest tribe in which we have workers having a population of about 190,000.

Not our mission alone has sought to enter these pagan tribes, but other societies as well, until now it has come to pass that it is difficult to find a distinctly pagan tribe of over 25,000 but what already has in its midst the gospel light.

But now it seems the time has come when we must turn our attention to our original project and do something for this largely Moslem and partly pagan populace, all of whom are reachable through the Hausa language. If the Hausa tribe was important enough to attract the attention of our mission in 1893 it is twenty times more important today. Thousands were reachable in 1893 through the Hausa tongue but now 9,000,000 are reachable through it! A mighty mixed multitude this, permeating the whole of West Central Africa, increasing in numbers and importance yearly and presenting a field, of which our mission is touching barely the fringe.

Furthermore, while the pagan, being an agriculturist, seldom gets beyond the pre-

dicts of his own tribe, the Hausa man is pre-eminently a traveling trader and soldier, and gets away north through the Sahara Desert into Morocco and Tripoli; away southward beyond the Congo into Dan Crawford's country, where the missionary met him and speaks of him in "Thinking Black" (see page 327). Eastward these Hausa people go to Egypt and westward to Gambia and the Atlantic seaboard. What a wonderful messenger of the Cross this Hausa man will become if once we get the message operating in his heart!

It will readily be seen that from a numerical standpoint as well as from a standpoint of ability to spread the Gospel, the evangelization of this great Hausa-speaking multitude is tremendously important.

Let it be remembered, however, that the task of bringing the Gospel to this Hausa tribe will likely be attended with far greater difficulties than ever attended the introduction of the same Gospel among the pagans.

Because while the Pagan has no literature at all the Hausa has a book called the Koran, or the Book of Mahomed—the Bible of Satan, which, while mentioning many facts related in Scripture, strongly repudiates the Deity of Jesus, his atoning death and his resurrection. Therefore we must, by God's help, induce the Hausa to give up his book; for as long as he keeps and believes it he must remain the bond-servant of sin. And how better can we expect to succeed than by putting into his hand a better Book—God's Bible?

Now distribution, even free distribution, of the Word would be of no avail, because the Hausa cannot read it yet. To him it is a sealed book.

Therefore we need one hundred teachers (not necessarily professionals, but necessarily fundamentalists), who will make the teaching of the Hausa Bible the very first concern of their lives. Who, after learning Hausa themselves for about one year will sit down and patiently teach houseboys and cooks and laborers and any others, nothing but to read and understand the Hausa Bible; also to write. As soon as these are able to read fluently and to write, let them go away and get others in their places and put these through the same course of instruction.

Writing should be taught because it helps in reading and because when these lads go away to distant places they can still keep in touch through correspondence, asking questions of their former teacher as to the meaning of passages of Scripture, etc., which questions the missionary must be prepared to answer promptly; hence the need of missionaries having a good Bible training.

Under no consideration let such subjects as English or French, mathematics, sciences, book-keeping, etc., be taught; first, because teaching of these takes up so much of the time and strength of the missionary and second, because the acquisition of such subjects becomes a source of temptation to the

pupil never to return to his own kith and kin but to enter government service, where he becomes known as a "foreign native" and receiving lucrative wages, he often, very often, spends his money in riotous living and debauchery. Whereas if, instead of going forth from his class with the Word of God in his hand and with the Christ of God in his heart, he generally (like the eunuch whom Philip baptized), goes back to his own town where he was born and bred up and there begins to teach his relations and friends to read the same Book that he possesses and loves, with the usual results. But whether to his own town or to his trading business, or to his loom or to his smith's shop, he goes with the equipment of a missionary.

It will further be evident that a language like the Hausa which has a vocabulary of over 40,000 words already recorded and which is used as a medium of communication by millions of people, is almost sure to eventually possess a literature of its own. How urgently important then it is that the English language be infiltrated while in its formative stage, with the pure and noble elements of the precious Word of God? Therefore we need these teachers at once.

My personal experiences in West Central Africa stretches over a period of twenty-seven years. And let me say here that I know of no work more urgently needed than to work more likely to be attended with such abundant blessing, not to the laborer alone, but to the whole of West Central Africa; no work further reaching and producing a blessed effect on remote and almost unnumbered tribes in the Sahara and the Sudan than the successful introduction of the Hausa Bible among those millions of Hausa-speaking people.—From the Evangelist, Christian (Canada).

GOOD ARGUMENT

A very rich young man went to college, the most resourceful and intelligent of his friends and said: "Will someone write me the exact specifications of what else there is to do for a man in my circumstances than making money?" And the friend was stumped.

Men do not keep on making money merely because they resemble Alexander the Great or Napoleon, but because it is the day's work; because there is no other else for them to do. In other words, they are perfectly human, not in any awe-inspiring, different way, but in precisely the same way as other men. Take the case of Mr. Woolworth. Mr. Woolworth started an enterprise, one for which there was a definite need, one which had no end of possibilities of growth. Just where was Mr. Woolworth to stop? Should he have stopped at a hundred stores just because he had opened to have enough money at that time to support himself the rest of his life? Of course he was just as anxious to succeed in his enterprise which he started successfully on one stage as at another. Is a man ever deprived of the sense of achievement in making good, of overcoming obstacles, of success, just because his personal success happens to be large?

If you want to serve your race, to do needful work, where no one else will do what no one else will do.—Mary

"It doesn't take much of a man to be a Christian, but it takes all there is of him."

I should say sincerity, a deep, genuine sincerity, is the first characteristic of men in any way heroic.—Carlyle.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



STATISTICS AGAIN

The National Conference of the Brethren apparently considers an annual Statistical Report valuable. The writer believes that there are many advantages to be had from this annual checkup. It costs but a small amount to make this canvass of statistics. The districts of the brotherhood are to some expense, and the National Conference, to even more expense. It is believed that exact accounting in the Lord's work is a necessity.

The responsibility of again sending out blanks, gathering in (by the aid of the District Statisticians) and compiling the statistics has been voted upon me. I shall do my best.

The close of last year we had sufficient blanks to cover the brotherhood this year. 1-15 is the latest date at which we send these blanks and expect a return for all Districts and the National Conference to be benefitted. Accordingly blanks have gone forth to the various District Statisticians. These should be in the hands of the churches in a few days.

Last year it was the opinion of many that we were not getting a just report in our report of membership. The Conference thought that the churches be requested to re-verify every member on every membership blank of the Church. A footnote to item 8 of the Statistical-Blank stating thus, "National Conference requests absolute total includes all membership lists," was sent this year. Most churches have more than one membership list. If you do have more than one list, you are asked to report every member on all those lists. Perhaps you have, for example, an active membership list, then a list of the inactive members, and still another list of the isolated members. You have made these lists for membership in many ways in your work. It is asked is that you total all these lists and give us that a your Total number of members.

We do not ask you to please be prompt. It will help much. Then by all means make it exact and complete as possible in the

one word, please, to those who may have been elected by National Conference committee for drafting a Statistical Blank. Perhaps it was an oversight on my part that I did not get into touch with each committee before sending out the

If so, I will take the blame but it is a little too late to remedy it for this year. Blanks had gone more than a week before attention was called to the fact that a committee was elected or appointed by Conference. I suggest that this time we frame a Statistical Report Blank which they believe will be satisfactory and ready to present to the National Conference for their approval or rejection at the coming Conference. Personally I will not expect any improvement that may be made. Please remember that I am merely a member of Conference and the churches, and I do my best to get the fullest report at least expense to National Conference. My idea is, be as thorough as possible in making reports; be prompt and accurate.

Let us try to represent our full strength, as a denomination, from every angle called for. We may be small financially and numerically, in comparison, but we need not be shown up smaller than we really are if we will fully report.

Now ALL TOGETHER AND "DO IT NOW."

National Statistician,

GEO. E. CONE,
Milledgeville, Illinois.

IMPRESSIONS OF THE KENTUCKY MISSIONS

A Gospel team composed of six pre-seminary men made the trip to the Kentucky Missions over the Easter vacation. They were received with such Christian enthusiasm, and so impressed were they with the prevailing spiritual atmosphere of the institution that they brought back the following report which was read and accepted by the Gospel team.

The Riverside Institute is situated about 10 miles southeast of Jackson, Kentucky, among the sandy, rock strewn hills of that region. "Old Troublesome" slowly winds its way past the little village of Lost Creek, down past the Institute campus. When spring time comes this secluded spot among the hills rivals any spot on the earth for beauty.

More hospitable people are not to be found anywhere. They grasped every opportunity to extend their appreciation to the Gospel team through their substance, despite the fact that all they possessed was a few scanty essentials to keep body and soul together. Their means of subsistence are the steep, rock-strewn inclines which appear almost impossible for farming. In spite of the fact that they are able to eke out only the barest existence, and culturally they cut no figure, the soul of any of them is worth as much to God as the soul of the most cultured gentleman.

Just to have some idea of the magnitude of the work, let us first take a glance into the school. The present enrollment amounts to 73 students in the High School and 120 in the grade school. The Institute has a very efficient corps of dedicated teachers who are concerned with the spiritual as well as the intellectual and social development of their students. The Sunday we were at Lost Creek church there were 153 in the Sunday school and 51 present had Bibles with them. Another striking thing of the service was that not one person left after the Sunday school period. Sunday afternoon was spent by sending out workers from the Institute to outlying points where real Gospel meetings were held. The Intermediate Christian Endeavor held its meeting in a home where the mother was seriously ill. The Senior Christian Endeavor had a fine meeting at the church. A group of workers went to Clay Hole, a small village a short distance from Lost Creek, where a fine meeting was reported. On Saturday afternoon part of the team went with workers to Jackson to the county jail to hold services and give their testimony. Splendid attention was received and several Testaments were distributed to the prisoners.

Riverside has become a base for out-going Christian workers.

One of the most significant features of this work is the use made of the school. It should be noted that secular studies are but a means to an end, namely the teaching of the Word. Any Christian institution might well take note of some few things: first, the Christian faculty; secondly, their supreme desire to expose error and give a Christian interpretation and explanation; and thirdly, both the cultural and educational progress which their basic motive stimulates.

The most outstanding manifestations of the effectiveness of the work is the results of the training. A certain Judge of Lexington was moved to say that he has never seen students who were more intelligent. The Gospel team witnessed one of the most marvelous demonstrations of Scripture memorization. The students are quite capable of taking charge of services. This alone is a challenge to many Christians. Their ability to talk with God in prayer signifies an intimate acquaintance with him.

The spiritual atmosphere which pervades the most remote portions of the campus strikes the outsider with peculiar force. The play ground is a splendid place to witness the good will of child for child. The strains of Christian joy which are continually being wafted on breezes would startle the worldly. Not a note of jazz was to be heard. On the playground, in the dormitories, at work, they continually lifted their voices in joyful song, allowing the sweet praises contained in choruses to ripple forth—a praise to their Maker.

The Gospel team reaped where the others had sown. Eight souls accepted Jesus Christ while we were at Riverside. But the fruitage in souls that have yielded themselves to God surpasses the imagination. Almost every student of the institution is Christian. Students who have graduated have returned as teachers, have become missionaries, preachers, printers, and Christian laymen.

The superior qualifications of the faculty would recommend them to any school board. With the exception of one member all have an A. B. degree while the principal lacks but a few credits toward an M.A. There is no question but that anyone of them might be drawing a fine salary and enjoying the luxury and comfort which money can procure. Yet they choose to receive a salary of \$40 per month and be numbered with the people of God. They tithe their salaries and give besides in such ways as paying tuition for needy youngsters, buying books and clothing. Two teachers who were hired by the county, hired a third and paid her from their own salaries. Still others of the faculty have come to the Mission on faith, and receive but the bare essentials of a livelihood. The devotion and consecration with which these teachers approach their task is almost without equal. At times when they are physically sick they literally force themselves to carry on the activities of the day. Their personality which is the product of Christ who indwells has so captured the interest and fidelity of every student that class room discipline ceases to be a problem. In every fundamental pre-requisite which a teacher should possess, this group of teachers approaches the highest standard of excellence.

The Institute plant is running to its capacity. The work as carried on there is simply ideal, honoring our Blessed Lord in every respect. Our Kentucky Mission work has brought joy into thousands of hearts,

brought the Light of Life where darkness and judgment lurked, and has substituted hope for despair. Hundreds of children have received training in this Christian atmosphere. Not one High school student has ever graduated who has not accepted the Lord as his Savior.

It should be recognized that this work has been accomplished under the leadership of one man of God who "chose rather to suffer ill treatment with the people of God" than to see lost men and women die without the world's only Savior. Brother Drushal's chief desire has been to win the lost to Jesus Christ and then build them up in the most Holy Faith. He has visited their homes, he has prayed for their sick, he has comforted them in their sorrow, he has married their young people, and he has buried their dead. For 25 years he has thus faithfully ministered to these people. The mountaineers love Brother and Sister Drushal, and tears came to their eyes when they told us what the Institute has done for their community. The Gospel team was deeply moved and impressed with the marvelous spiritual atmosphere of the school. The Kentucky Mission is a challenge to the Brethren church. Let us awake, arise, and diligently support the interests of our Lord in this fruitful field.

While all that has been said of Riverside surpasses the expectations of the Gospel team in magnitude and quality, the work at Krypton which is still young, likewise caused expressions of wonder and astonishment to overspread the faces of the boys who witnessed it. Brother Frank Gehman and his wife and Miss Lyda Carter discharge so many duties during a week's time that it would stagger the mind of the ordinary minister or Christian worker. Two Christian Endeavor societies, Sunday school classes, preaching, school five days a week, ministry, besides all the duties connected with house keeping, maintaining a dormitory, farming, and janitor work—these are a few of the tasks which claim their attention each day. The Gospel team marveled, wondered, and praised God.

The work is fruitful—Yes, and those folks are borne along on the promises of God, and especially the one where God declares that his word shall not return unto him void. Brother Gehman is anticipating the time when he can procure a horse in order that he may ride out among the hills and reach some of the isolated villages and hills people with the Word. An actual experience is all that will adequately reveal the conditions under which these missionaries labor and the abundant blessing showered upon their work. During the last few months the work has almost attained the standard of being self-supporting.

Just as at Riverside, the Gospel team reaped where others had sown. Two souls took Jesus as their pilot through eternity, and another reconsecrated her life to the Work.

THE GOSPEL TEAM,
By Herman Hoyt, Secretary.

REPORT OF THE BIBLE CONFERENCE
OF THE BRETHREN CHURCHES
OF THE NORTHERN DISTRICT
OF CALIFORNIA, HELD AT
MANTECA, CALIFORNIA,
MARCH 22-29 1931

It is indeed a privilege to pass on to the other churches in the brotherhood the report of the annual Bible Conference of the Brethren churches of Northern California which was held in Manteca, March 22-29.

I feel sure I am not overestimating the degree of success of the Conference, when I say that it stands out as the most unusual in point of spirituality and cooperation of any conference held in this district in recent years. They are always good, and bring to us a world of spiritual food, but the fact that a three weeks' revival, held in the Manteca church, preceded the conference, did much toward stimulating a keener interest.

In spite of the fact that we arranged for the conference perhaps three months earlier than in previous years, the attendance throughout was remarkably good. Our object in having the conference at this time was, that we might have Brother C. F. Yoder as our principal speaker. To say that we were blessed, is putting it mildly. Words are inadequate, as you all know, to express ones feeling for having the privilege of sitting at the feet of one, who is such a profound teacher of the Word, and who so definitely manifests the spirit of Christ in his humble, unpretentious life. Surely the effect of this association should increase our faith and trust in Jesus Christ and should spur us on to new efforts in advancing his cause in our district.

The general plan of the conference need not be mentioned, as most meetings of this nature are similarly programmed. The members of the Manteca church were gracious in their hospitality and untiring in their efforts to see that every one was well taken care of. The ladies of the W. M. S. managed the dining room, where a bountiful supply of food was in evidence twice each day. The ladies, most certainly, are to be commended upon the manner of efficiency with which they handled the large crowds on Saturday and Sunday.

A fine spirit of fellowship prevailed throughout the entire conference, which we feel should accomplish much lasting good.

We were most fortunate this year, in having a greater number of speakers than usual. Brother Yoder, who was given the place as the principal speaker, brought a message on prophecy each morning, and in the evenings spoke on the doctrines of the Church. These messages were every one masterpieces which gripped the minds of all and served to increase our steadfastness in the doctrines of our beloved Church.

While Brother Jennings was visiting in Los Angeles the first part of the year, he spent some time with Brothers W. A. Ogden and A. L. Lynn, both of whom signified their willingness to spend a few days with us during the conference. As our Moderator, Brother Kenneth Ronk, was most pleased to have such able speakers to help out, invitations were sent to them and places given them on the program. Brother Ogden and his wife spent most of the week with us, and I am sure I express the sentiment of all who had the privilege of meeting them, that it was a pleasure we shall not soon forget. Their genial personality and their spirit of consecrated service made a place in our hearts, which we trust will be renewed whenever the opportunity presents itself. Brother Ogden was unselfish with his ability, bringing us some exceptionally fine discourses. Although he has not had many years of experience, his ability is most marked, which promises a real future for him.

Brother A. L. Lynn, whom we have all learned to love, was with us again, this making his third visit to our conferences. His charming wife and three lay members

from the Southern churches accompanied him. We can't begin to say how many these visits mean socially, as well as spiritually. Brother Lynn brought to us, in characteristic manner, two fine messages using as his subjects, "Have Salt in Yourselves" and "Turn on the Light, Please, You, who have heard him, know the points he would bring out in such messages and in what a peculiar manner he is able to impress his listeners.

While Brother Jennings was pastor of the first church in Los Angeles he very graciously shared his church for a year with Brother Boaz, the pastor of the Church of the Brethren, who at that time was building a church of their own. These two men became very firm friends and since then, though separated by many miles, have shared spiritual opportunities. As a consequence of this spirit of cooperation, Brother Boaz accepted an invitation to bring a message to the conference, which was thoroughly enjoyed and appreciated by all. He is pastor of the church in Oakland and was new to most all of us but to know him was to love him and we shall look forward to meeting him and his wife again soon.

Last, but by far not least, we had two beloved pastors, Brothers Platt and Jennings who took charge of the devotional services in the mornings and afternoons. How thankful we are for these two servants of God who labor so faithfully in our district. The last Sunday afternoon Brother Jennings brought a Biblical discourse on the subject "Satan, Who is he, Where did he come, and Why Doesn't God Destroy Him?" The subject as presented showed an amount of work and was very faithful and earnestly given to an attentive congregation.

I would not fail to mention as an especially fine mark, the mutual acceptance plan for sending Miss Laura Larsen to South America as a missionary. For some time this move has been on the hearts of the members of the three churches, but no really workable solution could be decided upon. After much prayer and consideration, arrangements have been made whereby each church, through individual subscription, has pledged two hundred dollars per year toward her support. Our next prayer is, that God may use her definitely in South America and we do him that he has shown us the way.

Tentative plans are under way to carry out our work in this district. There seem to be several localities that might be considered if we but put our trust in him, bearing in mind that with God all things are possible. We covet the prayers of the brotherhood for the steps we hope to take along this year.

An invitation was accepted from the Lathrop church for the 1932 conference. There is a fine group of members there and we shall look forward to enjoying the hospitality next year, if the Lord tarries.

The conference closed with another message by Brother Yoder's inspiring messages of the day evening. It had in truth been a glorious week of service, one which will live out in the memory of all who availed themselves of the privilege of attending. Let us humbly praise God for these rich blessings and may we show our love and gratitude by faithful, unselfish service in our various fields of work.

The Thursday following the close of the conference a love feast was held in Manteca which all members of the district were invited. Not all found it possible to

ose who did reported a real blessing ed thereby.

Easter Sunday, each church had its appropriate services in the morning. For the Turlock church a splendid program was presented during the Sunday hour, by the Juniors and Intermediates which was followed by special music and an Easter message. Every part of it most inspiring, giving us a renewed insight through the beautiful truth of the resurrection of our Lord. In the afternoon, Brother Yoder, accompanied by a group of Antea and Lathrop motored to Turlock for service. Brother Yoder brought a beautiful message on the Rapture of the Church. We had many visitors from other churches in town, all of whom were greatly edified with the truths as brought out so clearly.

all who could might hear Brother Yoder give his final message in Manteca. On the night, the Turlock church had no service. As a result of all these many services, each church should feel an urge on to renewed efforts.

MRS. C. V. LUNDAHL,
Conference Secretary.

BERNEMAUGH, PENNSYLVANIA

Bernemaugh church has so much to be proud of it is hard to know just where to begin. It might begin by saying that we have had all special offering days. I will say that our pastor, that he gives us time and opportunity to be in on all our special offerings. The offerings may not be as large as we ought to be, but nevertheless we have labored in other parts of the harvest field of our own.

Our Easter offering this year for Foreign Missions is the largest in the history of the church congregation. This may be due to the inspiring presence of Brother Orville Jobson, Jr., who brought us the message of the morning. What we have given compared to the years spent in serving the Master on foreign fields. We had it a real privilege to attend the conference and Missionary lectures at our church the week after Easter by Brother A. V. Kimmell and Orville Jobson, and Sister Jobson, under the auspices of the Berne County Christian Endeavor

Our Sunday school has just completed a year between the Adults and the Young Adults. The Adults won the contest by a margin. Now the young people are to present a program in the near future what will be called "Brethren Night" which time every earning member of the church is asked to lay aside one evening in that week and give it to the "Brethren Night" has become an annual affair and has proved successful in the past. One of the points in the contest was the reading of one chapter from the Bible through during the contest. They found it so interesting, and wanted to re-read it. We have a most competent superintendent for our Sunday school and a loyal group of officers and workers. At a recent Sunday school conference our superintendent remarked that the problems was not with efficient workers and officers, to which other superintendent replied that just there is where the trouble rested.

It is necessary to build a new Sunday room for the young married people furnishing it themselves and

have done a good part of the work too.

The pastor's yearly report shows a net gain in membership for his first year of 25, all received by baptism, following a two weeks' evangelistic effort. His weekly Bible studies in prophecy are interesting and show deep study.

Our W. M. S. and S. M. M., Senior and Junior, are active and doing good work. These organizations are an asset to our church work and have proved their usefulness.

We had an Easter Pageant-Cantata, which was the finest and most scriptural we have ever had and so, altogether, we feel that our work is prospering and being blessed, nevertheless we ask your prayers on our behalf.

MRS. GEO. C. WYKE,
Corresponding Secretary.

WEST ALEXANDRIA, OHIO

It has been some time since I have written in regard to the work at West Alexandria. As in all fields we have had difficulties to overcome, but God has richly blessed us and the future for West Alexandria looks bright. I am glad to bring a report of a very successful revival campaign just closed.

Brother B. F. Owen came to us on the Monday following Easter. For two weeks he worked unceasingly in the effort to help men and women find their Savior. Brother Owen put forth every effort to present Christ in such a way that one must think. He used no drag-net method in order that we might count heads. All who answered the call came from a desire to accept Christ. During the two weeks of special effort eighteen answered the challenge. Beside these we feel that there have been a great number who in their own hearts have made a reconsecration. I can frankly say that I have surely enjoyed Brother Owen's stay with us. He is a powerful speaker, a good personal worker, and he uncompromisingly carries on the fight against sin. Besides the many homes we visited Brother Owen also spoke at three High schools while here.

Another interesting and helpful feature of the meetings were the fine delegations from Dayton, Gratis, New Lebanon, Camden and Clayton. We covet the interest and prayers of the brotherhood for our work here.

Last night (April 20) we began our revival at Clayton. Rev. Claud Studebaker is the evangelist. It was a bad night. We had no lights, but Brother Studebaker was equal to the task and before an audience of about fifty he brought a wonderful message. Will you pray with us that God may also give us victory in this field.

GEORGE C. PONTIUS, Pastor.

BETHEL CHURCH, BERNE, INDIANA

We believe that the readers of the Evangelist will enjoy a report from us. Truly the Lord has been blessing us. In January Rev. R. Paul Miller conducted a week of Bible study with us on the book of Hebrews. Following this we were visited by two foreign missionaries, Brother Yoder and Brother Jobson. Each told of the work, conditions, and needs in a splendid way of their respective fields of work. Let me say also that all missionaries are welcome at the Berne church. For we love to hear of their work and to hear the testimony of how the Gospel is being proclaimed to the heathen.

Our church work in general is progressing very nicely. Our pastor, John M. Parr, is preaching in the fear of the Lord. We

feel very grateful for his kind and faithful service. Our Sunday school attendance is up a little above normal and the interest in the Christian Endeavor is very keen. The young people are much more concerned in Christian Endeavor work since the responsibility has been given to them in a greater degree. In connection with our mid-week prayer meeting a Bible study class has been organized, Major Bible Themes by Chafer being the book that is used in this class. We find this to be good food for the soul and all are growing in the knowledge of the Lord. We can recommend the book to any one who wishes to know more Bible and I urge that other churches take up a study like this, for I feel in this time of apostasy the Christian needs the word of God for his shield.

On May 4 we commemorate the communion service. All Christian people are invited to partake of these ordinances with us.

CLARK SIPE.

A LOST SORROW

I once heard a man speak of lost sorrow. At first I did not know what he meant. But his thought quickly emerged and I saw it all. A lost sorrow was a sorrow out of which a man failed to get the blessing which God means to come out of it for him. Out of every sorrow God means there should come submission; a drawing nearer to his own great heart of love; a new vision of the shallowness of worldly streams and the depths of Divine ones; a closer devotion of Jesus Christ than ever before known; a loosening of the grasp on time, and its tightening upon eternity. It is a solemn fact which some of us know all too well that sorrow leaves us either closer to God or farther away. By our resistance we may make it a head-wind baffling and driving our tiny craft back from its destined haven of rest; but by our submission God will make it a favoring one to waft us onward into the safety and tranquil rest of his perfect will.—James H. McConkey.

SOME OLD PROHIBITION NEWS

(Continued from page 2)

Over 1000 women and girls frequented every twenty-four hours the back rooms of the saloons on Madison and North Clark Streets and Cottage Grove Avenue." And the same authority said that the streets named had less than one tenth of the nearly 7,000 saloons in the whole city.

There are many facts about this horrible business which most people do not know. Truth is mighty and will prevail but it will prevail more quickly and at less cost to human welfare if we help it.—E. F. in "The Gospel Messenger."

HOW PRISONERS ARE SET FREE

By Norman H. Camp

Prisoners are "rounders." Many go from one prison to another. They seldom escape the clutches of the law. Prison bars do not change hearts or reform lives. There is only one Power that can do that! The Gospel is the power of God unto salvation when it is truly believed. Without the Gospel, prisoners remain prisoners, both in this life and the life to come. How important, therefore, for Christians to give the Gospel both by the spoken word and the printed page.

A prison worker writes to the Bible Institute Colportage Association of Chicago, in acknowledging the Christian literature received for free distribution among prisoners in a county jail, "Many of the men read these books and are spiritually benefited."

"One young man who was here fifteen months ago and is just finishing a year's sentence in the Lansing Penitentiary, expects to go out as an evangelist in April. He has read many of the Moody books."

"Another man, an ex-convict, who had spent several years in the San Quentin Penitentiary, came to this place as a profane, drunken gambler and forger. A Moody book which he was carelessly reading, as he said, for pastime, gripped his attention. He was powerfully convicted of sin, was saved, and made a complete surrender to God. His appetite for tobacco and strong drink was taken away. Although he had to pay the penalty for his crime of forgery, he writes me frequently from prison, saying, 'I never was so happy in my life. I am doing all I can to help others find this wonderful Savior.'"

"An old man of sixty, a profane chicken thief, was blessed and converted while here in jail. He declared that *Men of the Bible* (by Moody) was the best book he had ever read, and asked me to send a copy of it to his wife. He wrote me from prison at Lansing, saying, 'I have given everything into the hands of my Savior, and am trusting in him. I'll meet you on the other shore.'"

This prison worker, who tells of her experiences in the local jail at Winfield, Kansas, is sixty-six years young. She holds two services each week, assisted by a student pastor and a group of Christian women who help in the singing. She further writes: "I have never seen more attentive, well-behaved audiences, than we have at this jail, and never have I heard men sing Gospel songs with more zest.—I furnish them with song books and Bibles, Gospels and Pocket Treasuries."

Here is a woman who is doing a worthwhile work among the men and boys behind prison bars. It is another demonstration that "God hath chosen the weak things of the world to confound the things that are mighty," and that he is able and willing to save men in all vicissitudes of life. Men never sink so low in sin, but what God can reach them and save them to the uttermost if they will give him a chance. The great need of the hour is for earnest, praying Christian men and women who are willing to take the Word of life to a lost and sinking world. The entrance of God's Work giveth light.

Those who are interested in such a work as this Kansas woman is doing should write the Colportage Association, 843-845 N. Wells Street, Chicago. Do not be afraid to undertake it! As Mr. Moody used to say: "Believe that God will use you, and he will use you."

OUR LITTLE READERS

THE TRACKS IN THE PANSY BED

By Frances McKinnon Morton

Every morning there were fresh tracks in the pansy bed, and Deane and Lila couldn't understand it. They had found the fresh tracks every morning since they had moved into Rose Cottage a week before.

There were little tracks and big tracks and that made it much more interesting.

"I think the person is a girl," said Lila as she carefully touched the print of a slipper in the soft earth of the pansy bed.

"And the creature is a dog or a cat or something," finished Deane in such a funny way that Lila had to laugh.

"Of course it's 'something,' Silly," she said, laughing. "It has to be something or it couldn't make tracks. I think it's a dog because its tracks jump around so."

"I don't know," teased Deane. "If it's a cat, then it's a girl; and if it's a dog, then it's a boy that makes the 'person tracks.'"

Lila refused to be teased. "I don't care which it is," she laughed, "cat or dog or boy or girl, only I wish we could ever see them. I don't like having fresh tracks in our pansy bed every day and never, never see who makes the tracks."

And Deane didn't like it any more than his sister did. They were strangers in Robstown, and Rosy Cottage was a new home to them; but it all seemed very quiet and lonely after the busy life they had found in the big apartment house where they had lived before their parents had bought Rose Cottage. Friends and playmates were the one thing lacking to make Rose Cottage perfect, and finding the fresh tracks every morning in the pansy bed was something like finding traces of a friend they might have if only they could find the person and the creature who made them.

The very last thing they did every night was to go out and smooth over the soft earth in the pansy bed until not a sign of a track could be seen on the level soil. Then every morning when they ran outside to look there were fresh tracks in the pansy bed, always two kinds of tracks, tracks of a person and tracks of a creature.

"I can't think how they do it and yet never let us see them," Lila kept saying to her brother.

"I'd like to catch them just once," said Deane, and they began planning how they might play a detective game and watch for the track makers.

"We could sit up all night," Lila suggested, for Lila always hated to go to bed at night and begged to sit up a little longer.

"Or we could get up early, early before the sun gets up," suggested Deane, who never minded getting up in the morning, but knew that Lila was a sleepy head in the mornings.

At last they agreed that Lila should sit up very late and Deane should wake up very early in the morning, and so maybe between them they would find out about the mysterious tracks.

That night Lila took a blanket and sat down on the window seat to watch the stars overhead and the pansy bed down below. It was a lovely moonlight night, and Lila had agreed to watch until twelve o'clock and then call Deane from his bed on the sleeping porch. The stars were very bright overhead, and the pansies bloomed almost as bright on the grassy lawn below.

"It's grass all around the pansy bed," Lila whispered to herself as she watched there alone, "and so you can't ever find where the tracks go; grass don't have tracks on it. You can't make tracks in skies and clouds either." She went on looking first at the stars and then at the pansies. "Maybe you could make tracks in the clouds, though, they look soft. I'd like to try it once. I wonder if they feel soft and cool and a little wet."

And with that Lila wrapped her blanket around her and began trying to count the pansies in the bed. She only count the yellow and the light-colored ones because they were the only ones showed in the moonlight.

"Thirty-five, thirty-six, thirty-seven, thirty-eight, thirty-nine—must be a thousand, a million," Lila counted and then cried. "Ugh," she said as she drew her blanket up closer around her, "I must tumbled into a cloud. I wish I hadn't to sit up forever—and stars out of pansy bed too—and my, what clouds of the grass, and the sky is all green! Something is wrong."

Again Lila shivered and hid her head under the warm blanket where she wouldn't look at the curiously mixed-up things outside the window. Then the next morning she heard a soft little voice call, "Stop that, Spotty! You mustn't spoil the flowers! Come here, Spotty, Spotty, ty!" Come here, Spotty!"

Lila jumped up out of her blanket to call Deane, but Deane had heard her voices and jumped up from the bed, and he had gone with all his clothes on.

"It's funny," Lila whispered. "It's light or some kind of light, not sunlight."

"I've been awake a long time," answered Deane. "I dreamed the sky was down the lawn and the pansy bed in the clouds."

Lila giggled: "That's what I didn't mean to go to sleep, but I guess I had the silliest mixed-up dreams."

But outside the little girl began to cry softly, and Lila hurried out to see her brother. Deane came up behind.

"We used to live in Rose Cottage," Deane explained, "and Spotty is my dog, and he runs away every night and come back and I have to come for him. I'm going away to my grandmother's today, and I don't know what to do with Spotty. He won't stay at any other house but Rose Cottage, and it is so far to grandmother's that they won't let me take him."

"That's easy," said Deane; "let me take him. Come here, Spotty!" And Spotty came and put his cold nose in Deane's warm arm.

So the tracks were explained, and Lila found a home, and Lila and Deane were little playfellow. And when Spotty was a dress returned the four of them were good friends.—Christian Advocate.

San Marcos, Texas.

ANNOUNCEMENTS

COMMUNION AT ASHLAND, OHIO

The Holy Communion will be observed at the Ashland church on Sunday, May 17th, 7:30 P. M. All neighboring Brethren and others of like precious faith are invited to participate in these services.
DYOLL BELOTE, Pastor

BRETHERN COMMUNITIES will greatly profit by having Brethren School Teachers. Several clean, well-equipped, trained Brethren Teachers, Normal School and College graduates, would like to be placed in Grade and High Schools. If you are interested, or know of such openings, address the **TEACHER**, care of Brethren Evangelist, Ashland, Ohio.

Mrs. Herman Varner, Oct.-30-31
Conemaugh, Pa.
RFD 1.

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THE BRETHREN EVANGELIST



CHRIST TAKING LEAVE OF HIS MOTHER.

B. PLOCKHORST, 1825-

We have no holier duty than to protect, cherish and be considerate of the Motherhood of earth, and to hold in high esteem all those noble women who have a mother's yearning heart but are denied its blessing.

Signs of the Times

by
Alva J. McClain

THE Intolerance of Unbelief

Many crimes have been committed in the name of religion. But that is not the whole story. Atheism, too, hath its crimes, which are all the more reprehensible in that they are being committed today, not in the Dark Ages of humanity. P. Whitwell Wilson, in the Biblical Review, writes a striking paragraph on this point:

"Every creed is severely tested when it obtains ascendancy. Atheists have made much of the failure, as they regard it, of Catholicism in the Middle Ages, and of the later failure alleged against Protestantism; but what about the ascendancy of Bolshevism? Atheists have attacked the creeds; but what creed has ever been so empty mechanical, so coldly defiant of the best mind as the goddess creed of Russia? Atheists have derided superstition; but what superstition anywhere has been so degraded and degrading as the spectacular adoration of the embalmed Lenin? Atheists have challenged infallibility; but what pope has ever claimed an infallibility compared with the experimental vacillations of a Soviet Republic, which reverses its own decisions without admitting an error, and by means of the Cheka and OGPU suppresses all criticism? Atheists have issued a typical pamphlet entitled "Thumbscrew and Rack," with pictures, which describes "torture instruments employed in the fifteenth and sixteenth centuries for the promulgation of Christianity." But what instruments of torture, whether in the fifteenth and sixteenth centuries or at any other time, have been more terrible than the methods of repression to which atheism in Russia has resorted? It is not atheism that today is fighting for liberty of conscience. It is Christianity. In China, in Turkey, in Russia, the church stands for the elemental rights of the soul."

WAS There a Flood?

For many years the unbelievers sat in arm chairs and scoffed at the Bible story. But archaeology is finding a record of it written in the very sands of Babylonia. J. W. Jack gives an interesting review of these discoveries in the Expository Times.

"A vast amount of exploration, in the interests of archaeology, has recently been made in Babylonia. Much of it throws a welcome light on Hebrew tradition and history. At Ur, the home of Abraham, the work has brought to light material evidence of the Flood. After digging down thirty feet or more (over an area thirty yards by twenty yards), through no less than eight old civilizations, one above the other, the excavators suddenly came upon a seam of perfectly clean sand, water-laid and about eleven feet in thickness. This sand could only have been due to an immense Flood. The excavators dug down below the sand into the prediluvian stratum, and found there mud floors, household rubbish, shreds of pottery, and other signs of human occupation, as well as graves with colored pottery and with clay figurines which seem to have a religious connection. At one point was a great tumbled mass of red and black material, evidently the remains of a reed

hut plastered with clay which had been burned down before the Flood. Close to the hut were found some real clay bricks, showing that the people of that distant age also lived in brick buildings—a proof of a much higher state of civilization than would have been expected. Here, six thousand or more years ago, the inhabitants dwelt till the Flood came, depositing a deep layer of sand over the top of everything. All this is supported by the remarkable excavations recently carried out at Kish near Babylon, over one hundred miles north of Ur, by Mr. L. Ch. Watelin and others, with the collaboration of Professor Langdon of Oxford. Below the deep, upper stratum they came on a similar thick layer of sand, and beneath this they struck the prediluvian civilization. At a depth of twenty-one feet beneath the sand they found the early tombs of the mighty men of Kish, who lived long before the days of Noah."

THE Menacing Shadow

The shadow of organized crime slowly creeping over this country, has in it the chill of death; not only to the individual, but to every worthwhile institution of civilization—to civilization itself. Rabbi Silver of Cleveland, in the following paragraphs, does

O MOTHER, DEAR!

By Martha Sim Hamilton

Because of you

*I love all mothers, young and fair,
Who rock the cradles of the world,
With lullaby and sweetest prayer.*

Because of you

*I love all mothers, brave and strong,
Who fight life's battles to the end
With more of sorrow than of song.*

Because of you

*I love all mothers, old and gray,
Who sit so patient and so calm
At eventide of life's long day.*

Because of you

*I love and Rev'rence Mothers' Day;
It warms the heart of Christendom
And fitly crowns the month of May.*

—Christian Advocate (Nashville)

Dyersburg, Tenn.

not exaggerate the seriousness of the situation.

"The shadow of the underworld is over our American cities and is growing more menacing every day. It constitutes, next to unemployment, the gravest problem confronting the American people today."

"Either the power of organized crime, vice, and corruption will be broken or our American institutions will go down to defeat. They cannot live side by side. Neither life nor property will be secure when once the reign of Mafia is firmly established."

"What the American people are confronting today is not mere criminals, few or many, but an empire of crime; not individual lawbreakers, lone wolves, each going on his own, living by his wits and dodging the hand of the law, but vast organizations of lawbreakers, tremendously rich, engaged in the illicit traffic of liquor, gambling, vice and racketeering involving billions of dollars, able to hire the best legal talent which money can buy, and bulwarked behind prosecutors, judges, police and whole city administrations, bought and paid for."

"Whole provinces of crime have been set

up within our national economy. We are dealing no longer with a few dime Jesse James's but with a widespread, less army of lawbreakers, stretching coast to coast which has battered crime and which now commands the powerful instrument of self-preservation—aggression—money."

"The whole American nation is paying annual tribute of hundreds of millions of dollars to this sinister twentieth century racy."

"The United States has about three times the population of the United Kingdom, 50 times the number of criminals in its jails and penitentiaries. Jails in England closing down for want of inmates."—Silver, of Cleveland.

The Spirit Within

Certain deep-sea fish swim so far from the surface that by all ordinary expectation they would be crushed by the weight of water. In self-preservation they have developed a counter pressure within themselves by which they can swim with ease and laugh—if fish do laugh—at the pressure of the water pressing upon them. Like fish, human beings can and must develop an inward strength to overcome the pressure of this worldly, materialistic age. Element charged with the spirit of self-preservation weighs heavily upon the sincere follower of Christ; and this calls for corresponding inward resistance which will enable him only to overcome this outward pressure. Like the fish, make it an actual measure of progress. The indwelling Spirit is the secret of that strength within that enable a child of God to "smile at Satan's rage and face a frowning world."—Religiouscope.

CARLYLE TO HIS MOTHER

"If there has been any good in the world I have uttered, it was your voice essentially that was speaking through me. In the years that remain to me, I will write any more to the world, the essence of it, so far as it is worthy and good, will be yours. May God reward you, my mother, for all you have done for me which I never can."

IN THIS NUMBER

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THE BRETHREN EVANGELIST

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The Diminishing Growth of the Churches

Apparently the depression has hit the churches in a spiritual as well as financially. At least, it seems that they have experienced a slowing up of growth, according to the recently published statistical report of Dr. G. L. Kieffer in *Christian Herald*. It disclosed that the net gain in membership of all churches in the United States for the year 1930 was 59,286, which means a percentage gain of 1.86. This is not the smallest annual gain the churches have experienced, but it is small enough to be impressive to arouse concern. For the year 1919 the statistical records of Dr. H. K. Carroll, who passed away a few months ago, show an increase of 51,731, the smallest in the last forty years. The decrease of 59,286 for 1930 stands in contrast with the gain of 748 in 1929 and more strikingly with the gain of 1,114,987 in 1928. The total membership of all churches, as brought out by 1930 statistics, is 50,008,181, the total number of churches is 591 and the total number of ministers is 226,204. There was a gain in the number of congregations for last year of 1,130 as against a decrease of 1,310 for 1929. The increase of 1,978 in the number of ministers for 1930 is less than the increase of 2,723 for 1929.

The Twenty Leading Churches

Figures for the twenty leading church bodies or groups, having 90 percent of the total membership for 1930, are as follows:

Religious Bodies	Membership	Gain	Loss
Methodist Episcopal (3 bodies)	17,316,673	17,526	0
Presbyterian (15 bodies)	9,187,498	45,642	0
Baptists (16 bodies)	9,119,069	0	43,211
Lutherans (17 bodies)	2,806,797	56,180	0
Episcopalians (9 bodies)	2,677,369	0	22,763
Churches of Christ (2 bodies)	1,988,392	0	18,567
United Methodist Episcopal	1,254,227	16,532	0
Evangelical Christian	1,048,281	753	0
Methodist Episcopal (10 bodies)	711,925	0	37,200
United Day Saints (2 bodies)	689,363	2,268	0
United Brethren (3 bodies)	563,148	0	4,512
United Brethren (2 bodies)	417,594	2,149	0
United Brethren (1 body)	357,135	.....	.....
United Brethren (No. Amer.)	257,724	6,022	0
United Brethren (2 bodies)	237,270	2,504	0
United Brethren (Dunkards) (4 bodies) ..	166,851	0	16
United Brethren (3 bodies)	162,391	2,604	0
United Brethren (Assemblies of God)	107,641	15,660	0
United Brethren (4 bodies)	107,201	971	0
United Brethren (17 bodies)	100,924	419	0

The Brethren Situation

Our readers will be concerned about knowing more definitely the Brethren situation and who it is of the several groups that is responsible for the losses. Here is the story:

The Conservatives, are credited with having 2,725 ministers, 63 congregations, and 134,620 members; the Old Orders, 200 ministers, 65 churches and 3,300 members; the Progressives, 305 ministers, 175 congregations and 27,781 members; and the Church of God (New), 13 ministers, 9 churches and 1,150 members. The Conservatives have no report as to gains or losses for the year, neither have the Old Order people. Our group reports 10 new ministers, 5 new churches and a decrease of 66 in membership, while the Church of God folks report 4 new ministers, a decrease of one congregation and a gain of 50 members. So the recorded loss is 66.

An attempt to explain the falling off in gains on the part of the churches and the actual losses on the part of others (ours included) might prove to be a hazardous undertaking. Those may attempt it who have the courage. The chances are there will be many bad guesses made. The interpreters will make the figures say what they want them to mean. The truth is, there are many elements entering into the situation. It might be, indeed, that we really do not have a loss, if we had a complete report of

our members. However, we do not anticipate that the difference would very materially affect the situation. We would still be challenged by the slowness of our growth, as others are, in the face of unparalleled need. It will do us no good to attempt an alibi, but rather may we be benefited by contemplating frankly our losses and the weaknesses that occasion them.

We would call attention to just one observation which may have a worthwhile suggestion for us, namely, that the church groups that have made the biggest gains are among those that are not merely conservative theologically, but lay strong emphasis on faith in and loyalty to traditional attitudes and aims. They are strongly denominational and are inclined to hold to the old landmarks steady. Take as examples the Southern Baptists, whose annual gain was 40,311, and the Lutherans with an increase of 56,180, and more especially the Assemblies of God with a 15,660 gain, which means a gain of 17.02 percent during the year. Such figures add weight to the claim that it takes conviction to get men fired with religious zeal and that those who are not strongly convinced of the correctness and worth of certain, definite beliefs and practices are not likely to become very enthusiastic and sacrificial in the maintenance and promotion of any.

Dr. Kieffer, himself a loyal Lutheran, makes this significant comment: "If the churches are losing ground, as the figures would indicate, the reason and the remedy can be found in part in an analysis of the message they are proclaiming to the world. An age of doubt and question, of depression and lawlessness, demands from the pulpits of the land a clear, ringing statement—'We should fear and love God!'; Despise not the church of God!' 'Thus saith the Lord...'; 'It is written in the Word of God ...' Religious education of the youth of America is a crying need. If there is a 'poverty of religion' in the universities and schools of higher education, as is sometimes alleged, with its consequent pseudo-science, atheism and the like, the situation needs a searching analysis by the churches and a summary remedy." And he closes with these words: "What an appeal for loyalty! What a goal set before the churches! Sin-sick, soul-starving people of the United States cry for the 'Bread of Life.' Will the churches give them 'bread?'"

A Practical Observance of Mother's Day

There have come to our attention several suggestions for making Mother's Day very practical in its observance. Some of them appeal to us. We believe in things that are practical. That is one reason why religion means so much to us—it is so practical. But we are not ready to accept the implication of one writer that Mother's Day has not been practical. He says it has been mere sentiment and has been turned to no good use. This is not the first time we have come across those who have decried sentiment, marking it down as something feeble and unworthy of strong men, or something unreal, a mere phantom or shadow. Such persons do not realize how large a place sentiment plays in life, how important and powerful it is, how much we are all indebted to it, and how utterly dependent we are upon it.

It is sentiment that makes home the lovely, enjoyable, satisfying place that it is. It is sentiment that binds husband and wife together with bands that cannot be severed and on the contrary, it is the lack of sentiment that is wrecking homes, blighting lives and filling the divorce courts. It is sentiment that makes philanthropists, that creates friendship and builds patriotism. Sentiment controls the world and directs men in the noblest affairs of life. Anything, therefore, that directs and molds sentiment and causes it to be built up in the noblest forms and loftiest expressions is very much worthy while, and is as practical as life itself.

Make Mother's Day practical in its objectives, if you will. Make it a day when attention shall be directed to the efforts that are

being put forth to save the lives of mothers by providing adequate maternity care for those who are in need, as some are now pleading, most worthily. There are 16,000 mothers who die each year while attempting to bring a little soul from the hand of God and start it upon its separate course of life, and they tell us that 10,000 of these could be saved if they were but given the proper care. It is a noble work to stir up sentiment and give enlightenment that will make possible the protection of the health and the saving of the lives of ten thousand mothers, besides the saving of the lives of many thousands of babies who now die during the first months of life. But do not imagine that you are thereby doing away with the sentiment connected with Mother's Day. It is sentiment, the sentiment we have for one particular mother, that causes us to be concerned about the welfare of all mothers. And in this wide application of sentiment we shall not be led thereby to be less thoughtful and kindly considerate of, or less given to tender expressions on behalf of mother and motherhood. Nor shall we say that our customary observance of Mother's Day has not been practical.

Still another writer suggests that Mother's Day be made practical by using it as an occasion for the lifting of an offering for the relief of mothers and little children in need. It is a fine thing to do. There are many hungry mothers and children who deserve the help of those who have more than they need. In any community where there are mothers or children who lack the things necessary to make life happy, wholesome and healthy, they ought to be cared for at any time, and especially on Mother's Day would it be a beautiful thing to do some kind act to, or provide some necessity for, some mother who may be in hard circumstances.

But with all this so-called practical side of the observance of Mother's Day, let us forget not to do, and to encourage the doing

(Continued on page 9)

All At It All the Time

On of the hardest things for the servants of God to learn is that the work of the Kingdom requires the best that all of us have to give all the time. There is no time when one can safely relinquish his hold on the task before him, for the simple reason that the devil never takes time out. He is always at it, and when we least expect it, he is likely to put one over and score a point against us. Therefore we must be constantly on the job, and we must be all of us on the job. We are engaged in one constant warfare and the hope of the enemy is to wear us out and ultimately to catch us off guard and foul us. And that is almost the situation that obtains at the present time with regard to the liquor evil. We had thought the battle was over and laid down our arms, and the enemy has taken us at a disadvantage. Even yet, many of the servants of the Lord have not awakened to the fact that hard fighting is going on and that their services are necessary. Somehow they must be made to realize that this is no time to be at ease in Zion. The editor of *The Presbyterian* is right when he says there is never any time to rest at ease. He writes:

Righteousness has never had a period when it could settle down with the idea that all problems are settled satisfactorily and permanently. "The devil never takes a vacation," as some kindly souls have told the pastor. Evil never stops planning new devices and promoting new wickedness. And yet every new device is the same old thing in another color. We recall two sermons by outstanding clergymen on "The Monotony of Sin." Sin, individual and social, has one virtue, and that is persistence. Contenders for righteousness do "let up" for a little. We do get weary in vigorous well-doing. Remember that the enemy sowed tares while the owner was resting from honest toil. Just now it is the liquor traffic that is most conspicuous in the contest. Liquor interests are putting forth an effort the like of which a cause has seldom witnessed before. Even good men in public life seem to think a "smell of dampness" is good for success. We especially honor those men in either party who stand four-square.

EDITORIAL REVIEW

President E. E. Jacobs writes of a number of items of interest relating to College activities, among which are those of Commencement week. Dr. Jacobs will himself preach the baccalaureate sermon and the Chief Justice of the Ohio Supreme Court, Mr. Mar-

shall, will deliver the commencement address. May 23 is a day, when many alumni and friends will want to visit the school.

As we were going to press the following communion notices were received: At Carleton, Nebraska, Friday evening, May 22, Rev. R. Deeter, Pastor. At Lanark, Illinois, Sunday evening, May 23, beginning at 7:00 o'clock. A full attendance of the members is desired at both places and the invitation is extended to other Christian people who care to enjoy the services.

The Ohio conference will convene at New Lebanon, where Brother L. V. King is pastor, on the evening of June 16 and close on the 19th. The conference officers are Moderator, Prof. W. Brumbaugh; Vice Moderator, Rev. Dyoll Belote; and Secretary, Rev. George Pontius. We have been informed that a splendid program has been arranged and a large delegation is desirable.

Christian Endeavorers have an interesting letter this week from Miss Tyson, Missionary to Africa. She tells about her recent furlough. It is rather unusual for our Christian Endeavor department to be favored with a letter from a foreign missionary. We hope it will not be the last. Let us also hear from other Christian Endeavor societies.

We learn from a communication from Dr. C. F. Yoder that he will set sail for South America from New York on May 15th on the "American Legion" of the Munson Line. His delay in leaving on May 2, the date previously arranged was necessitated by the inability of Miss Larson, of Manteca, California, our new South American missionary, to reach New York in time for the furlough date. Brother Yoder is spending his time preaching among the eastern churches.

Brother R. Paul Miller, Secretary-Treasurer of the Home Mission Board, makes a statement in this issue regarding the Board's plans for the reorganization of the work at Lost Creek, Kentucky. We believe it will answer a rather widespread inquiry regarding the principal features of the Board's proposed changes at that place. The Board aims to put the school on a self-supporting basis as rapidly as possible and to stress the strictly missionary phase of the work, a policy which has been under consideration for several years.

Brother B. F. Owen writes of his impressions of the good work at West Alexandria, Ohio, where he recently conducted an evangelistic campaign, concerning which the pastor, Brother George Pontius, made report last week. He confesses that they have had the most hearty cooperation not only of the local congregation, but of the surrounding churches also, and that means much in the way of encouragement. He sees a brighter future for the West Alexandria church under the leadership of its aggressive pastor.

Brother W. R. Deeter in a personal note to the editor expresses optimism regarding the prospects of crop and financial conditions at Carleton, Nebraska, as well as in matters distinctly spiritual. Of course they have been somewhat handicapped by the "financial shortage," but they do not seem to allow it to seriously affect church work, which he says is going good. This is the kind of attitude we need to overcome hard situations. Conditions may be somewhat trying, they may be considerably so, but if we hold our heads up and with a stout heart and with faith in God, press with determination on, we will win. Victory is certain for him who understands that he will not be defeated.

One of our prominent young pastors writes that he is very concerned about the popular indifference toward the growing evil of militarism, and it seems that he has cause to be concerned. He states that "The two churches which I serve are located in a community ridden by the Legion's program of militarism. Some general speaking there almost every month and complete reports of these speeches are in the public press. They stress military training, preparation and armament." He is doing what he can in his pulpit to set forth the Christian attitude toward war. May more of our pastors become awake to this growing menace to the safety of our country and to the progress of Christ's kingdom of peace.

"Behold Thy Mother"

By Austin R. Staley

When Jesus therefore saw his mother, and the disciple standing whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her into his own home. John 19:26, 27.

This text was born in the whitest heart that ever bobbed in a human breast, the Son of Man, the Son of God. No man ever paid a greater tribute of respect to motherhood than did our Lord and Savior. In fact, he is the emancipator of motherhood and all womanhood. We love Jesus because he is the Son of God. I love him because of the great love that sent him into the world to die for me. I love him because of his sinless life and uplifting teachings. But I also love him because he revealed to us the true glory of motherhood.

Jesus, Home and Mother are words that reach the heart of the world deeper than any others. If mother has gone to be with us, she makes heaven more inviting. If she still remains in her earthly home she is a ministering angel to all who come within the sphere of her influence. It may be that her hair has turned to silver and her children call her grandmother. It may be your turn to minister to her at an advanced age. Bless God for the privilege and give her your appreciation while she lives. The writer experiences homesickness at a time more than another it is when comparing for and celebrating Mother's Day. This is as it should be. The thought of this day must bring the heart into the bosom of every true son and daughter. And well it may, for the men and women who are to guide the future generations must be kept in the closest and dearest intimacy with the noblest body of women on earth—the mothers that bore them. All of us many of us are in the truest sense, due to her training and unceasing prayers. The deeds that have made the names of many men immortal were motivated by the love that the mother had for her son. She is the truest, noblest, grandest and most faithful earthly friend, that we have ever had. She has done more for us than any body else could do, or would do. Yet very few of us realize fully the debt that we owe to the motherhood of our land.

Mother's love never changes. How great is her love, how sweet, how true, and how captivating, and yet how humble! She toils day and night for the welfare of her children. She sacrifices for their pleasure. She sheds tears for them in their sorrow. She cares for them and protects them in their hardships. She prays for them at all times, and loves them with a boundless undying love. When we think of the text our eyes fall upon a scene on the hill outside the gates of Jerusalem. Amid the wranglings of the mob three crosses have been raised. On the head of the center victim is a crown of thorns. His back is gashed with many wounds. He is numbered with the transgressors, crucified as a blasphemer. Seemingly the whole world has turned against him. Yet true mother-love caused Mary to cling to him until the very last. **"Behold thy mother."**

The love of others very often fluctuates. Their friendship deepens upon circumstances and when our circumstances change they change. But a mother's love is al-

ways the same. Her love is always manifest just when we need it most.

Her love outlasts all other human love,
Her faith endures the longest, hardest test,
Her grace and patience through a lifetime prove
That she's a friend, the noblest and the best.

A mother's love is influential. She exerts a wonderful influence over her children while they are young, but she continues to influence them when they are grown. Abraham Lincoln said, "All that I am or hope to be I owe to my angel mother." Other loves and trusts and confidences may come, but still, no one can take the place of mother. **"My son forsake not the law of thy mother"** (Prov. 1:8).



One Sunday morning a party of young men, students in a law school, all of them sons of Christian parents, started out to a grove to spend the sacred day in card playing and wine drinking. A church bell in the distance began to ring. One of the men named George stopped and told his companions that he was going back to the village and to church. They gathered in a circle about him and threatened to give him a cold bath in the river. Quietly, calmly, earnestly the young man said: "I know you have power enough to put me there till I am drowned; and if you choose you can do so; but listen to what I have to say and then you can do as you think best. I am two hundred miles from home. My mother is a helpless, bedridden invalid. I am her youngest child. My father could not afford to pay for my schooling; but our teacher is a friend of my father and offered to take me without charge. He was anxious for me to come; but mother would not consent. The struggle almost cost her what little life was left. At length, after many prayers, she yielded and said I might go. She never said a word to me till the morning I was to leave. After I had eaten my breakfast she sent for me, and asked me if everything was ready; I told her I was waiting for the car. At her request I kneeled beside her bed. With her loving hand upon my head she prayed for her youngest child. Many a night I have dreamed that whole scene over. It is the happiest recollection of my life. I believe to the day of my death I shall be able to repeat every word of that prayer. Then she said, 'My boy, you never can know the agony of a mother's heart in parting for the last time from her youngest child. When you leave home you will have looked for the last time, this side of the grave, on the face of her who loves you as no other mortal can. Your father cannot afford the expense of your making visits during the years that your studies will occupy. I cannot possibly live as long as that. My life is nearly run out. Seek counsel and help from God. Every Sunday morning, from ten to eleven, I will spend the hour in prayer for you. Wherever you may be during this sacred hour, when you hear the church bells ring, let your thoughts come back to this room where your mother will be praying for you. Kiss me—farewell!' Boys, I never expect to see my mother again on earth, but by God's help, I expect to see her in heaven."

With tears streaming down his cheeks George looked

into the faces of his companions. Their eyes were moist. The ring they had formed about him opened and he went on his way to church. All quietly threw away their cards and wine flasks and followed him into the church services. Thank God again for praying mothers. If you are not a Christian, give your heart to Jesus now. Let your mother's prayer be answered. Let her Saviour be your Saviour to.

"O mother when I think of thee
'Tis but a step to Calvary;
Thy gentle hand upon my brow—
Is leading me to Jesus now."

Don't forget your mother. As you started out in the world for yourself you looked back and saw your mother standing in the doorway. Tears may have come in your eyes but as you turned away you were joyed because of the prospects of the future. But not so with your mother. The future toward which she looked was empty, her home was empty, her heart was empty, and earth knows no loneliness like a mother's empty heart. To your mother you are the same youth you were when you were a child at her knee. Love her and let her know that you love her. Six stalwart sons had been called around the bedside of a departing mother. They had never really thought of her needs until today. One of them said, "O mother, how we love you." Feebly she replied, "O boys, how I wish that you had told me years ago." Tell mother how you love her. Go visit her, or if that is impossible send her a nice bouquet, a letter or a card on this Mother's Day. In the words of Edgar Guest:

"Let every day be Mother's Day—
Make roses grow along her way
And beauty everywhere.
Oh, never let her eyes be wet
With tears of sorrow or regret,
And never cease to care!
Come grown up children and rejoice
That you can hear your mother's voice.

A day for her? For you she gave
Long years of love and service brave.
For you her youth was spent;
There was no weight of hurt or care
Too heavy for her strength to bear
She followed where you went;
Her courage and her love sublime
You could depend on all the time."

Every true mother willingly lays her trophies and honors at the feet of her Master, Mary's great Son. "Behold thy mother."

Dallas Center, Iowa.

Church Membership--Its Meaning and Responsibility

By Mary Ashman

(A Gospel Team Address given in the First Brethren Church, Ashland, Ohio)

To speak of church membership we mean, in the final analysis, that an individual is a member of, or is definitely joined to, or is a part of some organization or organism. Now in order to bring out the responsibility of church membership let us first examine the fundamental meaning of the church. In Ephesians 2:19-22 we read that the church is "a holy temple in the Lord," and we are "fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone." So the church, the holy temple of God, is built upon the foundation which the apostles have laid, which is Jesus Christ. Turning to 1 Corinthians 3:16,

17, Paul, in his epistle to the church in Corinth, warns them against the destruction of the temple for the temple of God is holy. In our travels we have stood in awe before the portals of magnificent buildings which stand masterpieces of architecture. But each one has been provided with guards or signs to keep travelers from destroying the beauty of its structure. Just as the government metes out punishment to him who destroys federal buildings so God has said he will destroy him who destroys the church.

We find that not only is the church the holy temple of the Lord but it is also the object of Christ's love. "I love you as the church loves herself, to sanctify and cleanse it with the word of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or anything of the kind, that it should be holy and without blemish." (Ephesians 5:25). Christ died that the church might live and prosper and be sanctified. He died for each one of us and we are members of that body which is his church, his bride, and which he will come to purify and receive unto his own. Lastly, we find that the church is a part of the body of Christ. In Ephesians 5:29-30 we read, "for no man ever hated his own flesh; but nourishes and cherishes it, even as Christ also the church, because we are members of his body." Christ nourishes us with the word of God and cherishes and comforts us with the abiding presence of the Holy Spirit. Just as each organ is essential and vital to the human body each member is essential and vital to the church, the body of Christ. Therefore church-membership means belonging to Christ and uniting with the rest who belong. The story is told of a youth who attempted to swim a wide river but being alone he failed and his friends rescued and carried him safely ashore. Just so in living a Christian life. You might eventually reach heaven after many downfalls and struggles but how much easier it is to travel the way being a church member and having others to help you in time of need.

Since the church is the holy temple of God, the object of Christ's love, and an essential part of Christ's body there are grave responsibilities for each church member. Each member has a ministry and each member should endeavor to fulfill that task to his greatest ability. In Romans 12:6 we read, "and having gifts differing according to the grace that was given to us, whether prophesy let us prophesy according to the proportion to our faith. And Paul proceeds, in his remaining epistles of the New Testament, to enumerate a series of gifts or talents such as ministry, teaching, exhortation, giving, words of wisdom, words of knowledge, ruling, mercy, faith and healing. There is a task for each member in the church and no one can complete the task marked out for him or her. In a recent address Lawrence Dunbar has expressed specifically the attitudes each church member should have toward his responsibilities in the church.

"YOUR TASK"

The Lord had a job for me, but I had so much to do.
I said: "You get somebody else, or wait till I get through."
I don't know how the Lord came out, but he seemed to get along.
But I felt kind o'sneakin' like, 'cause I know'd I done him wrong.
One day I needed the Lord, needed him myself—needed him
away—

And he never answered me at all, but I could hear him say,
Down in my accusin' heart: "Nigger, I've got too much to do
You get somebody else, or wait till I get through."
Now, when the Lord, he have a job for me, I never tries to shirk.
I drops what I have on hand and does the good Lord's work,
And my affairs can run along or wait till I get through;
Nobody else can do the job that God's marked out for you.

—In Harbor Christian

Before each member is able to fulfill his own ministry and task he must find God's will in his life and this can only be accomplished through prayer and the living of a Christian life.

life. If he will let Christ sit enthroned in his heart will guide him to his task.

not only does church membership hold each member responsible to fulfill his own ministry but it also holds him responsible to protect his church and not bring reproach upon it from without. The world is ever-ready and anxious to criticize the church so that the church member must live a life above their reproach as far as he is capable of doing. A Christ-like life has been demanded before but he must also live a prayerful life that will bring communication with the Father he might come more like him, live closer to him, and shine forth as a witness to those who are lost in sin. He should seek to let others know by his life that Christ dwells within.

not only does the church need the ministry of the church member and the unrepachable life, but it also needs his attendance. There are several advantages in church attendance. If the small girl attends church once a Sunday for a year, at the end of that year she will have attended fifty-two services and have heard approximately fifty-two sermons. She cannot help but gain something from the instructions of a man of God. Let us suppose she continues this practice for ten years, at the end of which, she will have attended five hundred and forty inspirational sermons. But if she goes to church only once every Sunday she will have attended one thousand forty sermons in ten years. Therefore we see that church is a personal advantage in church attendance.

again we find there is an advantage to others if the church member is regular in his attendance. Others will see his life and if they find him really being influenced by an inspirational minister, a godly Sunday school teacher, a Christian Endeavor society which is really "Crucified for Christ", they will take note and will be influenced by the way he lives. We need the spiritual help that the church is prepared and anxious to give. A motto should be in the heart of every church member should be written after that beautiful old hymn, "Living for Christ."

"My life I give, henceforth, to live,
O! Christ for thee alone."

Ashland College, Ashland, Ohio.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

THE FAITH OF THE GOSPEL

Meetings and feast days

Among the most important factors in the formation of the national life of Israel were the sabbaths, including the weekly sabbath and the annual or periodical sabbaths. In the church the weekly meetings for worship and the general conventions and conferences are likewise potent factors in its development. Well does the apostle exhort, "not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching" (Heb. 10:25).

In the apostolic church we find the following classes of meetings: Prayer meetings (Acts 1:14; 4:31, etc.), teaching (Acts 20:7), social meetings (2 Pet. 2:13), business meetings (Acts 6:3-5), conferences (Acts 15:6), and religious meetings ((Acts 18:8-11) and the Lord's supper (1 Cor. 11:20-34).

The places for worship were not used for business or

amusements. The house of God is a house of prayer, and all that goes on there should be for edification (1 Cor. 14:26).

Feast days in honor of "saints" who are appealed to as intercessors put the creature in place of the Creator (Rom. 1:25) and are condemned (Gal. 4:10, 11).

The weekly day of worship was the first day of the week, which was called "the Lord's day" (Rev. 1:10). It was prophesied in the feasts of the law which began on this day (Lev. 23:11, 15). The feast of first fruits was typical of the resurrection the first day. The feast of Pentecost was typical of the coming of the Spirit, also on the first day. The feast of trumpets is typical of the second coming of Christ, which Mathias, one of the seventy, says will be on the first day. The feast of tabernacles is typical of the kingdom age and indicates that the day of worship will then continue to be the Lord's day.

The prophecy of Ps. 118:22-24 with Rom. 1:4 and Acts 4:10-12 also indicates that the resurrection day is "the day that the Lord has made" for praise and worship. Also the prophecy in Isa. 28:12, 13 with 1 Cor. 14:21 indicates that the coming of the Holy Spirit would bring the promised rest, thus confirming the first day as that "another day" of Heb. 4:3-8 which is the day of rest for the people of God in this dispensation.

The observance of the Lord's day began with Jesus, who met with the disciples at least eight of the eleven times mentioned after his resurrection, on that day, and not once on the old sabbath. From that time on the disciples and the church continued to meet on that day, and though the apostles preached to the Jews on their day, we have no record of a single meeting of the church on the old sabbath, which had passed with the rest of the old covenant.

VII. The ordinances of the church

The Gospel does not employ the word "sacrament," nor does it speak of any sacrament that in itself imparts grace to the partaker. The rites of the church are teaching symbols and the blessing received depends upon understanding and putting into practice the lessons they teach.

In the beginning of the race God gave to man the home, the weekly rest day, and the tithe as institutions essential to the moral welfare of the race. They are for all peoples and all times and should be perpetuated as means of grace.

The rites of the Mosaic dispensation, however, are not for us, because they were shadows which are now fulfilled (Col. 2:16, 17).

In the New Testament we have the rite of baptism and the Lord's supper commanded to the church. These will be discussed in detail in Part II.

We find mentioned also as symbols or customs in the apostolic church the following:

The laying on of hands with prayer for the setting apart of persons called to the Lord's work (Acts 13:3), the anointing with oil with prayer for healing (Jas. 5:14-16), the salutation of the holy kiss (Rom. 16:16), the veil for women in public prayer or teaching in recognition of the headship of man (1 Cor. 11:1-16), and modest dress as the expression of a meek and quiet spirit (1 Pet. 3:3-5). Though change of sentiment may permit change of customs, established out of respect to former customs, the church should be careful not to substitute customs that are worse rather than better than those discarded, while ordinances or symbols established by the Lord, the church has no right to alter or annul.

Questions—First Part

1. Why do we believe that the providence of God is good?
2. What means of grace has he provided for mankind?
3. What is the purpose of this book? of what does it treat?
4. Why is it necessary to be zealous in defense of Gospel doctrine?
5. What are some of the most common errors of unbelievers?
6. What special proofs do believers have that the Bible is true?
7. Is the Bible for ministers, or for all the church, or all the world?
8. What is the origin and nature of the church?
9. What is the object and program of the church?
10. What is the relation of believers with each other and the world?
11. What are the Gospel requirements to church membership?
12. What are the principal duties of members?
13. Why is it important to maintain purity of doctrine?
14. What are the principal teachings concerning God?
15. What are the principal teachings concerning man?
16. What are the principal teachings concerning angels?
17. What are the principal teachings concerning creation?
18. What are the principal teachings concerning the future?
19. What are the means of discipline in the church?
20. How is the church organized for its several functions?
21. What is the Scriptural method of supporting the church?
22. What are the different meetings of the church?
23. What are the ordinances of the church?
24. What are some other customs of the apostolic church?
25. How are we to apply the teachings of the O. T. to our day?

SIGNIFICANT NEWS AND VIEWS

"FEWER AND BETTER BOOKS"

At last quality has come to the book market; at least, quantity has gone as the ideal and it may be supposed that quality has supplanted it. Why are these words written? At hand there is a circular letter from one of the leading book publishers, which begins with the words, "Fewer and Better Books." But it does more. It says that whereas 182 titles were published last spring, this year the spring list numbers only 49, and then gives the information that the change is the result of a plan begun three years ago—"briefly, to publish fewer books." And it concluded with a statement that should receive the hearty endorsement of all book reviewers, critics, English professors and thousands of lay readers: "With a smaller list we must of necessity select a higher average of successful books. We hope you will be in sympathy with this attempt to publish fewer and, we hope, better books." There is one fly in the ointment. What will be the criterion for selecting "a higher average of successful books?" Will they be for sale or service; for moron or moral man; for God or mammon? Here, let us hope, "fewer" will be synonymous with "better." Certainly, E. P. Dutton & Co., Inc., deserves commendation, by name for leading in a movement which scores of others should see fit soon to follow.—The Presbyterian Advance.

ABSENTEE LANDLORDISM

The Rev. Raymond H. Palmer, Unitarian pastor of Lynn, Massachusetts, says that "Unitarians do not go to Church, and are proud

of it," and his denomination is "under the curse of absentee lordism," the minister being hired and fired by officials who habitually failed to attend the services of the sanctuary. Mr. Palmer believes that every minister should talk to his people a thing like this: "I have come here to be the servant of the members of this Church, but I cannot honestly look upon people never or seldom come to Church, as actually members of my congregation, or as having any right to advise with me about the duct of my ministry. I want to be told how to do my work but that advice must come from those who attend Church, I will take it from no others. I will consider sincerely and solely every bit of counsel that is given about my ministry by those who are attendants, and we shall work together as mutual partners in a great enterprise; but there is to be one criterion of Church membership, and one only, that is faithful attendance at the services of the Church. It has always seemed to me to be the height of folly to elect anyone to a church office in the hope that he will come to services after he has been thus elected. It is a bad Churchmanship. There have been, of course, times when it has worked, but generally it does not. Often the result is a special board, the members of which do not know the people who come to church, do not understand what the minister is doing at in his work, and consequently the administration of the Church is carried on by persons who are astoundingly ignorant of what is actually happening."

Our contemporary, the Reformed Church Messenger, leaves its readers to decide whether such a sad state of affairs exists in a congregation of the Reformed Church. We doubt that churches of all denominations have all too many of the so-called "absentee landlords," but when the affliction becomes severe as our Unitarian friends complain of, one would think that preachers might well look to themselves for at least a part of the cause of indifference and absenteeism. Maybe the brand of preaching has something to do with it. Jesus declared that he who is lifted up would draw all men unto himself. Preachers who do not have a divine atoning Christ have a devitalized message.

ATHEISTIC OPPOSITION INCREASED TRACT SOCIETY PATRONAGE

The contributions to the general work of the American Tract Society last year increased sixteen percent. This gain is attributed to the flagrant efforts of the Atheistic Association through its atheistic propaganda to discredit the Christian religion, especially among the foreigners. To counteract this movement the American Tract Society distributed no less than 5,585,879 pieces of literature in forty languages. A large portion of this literature was put in the hands of foreigners who have been under the influence of the propaganda of atheists, bolshevists and communists. A well-known personal sympathy spoken by one of the society's colporteurs, accompanied by a Christian message printed in a familiar tongue, has often changed a feeling of hatred to one of love. Shop meetings are held by the society, through which at least one strike has already been prevented.—Moody's Monthly.—The Presbyterian Advance.

INDIANA OUTSTRIPS TENNESSEE

There is pending in the legislature of Tennessee a bill to amend the anti-lynching law, in order to provide that in case of a lynching the sheriff or other officer charged with the duty of guarding a prisoner shall be automatically suspended from office. The purpose of this bill is not so much to punish the occasional individual officer of the law, as it is to place a new moral weapon in the hands of faithful officers, making it possible for them to oppose to a mob on other grounds than the abstract argument that the law should be permitted to take its course. In Tennessee special attention has had to be given to political corruption and to the frequent financial losses that the legislature has been in recess most of the time while committees were investigating. Consequently, no action has been taken on many pending problems. Meanwhile, the state of Indiana, shocked by last year's lynchings within its borders, has enacted a stringent law similar to the one before the legislature of Tennessee. In Indiana a provision has been added that the county in which the lynching occurs becomes liable for damages to the heirs of the victim and for any damages incurred by mob. This legislation shows a determined purpose to prevent the violation of law by mobs.—The Presbyterian Advance.

"THEN WHOSE SHALL THESE THINGS BE?"

The house of John Gottlieb Wendel came to an end with the death of Ella Virginia von Echtzel Wendel a short time ago.

hundred years the policy of the family had been to buy New real estate, but never to sell. When the last of the Wendel died, the hoard so accumulated was estimated to amount to \$1,000,000. Charity will get the bulk of the estate. Doubtless of the causes profiting thereby are worthy; and yet, certain provided for in the division of this magnificent estate seem out of proportion to the intrinsic importance of the causes served.—The Gospel Messenger.

AVERAGE SALARY TO MEET MORE THAN AVERAGE EXPENSES

Some who object to the Pension Fund make the argument that a preacher is paid the average salary of all the people, and that he frequently gets a better salary than most of his church-mem-

As a matter of fact, it has been discovered by careful survey of our own preachers get just about the average salary of all Americans. The preachers average \$2,217. The average American family gets \$2,210. Seventy-seven percent of our preachers get less than \$3,000; 55 percent receive less than \$2,217, and almost 46 percent, get less than \$2,000. At no time in his life does the average preacher get as much as \$3,000. So there is little in this talk of "princely salaries."

Look what he is supposed to do with it. First of all, he is moving. Two or three years at one point is as long as he expects to stay. That eats up funds. He takes at least three or four years for college training for which he must pay through the opening years of his ministry, while many of his church members have been building up a business or trade. He is expected to keep well-read. He must have a library. He must take magazines. He must have an automobile, and in most cases must pay the "gas" he uses in doing the work of the church. He must be the example in contributions to church and all good causes, and especially, as Brother Knepper remarks, he contributes to one thing after another in various fields.

And—thanks be to the Lord—he usually is no believer in "race pride."

The church usually expects him to live at least up to the level of the average family in the community. They are ashamed of him if he does not. They feel that he is paid his salary to do that.

And when he gets to the end he has no farm, no clientele, no practice," no trade—nothing that abides out of his life-work as a source of income. If he stops preaching—and usually he does so unwillingly—his income stops.

So short, he is expected to live above the average life on only the average income.—The Christian Standard.

A Practical Observance of Mother's Day

(Continued from page 4)

Those things that are calculated to build up in the heart of the child the spirit of reverence for mother and motherhood. That stands high above everything else as proper and fitting on Mother's Day. That more than anything else is worthy to be kept, as it has been in the past, the aim and purpose of this special day. Build up high and holy reverence into the hearts of boys and girls for the love of mother and there will not need be so much agitation for the protection of mother in her hours of maternity, nor will there be so many mothers and children left without proper food and shelter where true love for, and reverence of, mother dwells, there the loved ones find a way to provide for her as her needs require. Let young men and women cherish mother with tenderest affection and revere all true motherhood as God's sacred channel for the conveyance of life into this world and there will be no need of distinguished churchmen troubling their minds over birth control. A young woman with such an attitude toward the office of motherhood will look wistfully forward to the honor in God's plan of time and way, and young men with such pure mindedness will approach the responsibility of home building, not with passion but with reverence and self-control, desiring naught else than the fulfillment of God's charge when he created man and woman at the beginning. To such noble ends the inculcation of reverence for motherhood will tend to lead, and nothing could be more practical than that.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Exodus 19:9-13. God wanted the Israelites to hear his voice, as a means of increasing their faith, of making them sense the reality of the God they professed to be following. However, as long as their faith was so small, he did not wish them to behold the glory of his person, lest they be blinded by it, and perish. When Isaiah saw God, in his vision in the temple, he exclaimed: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." If we wish to behold his glory, we must be cleansed by the blood of his Son.

TUESDAY

Exodus 19:14-25. The pillar of cloud and fire was familiar to the people as the symbol of God's presence and guidance; now that God wished them to behold something of his power, that they might observe the law which he was about to give them, the clouds and fire were increased mightily. How different is this day of grace from the ancient days of law: no longer need his people tremble, at a distance, while another intercedes for them. We may ourselves approach into his very presence with boldness, knowing that he will have mercy because he knoweth our frame, having been tempted in all points like as we are. We can never praise him enough for his goodness.

WEDNESDAY

Exodus 20:1-11. The first four commandments are found in these eleven verses. These four pertain entirely to man's duties and relations to his God. If these four commandments were faithfully kept, in spirit and in truth, there would be no need of the remaining six commandments. There could be no more fruitful exercise for our meditation and worship than just to note the great truths about God as stated in these verses. I am the Lord thy God; thou shalt have no other gods before me; showing mercy unto thousands of them that love me and keep my commandments—may these and many other of these great truths be forever impressed upon our spirits.

THURSDAY

Exodus 20:12-17. The passage is short, but what wonderful precepts it contains. In it is summed up our whole duty to man. Yet we know that no man can keep these simple commandments, except he first loves his God and finds in him the strength to do so. In the New Testament we are told that all these things are summed up in the one word, Love—love to God and love to man. No man who loves God or his brother as he should would for a moment consider doing any of the things forbidden here. God helps us so to love.

FRIDAY

Exodus 20:18-26. It seems so incongruous to speak of the "thick darkness where God was"—and God was the light of the world! Yet this is the day of grace! The verses having to do with the building of an altar still have their message for us: none of the things that we can do make anything one bit more sacred, and God desires only our love and worship.

SATURDAY

Exodus 21:1-6. We still have much to learn from God's Law. We boast of our freedom today, yet all around us financial conditions impose actual conditions of servitude upon us—and there is no going free after seven years. We continue to serve all the years of our life, and still have not won our freedom. We look forward to the day when God's law shall again be supreme in the earth, and he shall reign in Jerusalem.

SUNDAY

Exodus 21:7-11. In the days when woman was a virtual slave, it is interesting to note her position under the law. Actually, the most righteous of men had no higher position in the sight of God than the humblest woman, and none of us can praise him enough for his great grace and mercy. May we not rest until all the world knows the wondrous story!

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The World's Wondrous Nation

By Rev. Aaron Judah Kligerman

During the Middle Ages, a certain writer offered thanks to God for the fast-disappearing Jewish race and expressed his hope that it might pass away forever. The latest figures show that there are 15,500,000 Jews in the world, and that we have 4,500,000, almost one-third of all the Jews in the world, in the United States of America. The God of Israel has kept his promise that if an end comes to other nations, Israel, his Covenant People, will not pass away.

There are very few subjects more interesting than the records and prospects of this nation. They stand as a visible monument to the power and graciousness of our God. History contains so much reference to them, that the heart must be unnatural which does not feel keenly for the Jews. Indifference means ingratitude to this wondrous people, wondrous in prosperity, wondrous in dispersion—wondrous at all times!

We are impressed with the wondrous character of all that appertains to Israel. We behold the calling of their father, Abraham, from among idolators; the prenatal birth of the promised child, Isaac; the marvelous manner in which his prerogatives came to Jacob; the miraculous deliverance from Egypt; the terrible grandeur which invested Mount Sinai; God's gracious guidance through the wilderness, together with their magnificent introduction through the flood of Jordan into the Promised Land, followed by unexampled victories, celebrated in poetry and history—all of these mark this people as the World's Wondrous Nation!

We may also mark their matchless wealth, their indomitable power, and the boundless dignity and comforts with which they were blessed as long as they served Jehovah as their King. We note their rebellion against God, for which they were driven into captivity for seventy years, and from which banishment, on repentance, they obtained a most signal restoration to the land of their dreams. And if we carry on the view of the circumstance of the Jews down to the time of Christ, and of the Apostles, succeeded by the total destruction of Jerusalem because of the rejection of their own Messiah, and their dispersion throughout the world, we are witnessing the fulfillment of the brilliant prediction by Amos: "Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos 9:9).

No words of our own can give a more graphic description of Israel's present state than that given by the prophet Hosea: "The children of Israel shall abide many days without a king; and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterward shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the latter days." (Hosea 3:4).

They, therefore, are uncharitable who openly or tacitly insinuate that there is no hope for the Jews, is a waste of money and time. Such should be rebuked and told: "Look into your own heart, dear friend. What were you by nature before you were touched by his Holy Spirit? And let us assume that you are a Christian now, is it not plain that you were once as far from God and his Covenant as any Jew now can be? Why may not the same grace which touched your hard, stubborn heart touch the Jew also? Is anything too hard for the Lord? They may be stiff-necked people, and hard like stones, still, God is able of these stones to raise up children unto Abraham. Do you think that a Jew, because he is a Jew, cannot possibly be converted? If so, what power touched St. James, St. Peter, St. John, and St. Paul? Or such men as Benjamin Disraeli (Lord Beaconsfield), Alfred Edersheim, the great theologian, Dr. Ginsburg, Dr. Herschell and his son, Lord Herschell, Rabbi Lichtenstein and Rabinowitz, Neander, the "Father of Modern Church History," Adolph Saphir, the great Bible Expositor, and the great Bishop Shereshevsky, translator of the Bible into the Wenli dialect, thereby reaching over 100,000,000 heathen souls? Indeed, there is enough evidence that God is able and willing to reclaim many of Israel's sons from unbelief to a Living Faith. It is an error, yea, even a falsehood, to allege that a Jew

is unconvertible. Is God a respecter of sons? Why may not the same God, who already brought thousands of Jews of the fold of Christ, also bring over the same way?"

There is an abundance of proof to engage us to believe that the triumph of truth has already begun. There is a paralleled stir throughout the whole "of dry bones." They who have hitherto haughtily turned from "The Crucified" are now being drawn unto him. Daily of our Jewish brethren say, "Jesus is of our flesh, and bone of our bones, was a noble life. He is the greatest of Israel. It is time that we begin to live." There has never been a time in Israel's history when the Jews have been honestly searching for truth. They are coming into close contact with the life, teaching, character and demands of the Lord Jesus. The Jews have ceased to fear the Rabbis. There is a revolt against those who have so terribly misled them. No more are they afraid to come in contact with a missionary, or read openly the New Testament, or attend a church service on Sunday.

We fully believe that there is a "springing of the heart." To us, it is the great sign that God has remembered Israel in their affliction. It inspires us with a possible hope. We are the witnesses of God's gracious promises being fulfilled. These are extraordinary opportunities for the Church of Christ. This is the time for every one who is called by his name to for ourselves, having found peace and joy, we must say with the Prince of Peace and say it from the very depths of our hearts: "We will take no rest and give no rest, till he establish and till he build Jerusalem a praise in the earth." And then only, will we be able to gather a united bow at his feet, rejoicing and saying, "Unto him who loved us and gave himself for us."—The Presbyterian Survey, Baltimore, Maryland.

Pastors and Superintendents Talk to One Another

(Continued from last week)

In Touch with Teachers and Scholars

I would like to have our pastor:

1. Present every Sunday at school.
 2. Not teaching a class regularly, but visiting the several classes—tactfully, helping individual teachers; getting in close touch with individual members; helping the superintendent to know better the faithfulness and efficiency of his corps of teachers.
 3. Meet groups of teachers or scholars outside of school hours to stimulate closer acquaintance and mutual, loving esteem.
 4. Have occasional services during preaching hour, at which special provision is made for school.
 5. At least once a year, perhaps during February and March, have a class for prospective church members, to acquaint them with the plan of salvation, and duties of church members.
 6. Make home calls on prospective church members from school.
 7. At close of each school service, have three to five minutes to unify, reenforce, and spiritualize the teaching of lesson for the day. Then dismiss school.
- Seek to have all infants of church members consecrated. Have an annual service at which they should all be present, if possible.
9. Would like to have our pastor advise

me as to how I can make our school better and better.

Interested in Children

I would like him:

1. To be really interested in children, young people of the Sunday school and willing to associate with them in order that they may love and respect him.
2. To visit promptly all new families that become members of the Sunday school. The Sunday school generally reaches newcomers in a community before the church does. This type of visitation will give a large list of prospective members to work on.
3. To deliver an interesting sermon for children each Sunday morning and service.
4. To instruct a special class of boys and girls who are not Christians but may be interested in knowing what is required of them to become a Christian and the blessings that come from living a Christian life.
5. To let the superintendent and teachers really run the Sunday school in the direction of the session. A great many times a minister wishes to take the lead in a school and in a great many cases hinders the success of the school.

Supporting the School by Prayer
 I would like in my pastor one who takes
 interest in the Sunday school and
 sends its sessions often enough to be
 to the members of each department.
 I would like my pastor to mention
 day school from the pulpit at least
 as he does the Woman's Society.
 could keep the Sunday school in his
 and prayers, and cooperate with its
 and teachers in all things that tend
 to improve it.

Consultant and Helper
 commander-in-chief (so to speak)
 whole church, the pastor should be
 interested in the work of the Sun-
 (Continued on page 15)

**or's Select Notes on the
 Sunday School Lesson**

(Lesson for May 17)
Enters Jerusalem as King
 Pure Lesson—Luke 19:28 to 20:47.
 Text—Luke 19:29-42, 45-48.
 Reading—Psalm 24.
 Text—He is the Lord of lords and
 kings.—Rev. 17:14.

Introductory Note
 At this point Luke goes on to the
 speaking climax. It is April A. D. 30,
 and Jerusalem. Jesus is accom-
 panied by his disciples. The multitude
 upon them. In the background are
 the priests. Six days before the
 Jesus arrives at Bethany, on Fri-
 day his death has already been determined
 by the Sanhedrin. (Church School
 Lesson). How rapidly events move in these
 days! In vs. 29-38 we have an account
 of the triumphal journey from Bethany to
 the Mount of Olives, in which Luke agrees
 with the other evangelists, Mt. 21:
 1-11; Jn. 12:12-19. Luke men-
 tions in addition a murmur of the Pharisees,
 Jesus' reply, vs. 39, 40, as well as the
 fact that he wept over the city, vs. 41-44.
 After cleansing the temple, vs. 45, 46,
 he gives a general description, vs. 47, 48,
 of the Master's activity during the last days
 of public teaching, the particulars of
 vs. 21.—Riddle. It is a significant fact
 concerning the harmony of the four gos-
 pels, more than one quarter of the
 record is occupied with the events of
 the six days of our Savior's earthly life,
 beginning with his triumphal entry into
 Jerusalem.—Illustrator).

Purpose of Triumphal Procession
 D. Adams says, The popular concep-
 tion of the Messiah's kingdom was political
 worldly. Founded on the glorious vic-
 tories and descriptions of the prophets, it
 was only a magnified kingdom of David,
 one of war and violence, measured by
 the glory and power of the few," "a world
 eclipsing even Rome in its splendor."
 It was not Christ's kingdom which was
 of love and moral; a kingdom of righteous-
 ness and love. But the people must see
 that the kingdom was real, a fact, a cer-
 tainty, even at the risk of their temporary
 understanding of its nature, which could
 be clarified later. As another remarks:
 The purpose of the triumphal entry was
 an open proclamation of Messiah-
 ship and his voluntary surrender to his
 death and his death might be taken as a
 renunciation of that claim." This

riding into Jerusalem was a living parable
 that Jesus was the Messiah, the expected
 King. It was the final offer to those who
 had rejected him as a teacher that they
 might accept him as the Messiah and save
 themselves and their nation from destruc-
 tion. Opportunity once offered and refused,
 never returns. According to the Chinese
 proverb, "Even the gods can't help a man
 who loses an opportunity."

The Prince of Peace

He came as a king, but not on a war horse
 heralded by trumpets and clad in gorgeous
 array, for that would have caused the Jews
 to misunderstand the nature of his kingdom
 as if it were of this world. He had through
 his entire ministry to combat, in both his
 followers and the crowd, this idea of a
 worldly kingdom. "His task had been to in-
 sist upon the Kingdom, and yet to avoid all
 attempts to make him King. For over two
 years he had managed the populace as a
 skilful rider manages a restive horse, now
 drawing and now slackening rein. Thus he
 had kept a bloody revolution at arm's length.
 But now at least there was no danger of
 such a revolution. There was, indeed, no
 time for it, for his death was distant but
 a week, and he must have known it.—Rev.
 John Kelman, D.D.

"It seems certain that Sunday morning
 the Galileans intended, the Judaeans hoped
 for, the Romans expected, an insurrection.
 Our Lord met the emergency with a wis-
 dom which prevented the catastrophe. The
 prophecy of Zech. 9:9, 10 was familiar to all
 Israelites. It revealed the Messiah's char-
 acter and purpose by describing the manner
 of his coming. Upon a background of op-
 pression, war and bloodshed it painted him
 as a prince of peace who relied upon moral
 power alone. 'Rejoice greatly, O daughter
 of Zion; shout, O daughter of Jerusalem,
 behold, thy king cometh unto thee: he is
 just, and having salvation.' He will come,
 continued the prediction, not as warriors

come, riding not as warriors ride, but low-
 ly, and riding upon an ass, even upon a colt,
 the foal of an ass' (the emblem of peace).
 'And I will cut off the chariot from Eph-
 raim, and the horse' (emblem of war) 'from
 Jerusalem, and the battle bow shall be cut
 off; and he shall speak peace unto the
 nations: and his dominion shall be from sea
 to sea, and from the river unto the ends of
 the earth.' Our Lord carefully arranged his
 entrance so as to fulfil this prediction. By so
 doing he raised a white flag when a red one
 was expected.—William Burnet Wright.

Jesus Christ Our King

"Jesus recognized now as he is as Lord
 and King, has taught the world a new idea
 of majesty which it is learning, though slow-
 ly. True majesty is seen not in pride and
 haughtiness and insolent force. Since Christ,
 that sort of majesty is only a reversion to
 type, a pitiful attempt to carry off in man-
 ner what is really lacking in character. What
 can match for pathos and tragedy and
 greatness of soul that entry into the passion
 at Jerusalem? It has altered the world's
 center and taught what the true greatness
 of life really is."

"Behold him now when he comes!
 Not the Christ of our subtle creeds,
 But the light of our hearts, of our homes,
 Of our hopes, our prayers, our needs;
 The brother of want and blame,
 The lover of women and men,
 With a love that puts to shame,
 All passions of mortal ken.
 —Richard Watson Gilder.

"But I know this, too, that there is no
 emergency in life with which we cannot
 boldly meet; there is no problem to which
 he cannot supply the answer; there is no
 path so difficult, so intricate, so lonely, out
 of which he will not smooth the roughness
 and over whose pitfalls he will not safely
 lead us. If this is not rest, then I do not
 know what rest is."—Hugh R. W. Sheppard.

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	

Miss Tyson Writes to the Endeavorers

Yaloke, par Boali, par Bangui,
 Oubangui Chari,
 Afrique Equatoriale Francaise.

Dear C. E. Friends:

We arrived at Yaloke on January 14th.
 We found everybody well at the Station.
 Mr. Hathaway is in much better health now
 than he was a few months ago, although
 he is far from being relieved of his suffer-
 ing. Keep on praying that he may be com-
 pletely delivered. It seems to be something
 like rheumatism or neuritis, and since he
 extracted one of his teeth recently he has
 had considerable relief. But this does not
 interfere with his work as he is just as busy
 as ever. Of course he is saved much time
 and strength by the operation of the saw
 mill, which turns out in a half hour what
 it formerly took a large number of men
 several weeks to accomplish. Their new
 house is well under construction and they
 hope to have it finished in a few months. It
 is a larger house than ours, the natives say
 there are so many rooms in it that they

can't count them all. It will be a very con-
 venient house when finished. Mrs. Hatha-
 way has some very pretty plants and Mr.
 Hathaway has planted many palms on the
 building sites, and in a few years Yaloke
 Station will be a beautiful place.

We had a very good trip from Douala to
 Yaloke. We arrived at Douala December
 31st and the very next day we left Douala
 for Yaounde, arriving there in the evening.
 We were able to secure an auto from one of
 the African companies to take us and our
 baggage as far as Bangui. This company
 made great promises and we wondered
 whether they would all be fulfilled, but to
 our amazement we found that all they said
 was true. We left Yaounde the afternoon
 of January 3rd, traveling until seven o'clock
 that night, and were ushered into a well
 furnished rest house. This house had beds
 with clean linen and mosquito nets, a wash
 stand with basin, pitcher and candle, and
 within half an hour the water was hot for
 our bath. In a short time a five course meal

was served in regular French style, and we did not need any coaxing to retire that night. The accommodations could be no better in the tourist houses along the Lincoln Highway in the homeland. Altogether it seems to be the best route for the future, especially since the prices have been so greatly increased along the River Route. In addition to all this Mr. Hathaway's time and strength was saved, and his presence on the Station means so much, since we have so few men to care for the heavy duties of our work.

We arrived in Bangui at noon on the 7th, and within two hours all customs formalities were over and then the truck conveyed our baggage to the Mission rest house outside of Bangui. Since we had no means of conveyance we stayed at a hotel in Bangui, awaiting the arrival of Mr. Hathaway. We had almost decided to hire a truck and go on to Yaloke, but that night we had to go back to the Mission rest house to secure some papers which were needed for freight which had arrived, and just as we turned into the driveway who should turn in ahead of us but Mr. Hathaway! You can imagine our joy when we saw that green car, knowing that we were back again with friends. There were many things to attend to, so we could not leave Bangui until the following Wednesday, among these was our Montgomery Ward freight which came through from New York in record time, having been shipped from there October 24th, arriving in Bangui before us.

The Philadelphia church gave me money for an Icy Ball which is a refrigerator that makes ice in a way similar to the Frigidaire, only we use charcoal and therefore there is absolutely no cost at all for up-keep. It is the most wonderful thing for a missionary's health and comfort, and we are able to use

all the milk we get which otherwise would not keep sweet.

My Montgomery Ward order came through in fine condition, the only things broken in the whole order were four Mason jars. My dishes too came through without one being broken and I consider myself indeed fortunate in this.

A cabinet Victrola that was given to me by friends in Chicago also came through very nicely. In the cabinet were more than ninety records and only one was broken. It is a very good collection of records and we enjoy the music in the evening after a hard day's work. You know we have no radios out here.

The black boys were made very happy with the ties, shirts, overalls, etc., which my friends in America sent to them. It doesn't take much to make a native happy, and we often wish that we could give them more.

One thing which has made me very happy was to find that the boys who were in my first Sunday school class are all Sunday school teachers themselves now. They have been taught to read the Bible in French and they translate it into their own language.

No doubt you have heard the news of the death of Miss Myers' mother. We are much in prayer for Miss Estella on the field and Miss Ethel in France. Will you not join us in praying for these two bereaved missionaries that God will comfort them in their sorrow?

Miss Emmert is busy teaching and the medical work is keeping me busy since Dr. Gribble has gone to Bassai, to teach school there, awaiting the arrival of Miss Ethel Myers.

May the Lord continue to bless you in your work for him.

Sincerely yours and his,
ELIZABETH S. TYSON.

Spirit may guide and sustain us in our work.

R. PAUL MILLER, Secretary-Treasurer

"Nobody Wants" Change Name

By Mary Brewster Hollister

(We have received at least seven requests to publish the following China playlet.)

Part 1

A family of Chinese famine refugees, the far, frozen, starving North of China struggled around the corner into Arches Street that led past the Heart School. Their torn padded gowns were patched with gunny sacking, tattered through the straw sandals with rags. The father and mother, old and worn, each carried a staff and a bowl which they held out to passers by on the cobbled street.

"Nobody Wants" was a bit thinner, more ragged than the rest of them, she didn't belong to them at all. She had followed them for a few days, had followed one after another, just such wanderers as these, in their wearisome trek from the North where famine had stalked them, and then winter had hounded them to the land where winter was not so unkind where the rice fields did not fail to furnish fortunate Southern Chinese folk.

Her own father and mother and baby brother the cruel famine had taken those months ago that seemed so long years. When father at last had answered her call, she fled in terror to a tiny house that had once been so happy, was now so still and cold and stumbling along a frozen road she had joined her first band of refugees so

Of course they had not wanted to blame her. They already had too many mouths to feed, and all were hungry. So before long she had another group of wanderers, carry her from one band to another, the one she had heard these many months, "Nobody Wants." After the first few times she had grown calloused. That, and the starvation came from exhaustion and starvation the quiver and the hurt of being "Nobody Wants."

Part 2

She shivered, drew her ragged sacking coat around her and remembered her brother, "The winds of the South come from our own North Country."

"And who but you would be the one, the one Nobody Wants, in answer to scornfully."

But some one was passing by, and the little girl knew it behooved her to bring some coppers into the family, or she would have to be moving again.

With a grace the rest of them somehow could not achieve, she began a little begging dance, running beside her brother with sliding side steps, three, and a kneeling curtsy, with her hands held together in petition, repeated the dance movement to the accompaniment of her little pleading chant:

Some coppers, please,
Rich scholar of ease!
Your blessings will grow

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

Changes at Riverside

Carrying out a policy planned for years the Home Board is completely reorganizing the work at Lost Creek, Kentucky. Gifts from the brotherhood for Riverside have been steadily falling off of late years and it has been apparent more and more to the Board through much correspondence from all over our brotherhood that there is an unwillingness on the part of our people undertaking benevolent education in the form of missionary work. The Board has been compelled to take funds given for missionary purposes and divert them to the conduct of this school. In order to obtain local support for this educational work to the extent of releasing the funds given to that work by our brotherhood to strictly missionary work we have found it necessary to bring about a complete reorganization.

Our Board has offered Brother Drushal other work and is planning to install a new superintendent with a young man as principal of the school to be an assistant. We have offered Miss Carrie Stoffer, and Miss Bessie Hooks positions in the high school such as they have held and Mrs. Shrack has been asked to remain as Bible teacher. These changes are not being made because

of any moral defection in any of the personnel of the workers on the field. However, this reorganization of the work with the purpose of making the educational work self-supporting and emphasizing the missionary work to an extended degree is absolutely essential to the continued and increased support of this work on the part of the brotherhood. In these changes we ask the wise, hearty, and loyal consideration, and support of the laymen and ministers of the church. We would ask any who may be tempted to criticize these changes either privately or publicly to be careful that they are truly informed of all the facts in the case before they speak, or they may unwittingly defeat the very ends that they seek to promote.

Our Board appreciates the fine spirit of sympathy and cooperation and commendation that have been expressed in a continuous stream of correspondence from the brotherhood, especially from the ministers. The Board is doing its best under most taxing difficulties and heavy labors to be true stewards of the work assigned to it by our brotherhood. We ask the earnest prayers of all God's praying children that the Holy

Your merit increase,
Thus happiness sow,
Some coppers, please.

r pounced upon the coppers that
ng gentleman threw her, but "No-
nts" scarcely noticed it. For sud-
e heard from within the big black
osite her the sounds of children's
She stopped while the rest of
dered on down the street. Quietly
to the gate, and cautiously pushed
a crack so that she could see in-

n, within a grassy yard, such hap-
pen!

hey are playing 'Cat catch the
she explained, old memories stir-

vere laughing like she and baby
sed to laugh. She dropped down
one step to watch them better.

put her head outside the gate, and
urprise, "Why, look who's here?"
y Wants" instinctively dragged
little body from those comfortable
began her little dance and song.

Some coppers, please
Rich lady of ease—

ot a rich lady," laughed the girl
t, oh, how pretty you do it! Love
ght Flower, Virtue Gold, and all
she raised her voice delightedly,
me quickly!"

y Wants" kept on with her fetch-
dance and tuneless little song, as
children gathered and opened wide
to watch her!

" they clapped their hands. "How

rettier even than any our Kinder-
Sister-Teacher teaches the tiny
d one.

us how," Love Pearl cried, all en-

es, do, please, little sister," they
d and gathered around "Nobody
atting her and welcoming her.

fectionate welcome had made her
be shy. She began to do her steps
ly so that they might see how she
wanting her little song the while.
tried to imitate her, with more or
ess, laughing over their awkward
until finally they did it quite well
ison with their little chant.

uddenly "Nobody Wants" sat down
children noticed that she was faint.
gnered about her solicitously. "You
in the North Country, don't you?"
sed her as she rested. "We know
r speech."

y Wants" nodded her head.

as your name?" asked one of them.

y Wants," said the little refugee.

Gold put her arm around her and

beside her on the step.

here are your big people?" asked
child.

y Wants" shook her head and her
id with tears. "The great hunger

n. And so all the other 'big peo-
ow call me 'Nobody Wants.'"

" all the children crooned in the
tic Chinese way, and gathered
and her. "We're so sorry."

st be that she is hungry, since she
g people," Love Pearl cried, "How
not think of it?"

an have a bowl of my rice," said

ne of my bowls," echoed another.

oo," cried another and another.

"If she has no 'big people' she has no
place to go," Bright Flower said.

"Oh, stay with us," several of them chor-
used. "Our school is such a happy place."

"See," they pointed to the words over the
gate. "Its name is the School of the Lov-
ing Heart. It is a Jesus school you know,"
as if that explained it all.

"She can share my bed and my downy
comfort," said one very practically.

"No, no, I want her to sleep with me."
said Love Pearl.

"No, not every night. She must take
turns," cried another girl.

"See, little sister," Virtue Gold turned
her face about with gentle hands. "You
aren't 'Nobody wants' any more. You are
'Everybody Wants.'"

"Yes, everybody wants 'Everybody
Wants,'" the rest of the children danced
about her, saying the words delightedly.

"But your 'big people' may not want me,"
the old terror coming back to the little ref-
ugee.

"Oh, but you do not know how loving they
are, the other country teacher, and our Big
Sister Teacher!" Love Pearl assured her.

"They will love you and teach and care
for you just as they do for us," said Bright
Flower. "You see they have the Jesus-love
in their hearts."

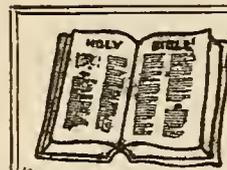
"Yes, and didn't they tell us about the
famine? We've been saving our coppers to
send to the North Country, for oh, such a
long time!"

"And now the North Country and the
famine come to us," the rest of them fin-
ished for Virtue Gold. "Please stay with
us, Everybody Wants."

"Yes, everybody wants you." They made
a little song of it.

Then they all noticed suddenly the Young

(Continued on page 15)



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



MY IMPRESSIONS OF WEST ALEXAN- DRIA, OHIO

It is my purpose to express my impres-
sions and gratitude to the pastor and mem-
bers of the West Alexandria, Ohio, church,
as well as the other pastors and churches
in the Miami District.

Rev. George Pontius, the pastor of the
West Alexandria church, is wide awake and
doing all in his power to bring his church
and people to the front. He is quite active
and alive to those agencies that contribute
to progress in church life. This was proven
by his untiring labors while the writer was
with him in the late meeting, of which he
has written. He had planned for the re-
vival and his efforts were a success. The
second night of the revival a get-acquainted
venture was launched in the form of a sup-
per and it was delightful to sit with such
a large enthusiastic crowd who were anx-
ious for a successful revival service. Then
delegations came in with their influence
from the following churches,—New Leban-
on, Gratis, Clayton, Camden, and Dayton,
Ohio. These churches contributed to the
program with special music which added
much to the success of the meetings.

It was quite a pleasure to meet with old
pastor friends, more than I have ever met
with before in a revival meeting—Rev. L.
V. King, Rev. M. M. Hoover, and Rev. G.
W. Kinzie, all of New Lebanon, Ohio; Rev.
Wm. H. Beachler of Gratis, O.; Rev. Rus-
sell D. Barnard and Rev. W. A. Gearhart
of the Dayton church; Rev. Noah V. Beery
of West Alexandria, who was present al-
most every night. These men put inspira-
tion into the evangelist because their inter-
est was with him or they would not have
come. I express my gratitude to this group
of pastors, and their members for the fine
cooperation given during the revival effort
at West Alexandria.

I see no reason why the West Alexandria
church cannot forge ahead under the lead-
ership of a young man who is not afraid to
work or do anything that is within reason
for the good of the church. He took me
sailing from early morning till late at night,
calling on people and the calls counted.
Brother George is a worker. He is like a

lot more of us, he needs encouragement. If
West Alexandria will support this young,
aggressive pastor he will bring them to the
front. Give him a chance, brethren.

My stay with this pastor and his family,
and those who entertained me in their homes
was pleasant. Thank you for all the cour-
teous treatment and may the blessing of the
Father and the Son and the Holy Ghost
abide with you all.

BENJ. F. OWEN.

ELLET, OHIO

It was the writer's privilege to spend two
weeks with Rev. Floyd Sibert and his good
people at Ellet. It was a real joy to work
with them. Brother Sibert proved himself
a fine yoke-fellow. At Ellet are to be found
some of the finest people of our church, peo-
ple who have been willing to make real sac-
rifice. A fine piece of work has been done
in the past years under the leadership of
Brother Sibert. In common with other
places the work has suffered because of the
financial depression. A number of families
moved away due to lack of employment.
This has made the work especially difficult
but those who are there have been "carry-
ing on", meeting the added burden without
unnecessary complaint. There is a fine
group of young people at Ellet who should
mean much to the future of the work. There
is an unusual amount of musical ability that
is being used to good advantage in the Sun-
day school. The Ellet Sunday school has
one of the largest orchestras in this section
of the state. If these young people can be
brought to the place of definite surrender
they will be a real power for the Lord. The
pastor had been ill for some weeks previous
to the meeting and was unable to get under
the load for the first week. This made it
rather difficult to do any visiting but by the
second week he was sufficiently recovered to
be able to direct the work of visiting and
each home of the community where there
was any prospect was visited and with good
results. The Ellet work has been well ad-
vertised through the work of the orchestra
which has broadcasted not only over the
Akron station but also the Columbus sta-
tion. Added to this was the broadcasting

by Mrs. Sibert from the Pocket Testament League station in Columbus. This broadcast took place during the last week of the meeting. Mrs. Sibert is a speaker of fine ability and her message over the air should help turn the attention of the people of the community to the Ellet work.

The writer found Ellet a fine field for definite Bible study. The class for definite study which met just before the preaching service was one of the pleasing features of the meeting. Interest in this part of the work grew during the closing days of the meeting, a fine crowd of interested folks gathered to study the Word. There is a real heart hunger these days on the part of those who really love the Lord, a heart hunger that can best be satisfied through a study of the Word. A knowledge of the Word is the best safeguard against the inroads being made by the isms of the day.

As to the results of the meeting, I think all were well satisfied when conditions are considered. Some very fine people were reached, people who should add much to the strength of the work. The pastor will report this part of the meeting.

During the meeting I had my home with Brother and Sister Beck, people who but one year ago united with the church but in this time have proven themselves a real help. Everything possible was done for my comfort. My meals were served by the Naugles who have a restaurant in Akron. To those who have ever experienced the hospitality of these good people I need say nothing. Suffice it to say that the very best of the city of Akron, in the way of food was at my comamnd. The only concern manifest by Brother and Sister Naugle was that the evangelist would not get enough to eat. This arrangement for entertainment was a happy one as it gave the evangelist the privilege of eating just what he should eat instead of being compelled to go out to big dinners day after day and thus in a measure incapacitate him for his work.

Despite the handicap of the financial depression I feel there is a real work to be done at Ellet and may the Holy Spirit very definitely lead both pastor and people.

One Sunday during the meeting the Canton pulpit was very acceptably filled by Brother Sibert. The service of the second Sunday was cared for by Rev. Jobson, returned missionary from Africa. Rev. Jobson and Rev. and Mrs. McDonald were present at the meeting in Ellet one evening. We were glad for their presence.

J. C. BEAL.

NEWS OF THE COLLEGE

Ashland City recently voted to make its official flower a bush known as the Beauty Bush. The Rotary and the Federated Women's Clubs of Ashland gave the College fifty which have been set out on the college grounds. The College appreciates this fine gift.

All reports relative to the Boys' Glee Club's recent trip through Indiana, are that they pleased the churches. The College very much appreciates the very cordial reception given them, especially at Mexico, where they appeared without previous notice.

The Girls' Glee Club is now in Pennsylvania. Dr. Bell accompanied them.

It is with more than an ordinary feeling of sorrow that we learned here of the tragic death of Donna, the daughter of Mr. and Mrs. Harold Freese of Falls City, Nebraska. Mr. and Mrs. Freese were here in the

college in the years 1922-23. The College extends sympathy.

Dr. Morris Caldwell will have an article in the July number of the Journal of Sociology on the subject of the financial status of the parents of delinquent boys. This is a very exclusive journal and difficult of entry.

The schedule of the main events of the commencement season is as follows:

May 22, Senior Class play, "Smilin' Thru."
May 23, May Day—College field—Pageant, "The Journey's End," Written by Miss Helen Bush, '33. Candis Studebaker, May Queen.

May 24, Sacred Band Concert, College Field.
June 1 and 4, Graduate Piano recitals.

June 7, Baccalaureate Services. 3:00 P. M., Park Street Brethren Church, address by Dr. Jacobs.

June 10, Class Address. Park Street Church, 8:00 P. M., Carrington T. Marshall, Chief Justice of the Supreme Court of Ohio.

June 11, Annual Class Day Exercises, conferring of degrees, College Gymnasium, 9:30 A. M.

EDWIN E. JACOBS.

MOTHER

The years have fled, the weary years,

Happy, joyful fleeting years,

But joy of joys, this love of mine;

How mother's kiss will dry one's tears!

Though miles expand and distance quells,

Though fears my thoughts annoy,

I pause to ponder blissfully—

And think of her, my greatest joy.

My welfare is her heart's desire—

Her prayers my life attend,

On bended knee, I thank my Lord

For such a mother, such a friend.

She knows my joys—my cares are hers,

I go to her with problems sore,

But soon my God will call her home—

To everlasting joy's shore.

O there I'll meet her once again,

And never from her part;

And, O the joy of such a time—

How longing fills my heart!

Life's trials will flee, doubts will fade,

From the land of golden years,

There our joys will never end;

No heartaches, longings, tears.

Life's hazy way I'll tread with him

My Master and my Guide

He'll comfort, cherish, and sustain,

And always cheer and chide.

And when my work on earth is done,

I'll journey home my crown to wear.

O, there I'll meet my mother dear,

Eternal joys with her to share.

—Ord Gehman, Ashland College.

Ashland, Ohio.

EXPOSITORY PREACHING

It would be a great thing for the people of any congregation if the pastor would give a large portion of his time to exposition of the Holy Scriptures. The first result would be an intellectual and spiritual stimulation for him who speaks and for those who hear. Just "dig out" and explain the words and paragraphs of the Bible, and there will be a steady growth in essential things that will be amazing. The expository preacher will never lack for themes. One of the distressing things is to have a preacher with an audience awaiting him on the Lord's Day, beginning on Tuesday, Wednesday, or Thursday, even later some weeks, to "grab"

this way and that to find a subject to give a sermon. Such an one sin not edify, that is, build up a congregation marked by strong, wholesome life. Expository preaching, themes will be and the interest of his regular audience increase as he goes on. There is a strong desire to hear the next development. People will be fed, and people fed with food usually return for more good food. An expository preacher will discover that setting forth doctrine and ethics a glorious history, and almost every other teaching in proper proportion. This is not to be a subject connected with religion does not gain its place and attention over, allied subjects of a moral, social, financial, and even political nature. All the attention they ought to have is a way that will present the essential fundamental, rather than the superficial. Among many of the people such preaching will revive Bible reading and study. The Bible will become more and more interesting. Congregations in time will see the effect. Looking backward the great is that so little time was taken in the past, week after week, the teaching of the great Book.

There are innumerable ways in which one may expound the Bible. One may expound and go through it week after week. A line of thought may be traced from beginning to the end of the Bible and its phases set forth. God's working in the world as developed in Scripture will bring out the meaning of life in a remarkable way. One may expound the Scripture when we take the remarkable character delineations of the record. There is no end to the ways in which we may carry on expository preaching. A very able preacher spends weeks placing the first two chapters of Genesis before his listeners, who increase in number slowly but surely as the course goes on, showing their delight in God's Word.

We wonder why there is so little expository preaching. Doubtless the great reason is that it is by far the most laborious of preaching. One master of exposition may read a particular book through a dozen times before he dared tackle it for the first time. Not only so, but studies along this line and suggested lines will be necessary. It is no easy task. Yet we believe hard work of this sort will develop a person of great ability, and especially Bible study. One day, in particular, we need to have the Bible expounded to us. We read it so long that our days are so crowded that a devotee cannot meet our necessities better than any other.

Last of all, we think the "dead letter" never come to a preacher who has faithfully explained God's Word.—The Presbyterian

A BEATITUDE FOR MOTHERS

By Dr. William L. Stidger

Blessed are all the mothers of the earth, the Chinese, the Japanese, the Korean, the African, the Oriental, the Occidental, the black, the white, the yellow and the red. Mothers of all the earth, for they are called the Daughters of God.

Blessed are the mothers of yesterday, their memories shall be called beautiful. They are like flowers of the field, by sunken gardens and beside still waters, and in green fields, for they are the winds that blow with peace and love and life.

Blessed are the mothers of today,

the keeping of tomorrow in their hands and their hearts; and the destiny of near-arts and homes.

Blessed are the mothers of tomorrow, for they have been summoned to a great and noble hour. For they shall be called the mothers of men, who shall make miracles of their life. The mothers of tomorrow shall breed a race of giants who handle things as a little thing, and make the earth and thunders obey their wills. Blessed are the mothers of tomorrow.

Blessed are the mothers of scientists and artists; of laborers and poets; of preachers and prophets; of teachers and dreamers; of dreams and visions and prophecies and the glory of creation is born in the hearts of mothers.

Blessed are the mothers, for they are the mothers of the human race. Blessed are the mothers, for they forced the nomadic tribes to settle in a permanent community so that the young might be served and nurtured.

Blessed are the mothers, for they taught the barbarian ancestors to grow grains and build shelters. Blessed are the mothers of the world, for they have conserved the best things of life for the sake of their children.

Blessed are the mothers of the earth, for they have combined the practical and the ideal into one workable way of human life. They have darned little stockings, washed little faces, pointed little eyes to the stars, and souls to Eternal things. Blessed are the mothers, for they have inspired the poet.

Mother, when I think of thee,
It is but a step to Calvary."
From Pulpit Prayers and Paragraphs.

MOTHER-LOVE

Knows no limitations. It is like the stream that comes from the fastnesses of the mountain and flows on and on unwearingly, out into the boundless ocean. The stream, for it is a growing, expanding, unending love. We thought we could—mother-love made us; we knew mother-love taught us; we had never experienced hardship—mother-love made it we had shrunk from hardship—mother-love made us strong to bear it; we had known the beauty of sacrifice—mother-love revealed it to us.—Edith Irvine-Rivera.

MAKE MANY BOOKS

have received the following: Eight hundred and thirty-four new religious books were issued by American publishers in 1930, according to the annual publication record in the Publishers' Weekly. The number of new publications in this field increased annually since 1920 when 504 were issued. Only two classes of books exceeded religious books in number last year, of which 2,103 came from the children's, and children's books, which totaled 2,103 last year. Biography was the fourth largest class, with 792 titles.

The highest totals of new publications in the religious field, according to the National Association of Book Publishers' office, are an indication of a re-awakening of public interest in spiritual problems. Bookstores in all parts of the country report that there is a steady demand for books relating to the problems of daily living as well as the more intellectual books discussing the place of religion in the modern world. Ministers today are using books to

reinforce the message of the pulpit. Another factor contributing to the increased demand, publishers believe, is the fact that non-church-goers have had their interest in religion aroused through radio sermons and devotional programs on the air.

"The Department of Commerce census of the publishing industry for the year 1929, the last for which statistics are available, gives 15,314,321 as the total of religious books manufactured in the United States that year.

"The Bible remained the country's best seller in 1930, but there was a slight falling off due to the general depression, the publishers state. The decline, however, was proportionately less than in other lines."

A WORD FOR FATHER

A school teacher once received a note like this: "Dear Mum—Please excuse Johnny today. He can't be at school. He is acting as timekeeper for his father. Last night you gave him this example: 'If a field is four miles square, how long will it take a man walking 3 miles an hour to walk 2½ times around it?' Johnny ain't no man, so we had to send his daddy. They left early this morning and my husband said they ought to get back late tonight, though it would be hard going. Dear Mum, please make the next problem about ladies, as my husband can't afford to lose the day's work. No Mum, I don't have time to loaf, but I can spare a day off occasionally better than my husband can. Respectfully yours, Mrs. Jones.

THEY RESCUED THE DOG

I read the story of a man who had a dog that he highly prized. They were on shipboard. A child threw a stick overboard, and before hardly anyone had realized the dog jumped after it. The man went to the Captain and asked him to stop the ship. "What! stop the mails for a dog? No, indeed!" The man said: "If you will not stop to save a dog you will have to stop to save a man," and then he jumped overboard. They stopped the ship to rescue the man, and in so doing saved the dog.

The dear Savior saw you and me sinking, and he jumped into the waters of sin and suffering of this world to rescue us. The billows of death and hell rolled over him, and he cried, "My God, My God, why hast thou forsaken me?" But as he expired he shouted triumphantly, "It is finished." He burst the bars of death and came forth with our salvation. Now his highest joy is to give us eternal life.—Rev. C. H. Tyndall.

Pastors and Superintendents Talk to One Another

(Continued from page 11)

day school, as this is the teaching body of the church, and should cooperate fully with the superintendent, giving him the benefit of his experience.

He should be ever ready to offer suggestions that would improve the work or make it more effective.

He should be interested in the children of the Sunday school and by his friendly manner with them cause them to feel at home and want to attend his Sunday school.

He should keep in close touch with the plans and programs of the Sunday school, attend the most important meetings and

thus steer the work in the right direction.

He should keep in close touch with the children who have reached the age that they should make a decision accepting the Lord Jesus Christ, and assure himself through personal contact or through the teacher that they are given proper instructions along this line.

He should have the session select a man as superintendent of the Sunday school in whom he has explicit faith and his utmost confidence.

He should never be dictatorial or try to run the Sunday school according to any set ideas that he might have.

His duty to the Sunday school should be very largely that of consultation and cooperation.

Sympathetic and Inspiring Confidence

In the first place I believe that my pastor should be a godly Christian man, that his sermons and teachings should be the gentle words of the Master; that his life of honesty of purpose and inspired faith should bring confidence to those with whom he comes in contact; that he should be a man that knows human nature and through his contact with the people can sympathize with a sinner, so that through his inspired faith and knowledge he might lead sinners to repentance and a better life.

I desire that my pastor be an educated man so that he may be able to teach the Scriptures intelligently to his people.

I would like him to have experience mellowed by years of contact with the poor and needy and a true understanding and sympathy that only the Master can give to his ministers, so that he might do unto others as he would have them do unto him.

I would like a pastor that would preach the unsearchable riches of the Gospel of Christ and keep the church clear of politics.

I would like a pastor that so lived in his everyday life that he inspired faith to the doubter and hope to the faithful so that those who come in contact with him might say, "Verily his life is the life of a Christian."—Taken from The Sunday School Times.

"NOBODY WANTS" CHANGES HER NAME

(Continued from page 13)

American and the young Chinese women teachers standing arm in arm in the doorway where they had been listening to the conversation and nodding to each other, smilingly as they listened.

Love Pearl jumped to her feet, and giving a signal to the other children, they joined her in the little dance they had just learned, singing as they danced.

Everybody wants her,
Dear teachers, please,
Your blessings will grow,
Your merit increase,
Thus happiness sow,
Everybody wants her!

"Yes, indeed! Everybody wants her," the other country teacher and the Chinese sister teacher said together.

They stooped down and helped the little refugee to her feet, and the children gathered about her, affectionately leading her inside the gate. As it closed after them, they were singing,

She changed her name,
Everybody wants her
Everybody wants her!

This story may be presented in three ways:

1. As a story told simply, but dramatically. Time required, 10 minutes.
2. As a pantomime, with the story told by a reader, while the action is enacted as described.

Persons required, 2 tall 'teen age boys, 3 'teen age girls, 1 junior boy (or 2) at least 6 junior girls.

Famine Refugees—Father, mother, at least two children, a boy and small girl with a large doll strapped to mother's back. "Nobody Wants," a girl of about 10. This group dress in ragged gunny sacking, much patched coats, worn over overalls tied about at ankles with rags.

Passerby in the long coat of a Chinese scholar, a young Chinese student, in khaki or regular Western suit.

School children in light colored coats, worn over trousers. Here overalls will serve but left free at the ankle.

American missionary teacher in ordinary clothes.

Chinese teacher in a dark skirt, and light colored Chinese jacket.

Setting—A double door between two rooms could be used to represent the school gate that opens upon the street, with high compound walls on each side. The doors should open in, with at least one step constructed perhaps from a long low box. If actual doors are not possible in the center back of the stage, then screens may be placed to represent compound wall, with a double door made of hinged screens for the gate before which the action takes place.

A simpler form of the pantomime could dispense with all of the refugees except brother and "Nobody Wants" with Part 1 read as a prologue, the action beginning with Part 2.

3. As a play, with children taking part in the dialog as well as the action. Here, too, Part 1 might be read as a prologue with children taking the dialog and action in Part 2. Or prologue and reader may be dispensed with entirely, and the children work out their own dramatization after they have mastered the story, which is the approved pedagogic method. The very simple dance and tuneless little song which can be a pretty feature should be mastered but should not take long to learn.—Missionary Review of the World.

OUR LITTLE READERS

BE PROUD OF YOUR MOTHER

"Look! That's Grace Hunter's mother!" Phoebe looked and her face changed strangely. Mrs. Hunter stood on the sidewalk giving some directions to a servant, while at the curb the chauffeur waited. She was a handsome woman, dressed richly and in good taste. She was nearing forty but she looked ten years younger.

"Isn't she the prettiest thing you ever saw in your life?" murmured Mamie Waring, in Phoebe's ear. "I guess Grace must be awfully proud of her."

Phoebe made a brief assent. She was trying to fancy what it would be like to have a mother one could be proud of, a mother of such graceful erectness, with hair elaborately dressed and rose-pink cheeks. Phoebe had always thought of mothers as a little round shouldered, with tired wrinkles



about their eyes and faded complexions. In Phoebe's world the mothers did not have much time to spend on their hair. At six o'clock in the morning it was screwed into a tight "pug" that was expected to keep in order till bedtime.

The two girls came abreast of the automobile as Mrs. Hunter took her seat and her careless glance met their eager young eyes indifferently. Mrs. Hunter was used to being stared at. Unconsciously she settled herself as if she were posing for a picture, gave the word of command, and the car whirled away. "That's a stylish hat she has on," Mamie said. "Wouldn't you be proud, though, if you had a mother who looked like that?"

The question haunted Phoebe. Somehow, she could not get away from the thought that she had been almost defrauded. How would it seem to have a mother like Mrs. Hunter, a beautiful mother, on whom one's eyes could rest with the same pleasure one felt in looking at a picture or a rosebud in bloom? Phoebe loved beautiful things with a passion which was perhaps all the more intense because it never was put in words. The mere sight of Grace Hunter's beautiful mother had made her heart beat hard and fast. Oh, if only she, too, had a mother of whom she could be proud!

The house was very still when Phoebe entered. In a minute she remembered the reason. There was sickness in a neighbor's family. Her mother had spent most of the night there, coming home in the early morning to get breakfast for the family, and hurrying through her housework for the day. It was a plain, poor little home, but scrupulously neat, very different in its look of daintiness and order from most of the houses in the row.

The deaconess walked in as Phoebe was hanging up her coat, and Phoebe welcomed her with effusion, for the deaconess, in spite of her plain uniform, was a beautiful woman, though her beauty was not in the least like that of Grace Hunter's mother. She was fond of fun, too, this deaconess, and when she smiled a dear little dimple was in evidence now as she greeted Phoebe.

"Good afternoon, my dear! Is your mother home?"

"She's at Mrs. Gray's, I guess. It's all sick again. Mother stayed there night and Sunday night."

The deaconess drew a long breath. "Be," she exclaimed, "you must be very proud of your mother!"

The remark chimed in so strongly on Phoebe's thoughts, and yet contracted them so absolutely, that Phoebe had no answer but a stare. But the deaconess was not waiting for an answer.

"I wonder if you realize, Phoebe, your mother's life means to her neighbor here. No, you cannot realize it; none can. If ever I feel discouraged, I think of her, of her beautiful, helpful life, of the sacrifices she is all the time making, matter of course, and then I'm ashamed being disheartened. You are a fortunate girl, my dear, to have such a mother. The only hope you are as proud of her as she deserves.

The deaconess did not stay long. "I'll go over to Mrs. Gray's and send your mother home for a rest," she said in a decided way, and as the trim figure disappeared out of the door Phoebe was thinking. It was all true; what the deaconess had said. When any of the neighbors were sick with trouble they turned to Phoebe's mother, for it was due to her that Jim Leary had made the pledge. It was she who had interceded with the judge when Johnny Stone was arrested for stealing. From this little shabby house a constant stream of helplessness flowed out into the needy neighborhood.

The door opened and a woman entered. She was not young, and she looked years older than her actual age. She looked a little stiffly. Her lined face was weary. But the eyes had a shining brightness that was like clear sunshine.

"Little Willie is better," said Phoebe's mother. "I thought last night we were going to lose him, but now it looks to me he would pull through." She went to the stove to see if it needed more coal, but the way she was intercepted by a girl whose face was glowing.

"Mother! O Mother!" Phoebe cried, pulling her arm about her dear bowed mother. "Why didn't I ever know before how beautiful you are!"—Selected.

ANNOUNCEMENTS

WARSAW, INDIANA

Holy Communion services will be conducted at the First Brethren church in Warsaw, Sunday evening, May 10th. Neighboring Brethren are invited to share this service with us.

REV. E. M. RIDDLE, Pastor

FLORA, INDIANA

The First Brethren church of Floriana will observe their Spring Communion service, Tuesday, May 12 at 7:30 P. M. An invitation is extended to those who have been in keeping the commandments and ordinances, as given and commanded by our Lord, to share in this service.

FREEMAN ANKRUM, Pastor

OAKVILLE, INDIANA

The Brethren church at Oakville, Indiana will observe their spring communion service on Monday evening, May 18, 1933. An invitation is extended to all of like faith and practice to share with us these communion services of our Lord.

S. C. HENDERSON, Pastor

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THE BRETHREN EVANGELIST



The Last Supper

Signs of the Times

by
Alva J. McClain

THE Descent of Unbelief

Between Christian orthodoxy and atheism there is no permanent resting place for the human mind. The man who lets slip one fundamental article of faith has started down an incline upon which there is no halting place short of spiritual disaster. Prof. Bavinek describes the process as it worked in the religious thinking of Holland.

"In casting a retrospective glance at the three tendencies described up to this point, we are struck with the tragic aspect of this development of dogmatic thought. It is a slow process of dissolution that meets our view. It began with setting aside the Confession. Scripture alone was to be heard. Next, Scripture also is dismissed, and the Person of Christ is fallen back on. Of this Person, however, first his Divinity, next his pre-existence, finally his sinlessness, are surrendered, and nothing remains but a pious man, a religious genius, revealing to us the love of God. But even the existence and love of God are not able to withstand criticism. Thus the moral element in man becomes the last basis from which the battle against Materialism is conducted. But this basis will appear to be as unstable and unreliable as the others."

THE Gulf between Christianity and "Modernism"

Between Christian faith and "Modernism" there is no common ground in the last analysis. The one is light, the other is darkness. No fine speeches of tinkering compromisers can bring the two together. They are two different ways, leading to different destinations. Dr. Dehitzsch, great German scholar of a former generation, saw this plainly. The following excerpt from his "Confession" should be read by all ministers of the Gospel. It will help to keep us back from the pit of "Modernism."

"It is plain that the difference between old and modern theology coincides at bottom with the difference between the two conceptions of the world, which are at present more harshly opposed than ever before. The modern view of the world declares the miracle to be unthinkable, and thus excluded from the historical mode of treatment; for there is only one world system, that of natural law with whose permanence the direct, extraordinary interferences of God are irreconcilable. When the one conception of the world is thus presented from the standpoint of the other, the mode of statement unavoidably partakes of the nature of a polemic.

"The special purpose, however, with which I entered on my subject was not polemical. I wished to exhibit as objectively as possible the deep gap which divides the theologians of today, especially the thoughtful minds who have come into contact with philosophy and science, into two camps. An accommodation of this antagonism is impossible. We must belong to the one camp or the other. We may, it is true, inside the negative camp, tone down our negation to the very border of affirmation, and inside the positive camp we may weaken our af-

firmation so as almost to change it to negation; the representation by individuals of one standpoint or the other leaves room for a multitude of gradations and shades. But to the fundamental question—Is there a supernatural realm of grace, and within it a miraculous intereference of God in the world of nature, an interference displaying itself most centrally and decisively in the raising of the Redeemer from the dead?—to this fundamental question, however we may seek to evade it, the answer can only be yes or no.

"The deep gulf remains. It will remain to the end of time. No effort of thought can fill it up. There is no synthesis to bridge this thesis and antithesis. Never shall we be able, by means of reasons, evidence, or the witness of history, to convince those who reject this truth. But this do we claim for ourselves, that prophets and apostles, and the Lord himself, stand upon our side; this we claim, that while others use the treasures of God's Word eclectically, we take our stand upon the whole undivided truth."

EVOLUTION in Reverse

Among superstitious peoples, it is thought that problems can be solved by pronouncing certain magic words. In the realm of modern education, the magic word is "Evolution." By this word all problems are conquered, everything is accounted for. The student may grow weary of hearing the word, but he cannot escape it. Even religion, he will be told by the wise men, is the product of "Evolution." In the face of this, it is a relief to read the opinion of one who opposed the theory. Max Muller, one of the greatest German scholars of all time, writes as follows on the origin of religion:

"If it has never been proved, and perhaps, according to the nature of the case, can never be proved, that Fetishism in Africa, or elsewhere, was ever in any sense of the word a primary form of religion, neither has it been shown that Fetishism constituted anywhere, whether in Africa or elsewhere the whole of a people's religion. Though our knowledge of the religion of the negroes is still very imperfect, yet I believe I may say that, wherever there has been opportunity of ascertaining, by long and patient intercourse, the religious sentiments even of the lowest savage tribes, no tribe has ever been found without something beyond mere worship of fetishes—I maintain that Fetishism was a corruption of religion in Africa, as elsewhere; that the negro is capable of higher religious ideas than the worship of sticks and stones; and that many tribes who believe in fetishes cherish at the same time very pure, very exalted, and very true sentiments of the Deity."

It's the Brain that Counts

There appeared recently in the *Journal of the National Educational Association* a strong argument for national prohibition from a scientific viewpoint. The author is none other than Dr. Charles Mayo, world renowned physician and surgeon. We quote Dr. Mayo as follows:

"You can get along with a wooden leg, but you can't get along with a wooden head. The physical value of man is not so much. Man as analyzed in our laboratories is worth about ninety-eight cents. Seven bars of soap, lime enough to whitewash a chicken coop,

phosphorous enough to cover the heads thousand matches, is not so much, you It is the brain that counts, but in order your brain may be kept clear you must your body fit and well. That cannot be if one drinks liquor.

"A man who has to drag around a load that is a danger and a menace to society ought to go off to the woods and live a life. We do not tolerate the obvious use of morphine or cocaine or opium and we do not tolerate intoxicating liquor because these things are what break down the control of the individual over his own life and his own destiny. Through alcoholic stimulation a man loses his coordination. That is why liquor is no advantage to the brain. I hear people tell how they had their brains quickened for the first half hour by liquor but they don't tell you how later their brains could not act in coordination with their brain. You will hear on every side me complain of the loss of their drink, of their political rights, but the rights of the few cannot see ahead or have the future of the nation at heart must be regulated to guard that great body of future citizens are now ready to step into the ranks."

"You boys have something ahead of you in the problem of preventing the return of liquor. We have not lived up to our duty, but, I repeat, education is what we need to combat this condition. When we have a younger generation completely educated, we will not have types who say 'Why? I not have my rights as a citizen?' I have seen through the boys of today that we have not seen a sound and everlasting prohibition worked out in this country. If there was any great man who accomplished anything through the use of alcohol I like to have the fact pointed out. We in the United States of America have tried to give you a field of action free from the shackles which used to be set up by the legalized liquor traffic. Keep yourselves free from all entangling habits. Remember, it is the brain that counts."

If we sow loving service as we sow through life, sweet remembrances will spring from them to cheer hours and days that might otherwise be cheerless, and our needs themselves will come back in good time of need.

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The Fellowship of Preaching

Preaching is the task of preachers, men who are ordained and set apart for that particular job, so we are wont to think. And of course, it is true. But in a larger sense and equally as true a preaching is the job and responsibility of the whole church. We could but get that idea across to the rank and file of the membership and all could be brought to assume proportionately their responsibility, we would have taken a long step toward that advancement for which many earnest souls are praying. Herein lies one of the principal weaknesses of the church— a small fraction of its membership are really working at the job, a comparatively few of them feel with any degree of seriousness that success rests upon them. For more of them, church work and the advancement of the kingdom is the work of the preacher, they are little more than lookers-on, spectators. If we could but get a little to overcome this fallacious notion and to broaden the feeling of responsibility for the accomplishment of the church's mission, we are persuaded that it would be an achievement worth while. We can imagine no greater service than just to encourage the whole membership of the church to participate in the fellowship of preaching."

This is the burden of the following editorial presentation which we are sharing with our readers from the *Christian Standard*:

The entire church of Christ has an obligation to preach the gospel. Every member is intended to be an evangel. Every Christian is to share the great commission. We are all bound together in the church which is the body of Christ designed to labor for the redemption of men. We are all charged with the responsibility to preach the gospel, in one way or another. There is a plan in the New Testament to make all Christians maintain the fellowship of preaching.

Manifestly we can not all preach in the sense that we can all go before audiences and deliver homilies. Much as we can do by way of teaching and example, most of us are manifestly benefited from being preachers in the accepted sense of the word. We can not, however, conclude that our obligation to preach is canceled. Far from it. Every Christian is under obligation—divine injunction—to maintain preaching.

What then? "They continued in the apostles' fellowship." That is the foundation-stone. It means a partnership. It means that every Christian invests all that he has in the cause of Christ. If he has a talent for public speaking, he puts that in; he becomes a teacher or a preacher. If he has a talent for making money, he invests that; in other words, he puts that to the man who puts in the talent for preaching or for other work: "You go ahead and give that talent and I'll put it to use in such fashion that you shall not want for food and clothing and a house over your head." The same principle underlies the parable of the talents. As long as any one in the church has a talent, no Christian should perish of want. That is the Christian fellowship. It is a sort of communism of talents within the church.

This means every Christian can add to his power to preach the gospel and teaching a power to preach from the pulpit. He is to be active in maintaining preaching. Any Christian who does not do so is not living up to the requirements of the Christian fellowship as set forth by Peter (1 Pet. 2:1-10). We are all intended to be participants in the priesthood. There are priestly duties which we all perform, as, for instance, access to God in prayer through Jesus Christ; but our priesthood is not complete unless we are active in maintaining preaching.

These are not easy times for preaching. Preachers are working under great handicaps. Church people are excessively preoccupied with the movies, the radio and the automobile take people away. In all, there is a state of mind that seeks to be entertained and that therefore is not good soil for preaching. In such a situation preachers are in great need of support—heartly and prayerful support.

As to regard to personal likes or dislikes, the preacher should not be concerned. The only things that can discharge the Christian's obligation to support his preacher are such immorality as immorality cancels the preacher's effectiveness, and such denial of the fundamentals of the faith as makes him no Christian preacher.

The New Testament is quite practical upon the matter. It leaves no doubt about where the preacher's support is to come from. This is the more remarkable in view of the fact that the instructions come to us through an inspired apostle who himself, for special reasons, strove to earn his own support. Even when Paul declares his own contrary practice, he quite clearly declares it to be an ordinance of the Lord that those who preach shall live of their preaching (1 Cor. 9:14).

And now notice the powerful statement of this same Paul as to the method by which they are to "live of the gospel." We give his words in Gal. 6:6, as they are translated by several modern translators in order that their bearing may be the more evident:

"Those who are taught the message must share all their goods with their teacher" (Goodspeed).

"Those who are taught must share all the blessings of life with those who teach them the word" (Moffatt).

"But let those who receive instruction in Christian truth share with their instructors all temporal blessings" (Weymouth).

In every way Christians are obligated to maintain and honor preaching. In these stressful times it is the duty and privilege of all Christians to exert themselves a little more to hold up the hands of the preachers.

When Is the Church Defeated?

One of the most subtle enemies to guard against in these days is the spirit of defeatism. There are so many discouraging features abroad, or perhaps we should say, the discouraging features seem so pronounced, so emphasized, and possibly exaggerated, that one must keep himself constantly in hand if he is not to be largely influenced by them and caused to slow up in his effort and weaken in his faith. There are evidences coming to us from several quarters of the effect of the spirit of pessimism. The leaders of one of our sister denominations, whose field is in the South, are complaining of the spirit of restlessness among their people; it seems to have grown to serious proportions. Among the leaders of other church groups there is a spirit of uncertainty and doubt with regard to ventures and possible successes. There are everywhere present manifestations of the spirit of fear with regard to the future. That it is apparent among church leaders is the most serious part about it. If those who lead are fearful and uncertain, how shall the people be confident and courageous? If they are not "sure of themselves, their church or their faith", how shall the people escape wavering and weakness? As another has suggested, some display the attitude of whistling to keep up their courage when there is nothing to whistle about. We are growing weak in faith, and at a time when there was never greater need of the strength that rests in confidence. We need to believe more strongly in God, in the church, and in outcome of the present situation. We are not weak except as we think we are, for God is the never-failing source of strength to those who believe. We are not defeated, nor are we nearing defeat unless we think we are. That is the truth brought out by a remarkable editorial in the *Pittsburgh Christian Advocate*, as follows:

It is said that when the late Marshall Foch was asked, "When is an army defeated?" he replied, "Not until it thinks it is!" The power of an indomitable belief has probably been no more sentimentally expressed than by this veteran leader of armies, nor more stirringly illustrated than in his own career.

The antidote to defeatism whether in the individual or the Church is the building of a positive mind. Call it faith if you will. It is the return to an attitude of confidence, a "snapping out" of fear and negation.

There are many good Christian folk who have some immediate repenting to do. There are church leaders who must change their minds. Preachers and laymen there are who must swear off and make a new start.

The thing to be repented of is the sin of thinking they're licked. That is an offense against God. It has no excuse in view of his power and his promise. It is an insult to him for any Church of

his to whimper and lie down. To a prophet on his face God once said, and we hope he said it rather sharply, Stand on thy feet, and I will speak with thee!" Even God can't do much with people who are afraid to stand up.

Springtime now comes with its multitudinous signs of abounding life and limitless energy. God moves through his earth, and it is clothed with warmth and beauty. It has shaken off its wintry air of discouragement and death. It is alive with faith and hope. There are no signs of defeat but only of the expectation of victory at harvest time.

In the world of religion, too, God reveals his glory and his love. The haunting doubts, the cold fears, the bitter depressions of the winter of our ecclesiastical discontent must now surely be laid aside. There are riches, unsearchable riches of life in Christ Jesus. If there has been dolefulness and hesitation, let us repent of them and change our ways. The Church is never defeated until it thinks it is!

A Faithful Observer of Prohibition

We have heard a great deal about travelers from other lands visiting America, returning to their own land and giving to the press their half-baked notions of Prohibition. Usually these opinions have been unfavorable to Prohibition, that was the reason they got into the press. The wet press is looking for that kind of comment on this subject. There are those who do visit our shores and get a fairly accurate conception of Prohibition, but their views are not given place in the public press, or if so, only a small and inconspicuous place.

Recently Frank A. Russell, a prominent barrister from Australia, made an investigation of the working of Prohibition in the United States. He was not an advocate of prohibition, but he was interested in getting an accurate, honest estimate of the worth of the policy and it proved to be so different from the usual so-called "Prohibition News" that are given publicity that it is worthy of notice, though it failed to get very wide notice in the newspapers, his report being published in the Alliance News of England.

"If the visitor to America," says Mr. Russell, "will stay there long enough to get out of the visitor class, he will begin to find what I found as soon as I had paid my tribute to courtesy and begun to dig for my own facts; that is, that though wealthy people can get liquor with comparative ease, at a high price and some-

(Continued on page 9)

EDITORIAL REVIEW

The Ashland (Ohio) church has postponed its communion service from May 17 to May 24. At the request of the pastor, Brother Dyoell Belote, we urge the non-resident members and neighboring brethren to keep this change in mind and plan to be present on the evening of May 24th if at all possible.

Decoration Day will be celebrated by an elaborate program at Lake Shipshewana, Indiana, principal feature of which will be the dedication of a monument and memorial to Indian Chief Shipshewana, presented to the Brethren by the Chamber of Commerce of the village of Shipshewana. Further notice will appear next week.

Dr. W. H. Beachler writes from Gratis, Ohio, saying the work there is forging ahead in a way that makes for sound, lasting results. His emphasis on the work of the Sunday school and the Intermediate Christian Endeavor continues, and there is reason for this emphasis, for here we find the most strategic ages and the means of coping with the problems they present in the most effective manner. Brother Beachler was his own evangelist in a campaign of two weeks closing on Easter Sunday, with the result that eleven made the great confession and nine were added to the membership of the church.

Brother George A. Copp, treasurer of the Southeastern District Conference, gives the apportionments for the various churches and urges that they pay up before conference, which is to be held at Hagerstown, Maryland, June 9-11. It appears that the status of each church's payments is to be indicated on a chart in the presence of the Conference, and naturally no church will want to be shown up as delinquent. Members of that district will also be interested in the conference program that appears in this issue. It is a good program and should encourage delegates to make the trip.

Besides, numbers at a conference always have considerable to do with the success of a conference.

Brother W. R. Deeter writes of his work at Carleton, Nebraska where interest is said to have increased with the passing of winter. The various departments are active and doing good work. He continues successful in his work with the boys, a type of work that is not everywhere given the attention that it deserves. The church plans to continue its program of cooperation with the Methodists, as a goodly number of small communities are doing, particularly in the west, due to the financial situation. But Brother Deeter informs those who may be concerned about the matter that he is too much of a "dyed in the wool" Brethren to compromise his Brethren position with regard to baptism and communion.

A HANDY TOOL

The Editor is in receipt of a handy little tool to aid in the study of the Bible. It is "An Index to the Holy Bible." It impresses us as being one of the most convenient and yet simple little tools to aid the Bible student that we have seen in a long while. It is a topical index and word book, covering all the principal subjects of the Old and New Testaments, including also a Harmony of the Four Gospels, lists of parables, miracles and discourses of Jesus. It is a 96 page booklet, bound in limp cloth and sells for 35 cents by The Bible Institute Colportage Association, 843-845 No. Wabash Street, Chicago, Illinois. We recommend it to our readers, and we do purely as a favor to those who may be benefited by it.

The church at South Gate, California recently enjoyed a season of spiritual refreshing under the evangelistic leadership of Brother N. W. Jennings with the result that eleven confessed Christ as their Savior, four were added to the church by letter and seven reconsecrated themselves to God. Brother Leo Polman is the capable pastor of this church and is himself an experienced evangelist with a talent for song leading. Under his leadership this year the church is going forward from victory to victory. The Sunday school attendance for Easter Sunday was 178. And he and his people are planning to extend their influence throughout their territory of 20,000 by means of tent meetings. Brother Polman is now engaged with Brother Jennings in a campaign at Turlock, California. Prayer is requested for their success.

Dr. K. M. Monroe announces the fact that the Seminary conducted its first commencement exercises recently with the result of the graduation of Brother Delbert Flora with the degree of Bachelor of Theology, the first to complete the seven years of work completed by the Seminary. We congratulate Brother Flora on his attainment and wish him God's abundant blessing in his ministry. He is now the highly respected pastor of the Mansfield church in which he has been doing some splendid work. Prof. Monroe also mentions the Seminary lecture course which has just been brought to a close. We wish to commend these lectures very highly, not only for the interesting way in which they were delivered and for the informing character of the lectures themselves. All the men showed a very thorough preparation so that people felt well repaid for the time spent listening to them.

Dr. Florence N. Gribble writes again of the work in French West Africa for the month of February, which proved to be very hot and dry and so conducive to fever, from which Dr. Gribble suffered considerably of late. Her remark about the draft of laborers reminds us that forced labor has not yet disappeared from the face of the earth, a thing we are sometimes inclined to forget. There is more of practical slavery in African lands and in certain Eastern countries than we are wont to think. There may sometimes be a practical necessity for it in some quarters, but in many cases it only serves the selfish ends of unscrupulous foreign investors and greedy governments. There are some situations in our world, however, when we imagine forced labor would not be a wise policy to pursue. It sounds strange to talk about forced labor in the midst of an unemployment situation that is really severe in some quarters, but those who have seen samples of the men who are staging a hunger march in Ohio to the state capital are encouraged to believe that many of them have come to their senses and that even now it is not so much work they seek as doles. Hence it is not to be doubted that there are vast numbers of honest, industrious men who are in real need because they have not and cannot find work.

The Love Feast

By R. F. Porte

The Brethren cannot emphasize enough the importance of the Love Feast because it carries in its meaning the very heart of Christianity. The first Corinthians, eleventh chapter. St. Paul clearly teaches us that it is not an occasion for self-gratification. In other words, the service is one of fellowship, the experience of the Christian society. The world is torn apart by strife and division because we do not recognize the source of true unity. The price that is to be paid for unity is the price of self-sacrifice, that is, to deny one's self and take up the cross daily. "He who loseth his life for my sake shall find it" (Matt. 10:39) is the seeming paradox of the Gospel teaching. The true meaning is that extreme individualism defeats the purpose of life. Even the disciples of our Lord looked upon the crucifixion as a defeat of all that Christ came to do. They did not understand how Christ could willingly give himself and still retain his power and sovereignty. The love of God required a self-giving of himself to effect the eternal redemption for the world. Christ died not himself.

The Love Feast is clearly a feast of love and not of duty. Love can never be feigned without added misery and sorrow to the feigning lover. Love cannot be imitated, it is an art that only true love understands. Love is required only after a true revelation has come in which the lover beholds in the beloved a quality to be highly desired.

The Pietistic Movement has been characterized by a sense of a divine relation existing within its members. The term "Brethren" has been characteristically used by branches of Pietistic peoples with a sense of the full meaning of that term and any departure on the part of the children means that there has been a departure from the faith of the fathers. The simple meal is sacramental in meaning of Brethrenism. True enough, it seems common and wholly without connection with salvation, but a moment, is it not true that Christ has entrusted the Gospel of salvation to the church, his body? If one is saved, it is to be in the body of Christ as a true member. How then should we characterize in spiritual language, the meaning of the unity in the body of Christ? Only by the one word, "LOVE." "Blest be the tie that binds our hearts in Christian love." When we eat together at the simple meal we symbolize that blessed fellowship of the sons and daughters of God in Christ Jesus. We symbolize the fact that we feed upon one bread. We share the spiritual food provided by our Heavenly Father for the good of our souls. There is no high nor low, no great nor small; but one family around the Father's table.

Do we well to think of God as Father rather than to think of God as some far off Ideal Being. There is no glory of the church that more clearly and more beautifully typifies the idea of a family than the Love Feast. There is something sadly wrong when children do not love their Father to the Father's table. "Our true salvation we receive and work out only as we follow all the positive commands of God's love to serve him by loving our Brethren as Christ. By therein discerning what is vital and removing ourselves of what is accidental and extraneous, we gain at a positive, though never final, knowledge of what God would have in his children, and in ourselves in particular, in such a way that we are set free from all merely



Jesus eats the Love Feast with His Disciples

negative fears of defilement and lay ourselves open to the infinite demands of love, which at once humble us in respect of our own efforts, and, for the same reason exalt us in respect of God's mind with us." The vital thing about family life is that which continues the bond between its members. That which separates is ever to be written upon the hearts of God's people, and if we accept the scriptural statement that love is the fulfilling of the law, then love becomes at once an indispensable element in the whole process of salvation and Kingdom building. The very appearance of Christ in the flesh as expressing the saving love of God also shows that love is an indispensable element in salvation itself, and if the true servants of God meditate salvation to others they must possess this same divine love that fills the human heart with new life in the fellowship of the grace of God. We cannot have any of God's love without understanding, in some measure at least, the unity and solidarity between Creator and creature, by which goodness suffers and unworthiness profits. In other words, cold, sinful hearts may be crushed but they cannot be saved without that expending of divine love which loses itself in the unworthy heart in order to bring forth the fruits of righteousness.

There can be no question, I think, about the importance of dogma. There are certain truths over which there cannot be any compromise, else what could we stand on for our security? On the other hand we can only receive of God what corresponds with the likeness of God in which we were made, and we can be sure of it in so far as it enables us to attain more perfectly to his image. It is far more effective to preach "God is love," by the living witness than by the mere statement, in fact the only way we can say it is by living it. The Apostle John's statement concerning the Gospel is, "but these are written, that ye may believe that Jesus is the Christ, the Son of God!" (Jno. 20:31). The Pietists had a theology but they preferred to preach it by their daily walk and upright conversation than by their verbal statements and writings, that is, they placed the emphasis upon the good life. The words of the Apostle John indicate the fact that the Gospel sought to set forth Jesus as the Son of God upon whom all should believe unto eternal salvation. Without doubt it is the desire of every Christian to impart a knowledge of their faith and experience to other souls and to do this it is necessary to resort to the spoken or written word, yet after all how lame are all human words compared with the fellowship of the children of God! In this Christian fellowship the Holy Ghost speaks a language to the heart of the Christian that no human tongue can utter. The rich heritage of our fathers may become a living reality if we but grasp their vision of eternal things and carry them out in our life. It is only as we recognize a mutual relation that Christian love becomes meaningful and real. A true love for Christ must result in a unity of purpose among his people for his glory.

It is a real Christian achievement to be able to recognize in another a soul for whom Christ died and to so order our own life and conduct that we shall not cripple that soul in its struggle for the full realization of its purpose in Christ. Why does God endure or tolerate what goes on in the world? Certainly not because he approves

of it but because God is love, and love is the fulfilling of all law. God dealeth with us as sons and daughters, sometimes God stands to welcome home a prodigal son or daughter and the love is the same, ever abounding and knowing no variation. God sees in the prodigal a son or a daughter. There are those who are like the son at home in the Gospel story who measure relationship in terms of things. There is no reward to God's children but to come into that full and perfect liberty in Christ with God where we may hear the Father say, "All that I have is thine," that is, when God can permit us to enjoy the bounties of his grace because we know him and know that love is never weighed nor measured.

There is more required to become a member in the body of Christ than mere assent to any external authority. Christ is the Head of the Church hand being the Head, it is necessary for us to understand his Spirit in the matter of propagating the organism, and we find that it is never by force nor by coercion but by love. It is a love that makes sinners say, "Never man spake like this man." When a sinner comes to that knowledge when he can say as the Centurion said, "Truly this man was the Son of God" (Mk. 15:39), then Jesus has spoken to that sinner's heart in a language more authoritative than that from human lips. This is the true confession of Christ's deity when a soul discerns in the Christ of the Gospels a loving Savior and Lord, yea, the Son of God. Our ideas about God and Christ tend to be inclusive; they can never be conclusive. Who could possibly begin to tell the meaning of the love of God? We may taste of it, receive it into our hearts and let the Holy Ghost send it out in life activities. Our Christian duty is to "learn of Christ" and to know him is certainly to know that he is love and to be like him is to seek to love as he loves.

The participation in the Love Feast places each Christian in the true apostolic succession. In the upper room at Jerusalem the apostles ate the simple meal with their Lord, the new passover which has been the symbol of the bond of the church of every age. It is profitable to remember that the Love Feast is not temporal but eternal in its meaning. It is love that is of the character of the eternal God which in the Christian comes to mean a mutual understanding of our relationship one with another as children of God. "Let this mind be in you that was in Christ Jesus . . . who emptied himself and took the form of a servant . . . becoming obedient even unto death, yea, the death of the cross" (Phil. 2:5ff). When we lose the sense of kinship with our comrades in the faith and our discernment of the worth of a lost soul, becoming as it were, an exacting elder brother against the prodigal, then we may know that we are slipping into an apostacy from which Christ came to save us. No Christian can share with the Father and with Christ without the experience of having yearned for the souls of lost men and women. To know that we are a part of a great company of redeemed people means the breaking down of every barrier and the surrender of every will to the will of our Master.

The Love Feast must be typical of our love and fellowship with the redeemed of all ages. The Christian who builds with Christ has no time to be concerned and cumbered by temporal matters. The Christian lives in the eternal building of God, "fitly framed together" and "growing into a Holy temple in the Lord." It seems to me that it may be said that the Love Feast is the recognition of our relationship with all the people of God. We partake of the simple meal as that from the table of God and thus we join with many people in many centuries. When St. Paul writes that we should "eat discerning the

Lord's body" he is condemning every soul that comes to the table of the Lord without recognizing his relationship as a true brother or sister to all of God's people. The church is the body of Christ and every true Christian discerns the church in the fellowship of the supper, the Love Feast. The observance of the Love Feast has set forth the spirit of the Pietistic Movement before the world perhaps more than any other practice, for in it is exemplified that which characterizes the followers of Christ.

Sergeantsville, New Jersey.

Some Brethren Church Leaders of Yesterday as I Knew Them

By Martin Shively, D.D.

XXIX—Elder Isaac Leedy

Brother Leedy was born at Morrisons Cove, Pennsylvania, during the year 1827, but when quite young, his parents came to Knox County, Ohio, settling near Kenytown, where not a few of their descendants continue to reside. Here Brother Leedy was brought upon a farm, gaining much advantage from the fact that he lived in a Christian home, enjoying too the benefits which accrue from the simple life. Here he lived and labored as a young man, never straying from the place of his childhood, and here he answered the final call to flesh, laying down the burdens incident to a long and arduous life, and here his body waits the call which all shall hear. He united with the Tunker church at 29 years of age, and soon thereafter, joined with practically all of his Brethren in the decision to observe the single mode of foot washing at a communion, arrangements for which were later made. It was so done, but as was then too common, the Adjoining Elders used the authority which was vested in them, and disfellowshipped the majority which had so decided. The subject of this sketch and fifteen others were thus put outside the pale of the church, but continued to worship as before, having this advantage,—in the person of a brother, Elder Samuel Leedy, concerning whom I may write later, they had a real leader, and a presence of power. In the spring of 1859 Brother Isaac was called by this group to enter the ministry, to which he went himself without reserve. Whatever the group may have called itself, it became known more or less widely as the Leedy Brethren, and it thus was known until 1883, when a later division in the church had brought the Brethren Church into being, and the Leedy group became a part of it. To the end of his days on earth, he remained an active worker in and for the church, passing into the "rest which remaineth for the people of God," at a ripe old age, leaving the world decidedly better for his having lived in it, partly because of his upright life, and perhaps, because of his championship of the whole church, in which he devoutly believed, and for which he suffered religious ostracism at times. No one could doubt his sincerity, nor fail to be impressed by his devotion to his convictions.

Brother Leedy was one of the most beautiful old men whom it has been my privilege to know. Wearing a beard which was as white as snow, and a smile which illumined his face, he was good to look at, and I have no doubt that many folks thought of angels as they saw his face. And his face was sunny, because behind it there was a sunny spirit, and to those who knew him best, that sunny spirit was the product of a soul which was at peace with both God and man. He was a man of great energy, while his chief interest centered in the things of God.

ed to see the evidences of his presence everywhere, especially in those things whose evident purpose was the betterment of the world. Thus better facilities earning, better farming and stock raising, all had a in his thought, and found help in his effort. He a warm friend of Ashland College, giving freely of means for its support, and advancement. Without t he wished that the future leaders of the church, d be better prepared to meet their responsibilities, had been possible for him, because he had foreseen ay when zeal alone would not be sufficient qualifica- for successful combat with the forces of evil,—when est possible equipment of soul and brain and hand, one too good to insure to the “laborers together with of the success for which he strives, nor the favor of for which he prays. Yes, Brother Leedy was a man n it was a delight to know, and I wish for my readers, such had been their privilege.

Ashland, Ohio.

Women Will Save Prohibition

r. Ernest H. Cherrington, General Secretary, World League Against Alcoholism

men of America form the strongest support of the eenth amendment and of the principles underlying it. e before they had obtained the ballot, they made pos- the writing into the federal constitution the prohibi- amendment. Now that the Nineteenth Amendment rs the full rights of citizenship upon the women of ation, the Eighteenth Amendment can rely upon a e of positive support which is not likely to be mis- y the shrewdest propaganda purchasable by the wet naries who are financing the assaults upon the policy tional prohibition.

en one reads the statement attributed to one of the n who are urging the repeal of prohibition to the d that “prohibition was brought about by the wom- d its repeal will be brought about by the women,” nders how much the wish is father to the thought ow much local environment colored the thinking of eaker. It is quite natural to assume that the opin- prejudices, or customs which prevail in one’s own are equally held by the rest of the world. Such an uption is as illogical and as dangerous as it is natur- hat the conclusions of this woman opponent of pro- on is unfounded in fact will be clear to any who r study the easily ascertainable facts about women e liquor problem.

o of the largest groups now supporting the Eight- Amendment are women’s organizations. One of is the Woman’s Christian Temperance Union with bership of 600,000. That membership is located in r state in the Union. There is scarcely a community consequence without its local union. Large as is embership of the Woman’s Christian Temperance o that total does not truly represent the voting pow- hat group alone. One would have to multiply that nership from three to ten according to the locality, ve at the actual voting power of this single group en who are definitely, positively, aggressively com- to the continuing fight against the liquor traffic in rm. Another great organization of women which is its support to the enforcement of the Eighteenth ment is the Women’s National Committee for Law ement, headed by Mrs. Henry Peabody. This or- tion is composed of affiliated groups of an aggre- over ten million. Of course there may be many

cases in which a single woman may be counted several times because of her relationship to different groups or- ganized together in this National Committee. Here once more, however, one must recognize the fact that not even this large total accurately represents the influence which might be exerted at the polls by this enormous body of women who are squarely committed to the cause of en- forcement.

There also are the National Federation of Women’s Clubs and the aggressive organizations that regard the safety and well-being of the home as vastly more impor- tant than the opportunity for drinking liquor.

The unorganized women of the nation must also be con- sidered. Womankind has been the greatest sufferer from the evils of intoxicating beverages through the centuries. The harm done by liquor was felt most deeply and most severely in the home. This was true in the homes of pov- erty, and in many homes of wealth. The trail of ruin was not limited to the slum sections or the neighborhoods devoted to the working groups. It was found in the man- sions on the hill and in the homes of luxury. Throughout the ages, women have seen their fathers, their husbands, their lovers, and their brothers degraded by this enemy, put into their mouths by men who sought an easy road to wealth by pandering to the weaknesses and appetites of their fellows.

It was because women had suffered deeply and long from the ravages of the liquor traffic that women, even when disenfranchised, were the most potent force behind the movement for local prohibition, state prohibition and, ultimately, national prohibition. It was through the ef- forts of women that legislation was written on the stat- ute books in nearly every state, requiring scientific in- struction in the public schools on the evils of beverage al- cohol. From the very beginning, women by their per- sonal influence and by their contributions, made possible the organization and support of the various societies and leagues that were fighting the liquor traffic.

It will hardly be disputed that women, according to every census taken of church groups, constitute much more than a majority of their membership. Women’s support of the prohibition cause was not lightly undertak- en, nor will it be lightly forsaken. They are devoted ad- herents of a policy which means better homes, broader opportunities for the younger generation, and a cleaner civic life.

Even in the admittedly wet sections the majority of women favor prohibitoin, and that general position finds tremendous support even among the women of the fore- ign-born and the wives of the sons of the foreign-born. That group is not confined to the Protestant churches. It is not even confined to the Christian churches. It tran- scends church iines and religious groups just as the rav- ages of liquor transcended all sectarian, geographical, and racial barriers. When the home is at stake, the over- whelming majority of women will rally to the defense of the home against one of the greatest foes the hearth has ever known.

For many years a Fruit Jar Manufacturing Corporation in Oklahoma has enclosed in every jar sent out from the factory a leaflet on the subject of proportionate giving. “Occasionally,” the head of the firm reports, “a disgrunt- led customer states that they do not want to have relig- ion mixed up with the buying of fruit jars. But, when we explain the purpose, and state the fact that our entire business has been built up on the principle of honoring God with the first-fruits, there is no further argument.” —Congregationalist.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

THE ORDINANCES OF THE CHURCH

Everyone knows that it is easier to remember what we see than what we hear. And God, who knows best of all the way to teach, employs not only preaching by word of mouth, but also by rites which appeal to the sight and other senses to make their teaching understood and remembered.

This method at the same time preserves the truths thus taught, unifies the believers who practice them, and aids their communion with Christ who is represented by them.

It is a serious error to think that the rites are mere forms of little value, which we may discard in order to have a united church. To treat them thus is to insult their Author who gave them. The Holy Trinity was revealed in Christ, and the ordinances he gave represent the fundamental work of salvation wrought by him. They are memorials of what Christ did, symbols of what we are to do, and types of things to come.

In the Old Testament the presence of God was represented by the tabernacle or temple (Heb. 9:8-12), but in the New Testament he was manifested in Christ (Heb. 1:1). The church is the "body of Christ," and therefore we must have the same care to preserve the symbols of the church that Moses was told to have in making the symbolic furniture of the tabernacle (Heb. 8:5).

As prophet Christ is represented and continues his work in the written Gospel and the living Spirit.

As priest his work is represented and continued in the regeneration of believers and building up of the body, the church, symbolized by the ordinances of baptism and the Lord's supper.

As king he is represented by his headship of the church, which in turn is symbolized by the headship of the man in the family (Eph. 5:25-27;) the Lord's day (Rev. 1:10) and the Lord's tithe (Heb. 7:1-12).

In the general apostasy of modern times it is popular to speak slightingly of the ordinances. Those who do so would do well to think upon a few examples, related for our admonition (1 Cor. 10:11): Uzza died because he did not respect the law which forbade touching the ark which represented the presence of God (2 Sam. 6:6,7) Nadab and Abihu died because they offered "strange fire" on the altar, and not that which represented the divine acceptance of the sacrifices (Lev. 10:1, 2).

If it was necessary to so respect the rites which were shadows of Christ, how much more should we obey the commandments of Christ himself? "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace?" (Heb. 10:28, 29).

SIGNIFICANT NEWS AND VIEWS

BANDITS AND CHRISTIAN PASTORS

The Chinese Christian pastor made prisoner by bandits endures sufferings about which the world never hears. Mr. Jen's salary is nine dollars a month—barely sufficient to cover the most meager expenses. Jen owned some farm land, upon which, of necessity, he was semi-dependent. He was captured by bandits, with other pris-

oners, some of whom were beaten, mutilated and killed. If he was free, his family had to sell his farm and give more four hundred dollars to his captors. . . . Twenty-five miles Tehchow lived the widow of a Christian pastor, herself a fine Bible woman. Her husband had carried a thousand dollar insurance policy with a foreign company. Upon his death the money went to his widow. She was abducted and held until her husband had turned over twelve hundred dollars, the insurance money, other savings. Yet, in the face of such tales, Rev. Leonard Erbridge declares that "this has been the most encouraging in evangelistic work that I have seen in China."—The Christianist.

INDEPENDENT COLLEGES LEAD STATE INSTITUTIONS IN HUMAN PRODUCT

In the February issue of the Christian Student, Registrar of Willamette University gives figures showing that independent colleges and universities throughout the United States have placed a greater number of their graduates in the offices of the country than those institutions supported by the State. He shows that of the last eleven presidents of the United States, ten have been graduates of independent schools, while one was an alumnus of a tax supported university. During the period covered by these eleven presidents, six United States Supreme court justices have been graduates of independent schools, against two for tax supported; governors, nineteen to the United States senators, forty-one to twenty; and congressmen, twenty-seven to seventy-nine. The total is 269 against 115 for tax supported institutions.—The Evangelical-Messenger.

MILLIONS FOR "RACKETEERING"

It used to be "graft" or "hush money," but now it's "protection" on a large scale, for which the American people are being asked to pay. It is best known as racketeering—and it means that unless you pay some gunman or his representative you will receive heavy and unexpected damage to your business at the hands of "parties unknown." Honest police and public officials, vigorously pursuing their duties and adhering strictly to their oaths of office, could probably do away without much difficulty to racketeering. Too many, however, are willing to take bribes and thereby increase their salaries from 500 to 600 per cent annually. And the courts have been so lenient in the cases of men caught that Al Capone in Chicago, millionaire bootlegger, they care little for legal action. The New York State Crime Commission, in its report to the legislature at Albany, declared that "racketeering" was costing the people of the United States from 12 to 18 million dollars annually. Of this, New York City is said to be paying from two hundred to six hundred million a year. A recent investigation has shown that one little "racket" in connection with the fish business by which fish wagons were charged 25 cents a day for a few hours' "protection against theft" netted three men \$20,000 a year or more. Big fish dealers were found to be paying \$20,000 to \$30,000 a year each for this protection. It was said that saloons controlled the vote and ruled the country. And with thousands paying tribute to illegal monarchs of the underworld, racketeering seems to have succeeded to the throne.—Presbyterian Advance.

LOSING WHAT WAS GAINED

Many religious papers have commented upon the utterances of Hon. Andrew A. Bruce, formerly Chief Justice of the Supreme Court of North Dakota, calling upon the citizens to awake and lose the gains made under present liquor laws. No doubt that warning is timely. When Congress and two-thirds of the State legislatures most of us fell into the easy notion that the struggle was over. We Americans are so apt to think that a "law" is quite sufficient to achieve any purpose. The law is nothing in itself. The people behind the law give it effect. Our lethargy has given peace to the Sabins and Wadsworths, who have money, to say the least, and are "wet." We do not believe it. More are "wet" today than ten years ago, but not a majority. But dry sleepers might as well be wet. We never saw a person asleep who counted for much in the work. It would indeed be terrible if Butler, Raskob, Morrow, Darrow, "Jimmie" Walker should finally defeat us. And let us remember that they might.—The Presbyterian.

MUNICIPAL GOVERNMENT

are interested in this subject, and have need to be, considering the city in which we live. But a study of metropolitan newspapers convinces us that Chicago is not an exception to the rule. We are glad to learn of Cincinnati's successful experiment with the city manager form of government, while we wonder why our boss-ridden, ganster-terrorized municipalities do not rise in wrath and do what she has done.

Charles P. Taft II, son of the late chief justice, a resident of Cincinnati, recently told the women voters of Allegheny County, Pennsylvania, that the reform in his city found its leadership among young men, which recalled that the same was true of the overthrow of the Tweed ring in New York many years ago. The young men in the churches in that day rallied under the general leadership of Samuel J. Tilden and other experts of both political parties had their own reasons for putting the scoundrels out of office. It was not a case of the Church in politics, but of individual Christians awakening to their obligation to society under their right of franchise. The young men did not have the aid of the young women they would today, because the privilege of the ballot was not theirs, but with such cooperation now what might they not accomplish!

I commend the suggestion to the leaders of youth in our great cities as an outlet for their energy, preferable by far to some other occupations that occupy so much of their attention.—Moody Monthly.

A Faithful Observer of Prohibition

(Continued from page 4)

of extremely doubtful quality, it is becoming an increasingly difficult job to keep the cellar full at a cost suitable to the purse of the average man. They will find, too, that though a certain percentage allows home-grown wines to ferment, aided by catalytic individuals who drop some form of alcohol into it, the vast mass of the population is already indifferent to drink.

Briefly put, "my investigations revealed the unassailable fact that Prohibition is observed by that enormous and important mass of middle-class artisans and workmen, tradesmen and small commercial folk which is really the backbone of every country. At the top end of the social scale were people who broke the law. At the bottom were the wealthy classes who have never yet kept any statutory law that clashed with inclination; at the bottom were the criminal and part-criminal class that had an ill-founded idea that breaking laws paid better than keeping them.

"I have come back to Australia," says Mr. Russell, "with my mind made up on the subject of Prohibition. It is not only a successful and a shining success. Had I, however, passed through America as an ordinary traveler, with his limited means of knowing only what he saw, I should have still believed that Prohibition was a failure."

"I think that this result has been brought about in little more than a decade is, he says, under all the circumstances, "astonishing." It may be a great exaggeration to attribute the whole of the prosperity of the United States to the abolition of drink; I think it is, but you would find it difficult to persuade bankers, manufacturers, mass producers, master builders and insurance companies that, in overwhelming measure, this was not the prime cause. Against my will, I was brought to believe that Prohibition is a splendid economic achievement, whose significance cannot be measured by the shouting derision of the 'antis.'"

"It will be a good day when public sentiment becomes so vigorous and active in its support of Prohibition that it demands fair treatment on the part of the press of Prohibition news. Then will one of the biggest obstacles to the more perfect operation of Prohibition be overcome, and other lands will be the more readily convinced of the great worth of the policy. Nothing is doing so much today to support not only the Prohibition law, but against the efficiency of the law as the metropolitan newspapers' scoffing attitude toward Prohibition and its distorting handling of prohibition news. Every citizen and patriot should be jealous of the good name of law and should make his voice heard in every proper and possible way. It will help to bring these widely influential agencies to take a constructive attitude toward the government's effort to handle the problem of drink traffic.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Exodus 21:12-14. Life has always been sacred to our God, and every safeguard was thrown around it. If the sin was unpremeditated, or accidental, a place of safety was provided by our God, and it is comforting to know that he still offers a place of safety for those who fall before sudden temptation. For those who deliberately sinned, however, and then tried merely to cover their sins with the cloak of religion, no mercy was to be shown. From the days of Ananias until now, no man ever gained anything by using the church for a cloak. Let us ever be sincere, and if we are overtaken in a fault let us remember wherein our safety lies.

TUESDAY

Exodus 21:15-25. In these verses, as well as in a number of the following verses, we find some of the many laws which seem to be necessary for governing the mutual relations of any great body of people. It is true that any and all of these laws might be dropped from the books if love would take their place, but love seems to be so foreign to man's nature. We praise God, however, that we may always count on his love! With him it is not "wound for wound, stripe for stripe," but "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

WEDNESDAY

Exodus 22:20-24, 28-31. "I the Lord thy God am a jealous God." He from among the Jews who worshipped false gods, or who committed the sins which had seemed so terrible as he observed them in Egypt, was to be punished severely. The Jews knew so well, that for them to commit these sins was inexcusable. Out of their gratitude they were to bring offerings of their best to the God of their salvation, and to be holy men unto him. Let us remember that our knowledge and our responsibility is much greater even than the Jews' of that day.

THURSDAY

Exodus 23:1-9. There are times when we would like to refer certain good church members to the first verse of this passage, and there is surely an eloquent message in the second verse: let us not blindly follow the crowds! And verse 9 has a very suggestive thought for saved sinners: we have known the burden of sin, and we have known what it means to be free from sin; shall we not deal in mercy with those who are still under the burden of sin?

FRIDAY

Exodus 23:20-25. It is believed by many that the "Angel" who went before them here was none other than our Lord Jesus Christ. If this is so, certainly we should heed God's admonition, and follow his commands in all things. If we do, we have a promise the same as theirs: that he will go before us and bring us into the Father's mansion where he has prepared a place for us. It is well to remember that there is no place in God's plan for compromise with evil.

SATURDAY

Exodus 23:26-33. Not all at once will God drive out the enemy, but little by little, as we are able to occupy the ground vacated by the enemy. That does not mean that we are saved little by little, but that being saved our advancement in Christian living is a gradual process, dependent upon our growth in knowledge of God's way.

SUNDAY

Exodus 23:1-8. Let us learn from these verses that God's presence is not to be lightly or irreverently entered into. It was only with offerings, and acknowledgment of their blood-guiltiness, that the Israelites entered into his presence. Also, let us cherish the book of the covenant which has come down to us from the fathers. Pray for God's blessing upon the words of his covenant as his ministers throughout the earth present them to hungry hearts today.

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary South Bond, Indiana</p> <p>M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois</p>
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Explanations and Suggestions on the Standard of Excellence

I. HOME EXTENSION

1. **An Active Cradle Roll.** To associate the child from birth to the Sunday school; to interest his parents in his spiritual nurture and to prepare the child for class membership in the school. The department will be in charge of an alert supervisor who will keep an enrollment of the children; make known their names to the school; visit occasionally their parents, sharing suggestions and literature with reference to the religious nurture of the child.

2. **A Working Home Department.** To enlist persons denied the privilege of Sunday school attendance; to assist them in Bible study at home; to win them for and to build them up in Christ. The department will be in charge of a capable supervisor, assisted by such visitors as necessary, who will keep a record of those enrolled; distribute literature for study and seek to have Home Department members present for the regular school sessions on special days.

II. ORGANIZED CLASSES

1. One or more organized classes in Young People's Division.

2. One or more organized classes in Adult Division.

To relieve the teacher of sole responsibility; to distribute labor and to fix responsibility among the pupils; and to become identified with the larger fellowship of the organized movement. The class will elect a president, vice-president, secretary, treasurer, and create devotional, membership, social, and such other committees as desired. This organization, including the class name, age and sex of the pupils will be certified to the National Association by the divisional or general superintendent and receive a certificate.

III. LEADERSHIP TRAINING

1. A training class registered with the National Sunday School Association and using any approved Text. To provide informed and skilled leaders for the school; to extend and complete the religious training of the pupils; to cooperate in securing more and better workers for kingdom building. This training may be carried on in connection with the Sunday school or community institute or both. Texts approved for the following courses, outlined in the new Handbook, will be recognized. They are as follows: (1) Certificate Courses. (2) The Shorter Course for Sunday School Workers. (3) The Larger Course for Advanced Christian Workers. (4) The International Standard Course. Suitable certificates and diplomas are awarded at the completion of each of the above-mentioned courses. These are issued by the National Association which also provides questions for examinations or makes satisfactory arrangements with the teacher in charge relative to the procedure which shall be followed in the administration of teacher training work. Consult the Handbook for further information.

2. Twenty-five percent of the teachers

graduates in some approved course. To recognize those persons who have already completed some training course, and to encourage the school to use trained teachers. This point includes those who have graduated from the earlier courses.

IV. GRADATION

1. **Graded school organization with annual promotion.** To enroll pupils according to recognized age grouping; to provide classes for all ages and to encourage application for the purpose of making progress. This contemplates a division for children, young people, and adults with as many classes in each division as the pupils require. Each division should be supervised by an appointed, capable person. Where possible and feasible the divisions may have separate worship programs.

2. **Graded lesson instruction in at least one department.** To supply lesson material suited to the interests, capacities, and needs of the pupils; to assist them in the cultivation of fruitful knowledge, right attitudes,

and necessary skills. The graded lessons published by The Standard Publishing Company, Cincinnati, Ohio, are the most Biblical of all the graded series now before the public. They are the most beneficial, therefore, for our denomination. They are pedagogically sound and seek to provide "milk for the babes and meat for the adults." No graded series will be found wholly satisfactory to Brethren people; extra Biblical and doctrinal teaching must be added by Brethren pastors and Brethren Sunday school teachers.

V. MISSIONS

1. **Systematic missionary instruction.** To make missionary instruction a normal integral part of Christian education; to generate the missionary passion in the whole church. Such instruction may be given a part of the regular lesson, supplemented with monthly presentation before the entire school or a division thereof. Mission study classes may be added. Dr. Yoder's recent book on the South American field is recommended. Dr. Gribble will have a book read on our African work at an early date.

2. **An annual White Gift Offering.** To encourage Christian giving; to extend the fellowship of service, to support worthy objects. This offering is taken at Christmas the proceeds of which go to Ashland Seminary, Kentucky Missions, Foreign Mission the Shiphewana Young People's Training School, Sunday school institute work, and other miscellaneous items.

STANDARD OF EXCELLENCE FOR BRETHREN CHURCH SCHOOLS

	Possible Score		Your Score
	Total	Total	
I. HOME EXTENSION	10		
1. An Active Cradle Roll		5	
2. A working Home Department		5	
II. ORGANIZED CLASSES	10		
1. One or more organized classes in Young People's Division ...		5	
2. One or more organized classes in Adult Division		5	
III. LEADERSHIP TRAINING	10		
1. A training class registered with the National Sunday School Association and using any approved text		7	
2. Twenty-five percent of the teachers graduates in some approved course		3	
IV. GRADATION	10		
1. Graded school organization with annual promotion		10	
V. MISSIONS	10		
1. Systematic missionary instruction		5	
2. An annual White Gift Offering		5	
VI. CITIZENSHIP	10		
1. Systematic citizenship instruction		5	
2. Participation in some form of benevolence		5	
VII. DECISIONS	10		
1. Decision Day observed annually		5	
2. Life Work decisions emphasized regularly		5	
VIII. CONFERENCES	10		
1. Workers' Conferences held regularly, ten recommended; six required		7	
2. Delegates to some convention, denominational and interdenominational		3	
IX. DENOMINATIONAL	10		
1. Records accurately kept and statistics sent promptly to the general secretary		5	
2. Use of Brethren publications		5	
X. LIBRARY	10		
1. At least one book chosen from any seven of the ten divisions suggested		10	

I. CITIZENSHIP

1. Systematic Citizenship Training. To foster Christian attitudes with reference to civic and state obligations; to make the pupils conscious of a growing world citizenship. This, too, may be done in regular class study and through monthly instruction with the entire school. Christian citizenship may be made a particular study of young people or adults for a period. Obedience to and responsibility for law should be stressed.

2. Participation in some form of benevolence. To unite mind and heart and hand in Christian goodwill and helpfulness. The assistance given to temperance causes, such as prohibition, anti-tobacco and anti-drug movements, etc., is an example. Persons interested in the local community may be aided so. A contribution to the benevolences of the church will count.

II. DECISIONS

1. Decision Day observed annually. To lead the pupils into personal fellowship

(Continued on page 15)

Editor's Select Notes on the Sunday School Lesson

(Lesson for May 24)

Jesus Preparing for the End

Scripture Lesson—Luke 21: 1 to 22:23.

Printed Text—Luke 22:7-23.

Devotional Reading—Isa. 53:1-6.

Golden Text—This do in remembrance of me.—Luke 22:19.

Introductory Note

Our lesson today is to deal with the Lord's Supper. By common usage this term has come to refer to the Eucharist, or the service of the Bread and the Cup. Our church is among the few which still clings to the New Testament usage and teaches and practices accordingly. We find ourselves, therefore, unable to follow the popular commentaries on this lesson. We would not be understood to discount the importance of the sacred emblems of the broken body and shed blood of the Savior by withholding comments on that part of the communion service. But we know that every reader of these pages will have access to comments and discussions dealing with that rite. You will not, however, find ready access to discussions of the widely neglected Love Feast, which is the true Lord's Supper. We are therefore giving our space to a reprinting of Dr. G. W. Rensch's tract entitled "The New Testament Teaching of the Lord's Supper." For further suggestions Sunday school students are referred to leading article for this issue by Rev. R. F. Porte and also the editorial dealing with the Lord's Supper.

The New Testament Teaching of the Lord's Supper—by G. W. Rensch

That the early church regarded the Lord's Supper as an evening meal, and observed in connection with the eucharist, or bread and wine, admits of little doubt. "The original Lord's supper was, as every one knows, a supper—a meal at the close, and not in the middle of the day." ("On the Lord's Day," p. 12). This is the general teaching of all writers on the subject. Why has the love-feast of the early Christians been eliminated, and the eucharist been retained? Brethren people have ever been restrained from changing the Lord's appointments, and therefore observe the communion service just as Jesus instituted it.

Let the Holy Scriptures speak, and then let God have his way. Matthew 26:20: "Now when even was come, he was sitting at meat with the twelve disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me." Again in verse 26: "And as they were eating, Jesus took bread, and blessed, and break it." They were eating, were they not, before they came to the bread and wine?

Now read Mark 14:17, 18: "And when it was evening he cometh with the twelve. And as they sat and were eating, Jesus said, Verily I say unto you, that one of you shall betray me, even he that eateth with me." Also verse 22: "And as they were eating, he took bread and when he had blessed it, he brake it, and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them; and they all drank of it." Observe that they were eating, and that Judas was eating with the Master previous to the giving of the communion of the bread and wine.

Let us read Luke 22:20: "And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you." Now, if the cup in like manner as the bread, came after supper, as Luke says, how could the bread and the cup be the Lord's Supper? But we must look at John 13:2-4: "And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and laying aside his garments; and took a towel, and girded himself." Notice the wording, "And during supper," "he riseth from supper;" all this

before the betrayer was revealed, as in verse 26, and before the communion of the bread and wine was reached.

"But this supper Jesus ate that night with his disciples was the Jewish passover," say our critics. A careful reading of the New Testament with due regard to the lawful time for this Jewish feast will utterly disprove such a theory. It is true Jesus talked about this passover (yet 24 hours in the future) while engaged in instituting his own ordinances. But let an honest effort be made to harmonize the many, many scriptures which teach differently, as well as the practice of the early church, and one will soon discover the great mass of contradictions in which he will be involved. An example is John 18:28, and 19:14. No, Brethren people have not carried over into the Christian church a Jewish festival and made it an ordinance of the church. This can not be made for at least two reasons.

First, because Jesus while at the table with his disciples, said he would not eat the passover. He broke the news to them for the first time that when the time came for the lamb to be sacrificed, (the following afternoon) he himself would be "the Lamb of God to take away the sins of the world." And consequently, the passover preparations (just beginning) were broken up, and the new program inaugurated. The proof text is Luke 22:15-16. "And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you I will not eat it until it be fulfilled in the kingdom of God." Now, why talk about Jesus eating the Jewish passover at the time he introduces the cup and loaf, when he declares "I will not eat it?" Besides, they

(Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. Deball Ave., South Bend, Ind.</p>	<p>2301 13th St., N. E., Canton, Ohio</p>

A Voice of Authority to Young Folks

In the tragic death of Knute Rockne, for years the famous coach of Notre Dame University, South Bend, Indiana, the athletic fraternity of the world lost one of its most colorful and famous leaders. He stands without a peer, not only in his own generation, but throughout the ages. His record of athletic achievements for his teams, year after year, is not only unexcelled, none other even approaches it.

It is pretty well understood that the tobaccoists tried in every conceivable way to get his name on the dotted line in endorsement of their products. They were willing to make out a blank check to him and let him fill it in at his own price. But his name and reputation were not for sale.

On the contrary, he never hesitated to speak out plainly and bluntly against the deleterious effect of tobacco upon the physical powers. No aspiring athlete need apply for a place on his team if he used a particle of tobacco in any form.

The following item in the Hornell (N. Y.) Tribune Times, is a characteristic picture of Rockne.

"The Rev. Richard E. Lentz, pastor of the Christian Temple, has in his possession a letter which he prizes highly, written by

the late Knute Kenneth Rockne, general of famous Notre Dame elevens.

"The letter was written in reply to a question asked by the Wellsville pastor in regard to training rules. At the time the Rev. Mr. Lentz was coaching a Red Triangle basketball team.

"In regard to the effect of smoking he received the following reply from Rockne on the subject:

"Mr. Richard E. Lentz,

"Christian Temple,

"Wellsville, N. Y.

"Dear Mr. Lentz:

"Replying to your letter of the 21st, I wish to say that I do not allow my players to use tobacco in any form.

"My experience has shown that tobacco slows up the reflexes of athletes, lowers their morals, and does nothing constructive.

"Athletes who smoke are the careless type, and any statement to the fact that smoking helps an athlete is a falsehood.

"With best wishes,

"Sincerely yours,

"K. K. ROCKNE,

"Director of Athletics."

—No-Tobacco Journal.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

Forces Reduced by Furlough are Busy

(Bassai) Yaloke, par Boali, par Bangui,
Afrique Equatoriale Francaise,
March 4, 1931.

Dear Evangelist Readers:

Such a long time has elapsed since our last letter, which, like this, was written from Bassai. And yet after all—it is not that the time is so long, but that in it so much has happened.

We were recently visited several times by a young French-speaking Dutchman of whom I have previously written. We have sympathized with him in the death of a brother and a sister-in-law from haemoglobinuria, and now another brother has died from the same disease. The remnants of the family are, we believe, soon to depart for Holland. The sufferings of this family have indeed made us feel how God has blessed us in recent years in preserving us from death. To him be all the glory!

February, 1931 has been a dry, hot month, one in which it has seemed almost impossible to escape from fever, from which we suffered during three-fourths of the entire month.

On February 7th, great sadness prevailed throughout the countryside on account of the draft for laborers on the railway between Brazzaville and Point Noire. Many Karre Christians were drafted. We can only pray that they will let their light shine in the darkness to which they go.

The month has been a busy one, too, because of the departure of the most recent furlough party, Mr. and Mrs. Foster and Miss Estella Myers, who left here February 23rd for America. The automobile road is now completed between Carnot and Bozoum, making it possible to reach the coast from Bassai in four days by truck. Mr. Hathaway arrived here on the 21st from Yaloke, and spent the Sunday previous to departure. Mr. and Mrs. Kennedy were to reach Douala February 27th. The outgoing party hoped to meet them there. Considerable delay will be occasioned by the transaction of necessary business at the Coast—then only four days—and the Kennedys will be at their destination!

Miss Byron and I are alone at Bassai for two or three weeks in the interval, caring for school, hospital, Bible classes and services, etc., in short everything but the workmen, who are enjoying a vacation from building.

We have the assistance of Jean and a number of other native Christians and evangelists in training.

My own plans for furlough are in the Lord's hands.

Miss Myers had hoped to return by way of Palestine and there had been some thought of my accompanying her on this trip. The death of Mrs. Myers, however, and the rapidly failing health of both Miss Myers and myself led us to abandon this trip as too strenuous for us at this time.

We believe Miss Myers is now with the Fosters on the ocean and doubtless rapidly recuperating. We trust so.

In view of the possibility of my leaving soon for furlough and yet in view also of

the uncertainty of the date I am asking my friends who are typists to write me in duplicate, sending one copy to me in care of Mr. Floyd W. Taber,

23 bis rue dr St. Cloud,
Chatillon-sous-Bagneux,
Seine, France,

and the other copy to my usual Yaloke address.

Miss Estella Myers hopes to meet Miss Ethel in France, and we trust Miss Ethel will soon thereafter be on the field, to take my place in the school ranks at least. Miss Byron is very faithful in the hospital work here, and God is blessing.

At Yaloke Mr. and Mrs. Hathaway are ably assisted by Miss Emmert in the school, Miss Tyson in the hospital, and for the present by Miss Patterson as typist for any who need her services.

At Bellevue Mr. and Mrs. Sheldon and Miss Bickel are very busy and very happy. Little Kenneth, at present the only child on the field, thrives and is blessed.

We are glad for the prospect of the coming of three new workers to Bassai, Mr. and Mrs. Kennedy and Miss Ethel Myers, to replace those who have so recently left us.

God has his hand on all these changes. He has promised to be with us. We rely upon him alone for guidance. May he continually lead us as a Mission into fields yet untouched—until he come.

Faithfully yours,
FLORENCE N. GRIBBLE.

Readjustments in Missionary Work

The Methodist Episcopal church has concluded to make some important modifications in its Foreign Missionary plans. Either on account of insufficient funds to proceed as heretofore or through a conviction that the evangelization of the world will be better promoted by a different arrangement, possibly on account of a combination of these considerations, the Foreign Mission Board has decided to discontinue its work in certain fields. The deficit in last year's receipts was \$218,000. In other years the deficits had been so large as to necessitate reductions which were made on an adopted scale that applied uniformly over the entire field.

Concerning the fields from which the Foreign Mission Board will withdraw or where they will make readjustments, Dr. Edward Laird Mills says in the *Christian Advocate* (California edition):

It is recommended that the Central American Mission Conference be relinquished, and that attempts be made to have the new Methodist Church of Mexico and the Union English-speaking churches of the Canal Zone take it over.

It is recommended that the social service work in France be turned over to the municipality, the farm property at Charvin sold, and arrangements made with the Wesleyan

church, if possible, to continue pastoral evangelistic work.

It was recommended that the church in Italy be united with the work of the leyan church, with the understanding our Board will continue to provide support on a decreasing basis for a period not exceed twenty years. This arrangement not affect the schools at Venice and L. Mario, which will be continued under strong American board of trustees, no longer formed.

The situation in North Africa was studied for a year with reference to changing the number of centers there.

With reference to Austria and Hungary it was recommended that the responsibility for the future work in those fields transferred to the Central Conference of Central Europe, and that the work in Slavica be commended to the attention of the Switzerland Conference, which now has missionary responsibility.

It was recommended that the Board prove the principle of withdrawal from South Fukien Province, China, and authorize negotiations with the Reformed Church in America to take over the work.

It was recommended that negotiations be continued with regard to turning over to the church work in Burma.

It was recommended that the Board withdraw from the Tamil work in South India and concentrate attention upon the Chinese population in the same territory, which have the sole responsibility of evangelizing two or three millions of these people, in as there are three other successful missions among the Tamils.

The decision to make these readjustments is doubtless far better than either to increase the board's indebtedness or to give only limited and insufficient support to the fields. Work can be done more effectively in some fields than in others, certainly in places where another church minister to the people there is no wisdom in duplicating its efforts and thus confusing the people on questions not essential to salvation.

The whole policy and method of International Missions is under scrutiny. If better and more fruitful ways of conducting the work be found the churches desire to know them. An organization of laymen is at present sending commissions into India, China and Japan for a careful study of the field workers and the best methods of conducting the work.

There is no disposition on the part of the churches to be less zealous for the evangelization of the world. An advance is proposed—not a retreat. In spite of diminishing successes the churches look forward to new successes in all lands. Readjustments and new strategies are not unknown to Christian history. Changing physical conditions, as come from transportation and international communication, make modifications in missionary enterprises necessary. The aspect of the unevangelized world is different from that of any former period. The work is not moribund; it is not chained; it is a living body of earnest souls. It knows how to survey the fields and provide a wise strategy. Admittedly there is a slump in beneficences. This must be overcome. An effective missionary plan will help to secure larger missionary giving.—*Christian Advocate*

The lesson of love, of unselfishness, the joy of making others happy, is a greater lesson than any taught in books.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



CARLETON, NEBRASKA

As now been some weeks since we last from this part of the Lord's vineyard; delay in informing you does not in-lack of activities in any of our aux- as every department is moving and k. The W. M. S. is perhaps the most when it comes to actual work in time and energies expended. They have ing doing from one to three times a The S. M. M. is doing good work, the membership is a bit smaller than ars ago, on account of removals and ges. The Junior Christian Endeavor ve and accomplishing lasting good. enior Christian Endeavor is still on ap, and trying to keep up its work. Rachel Coleman is the President. The rship in our Boy's work is increasing ce of some removals and age limita- We now have two groups—the Jun- 0 in number, and the older ones, 16 ber. We meet each Monday even-

church school attendance has in- d in number since the winter months, doing good work. Church attendance so been on the upgrade. The choir is commendably under able leadership.

spring communion service will be n Friday evening, May 22. Visiting en will be welcome.

one week-of Easter services were l and all received a blessing. Two ladies came forward and will become rs of our church. Our Easter offer- s only about 40% of last year's gifts, to the financial depression existing. are feeling the weight of it a bit han a year ago. However crop con- are bright and promising in every ve feel the Lord will care for his own, at the labors of the faithful will be ed in due time.

sentiment of our people rather favors n of Union worship services with the loks for another year. Recently the choir put on an hour's program over station KMMJ at Clay Center on a afternoon. Many letters, cards, tel- and telephone messages were re- from four states, commending the ns. Thanks to all of you. A num- small communities and towns are nion worship services here in the

are trying to preach the Gospel of Christ, and Salvation from sin to all me. If any wish to receive Christian n we are willing to administer it. e asked us, "How about 'sprink-"

If anyone wants to be sprinkled, e else than a dyed in the wool Breth- racher will do it. When sprinkling is or at the other church the District tudent handles the situation. He nducts their communions. However, enjoying our work together with the eople and the Lord is blessing us in ways. We like to be busy, and we a.

e the Lord for victories in other
W. R. DEETER.

SOUTH GATE, CALIFORNIA

This little mission church is forging right ahead with the help and guidance of God's Holy Spirit. Since the first of the year, many advances have been made.

A very successful Bible Conference was held in the month of February. Pastors of the Southern California district as well as outside speakers were those that made this all possible. We recommend this kind of services for any church. It brings together our own Brethren in fellowship and it's what we need in this day of self-centered activi- ties. The conference was of such high cal- ibre that it is planned that we hold another one next year.

Services at Easter time were enjoyed by a banner attendance. Attendance at the Sunday school hour numbered 178. Easter Foreign Missionary offering was greater than that of last year, by a few dollars. Two were received into fellowship on this day.

Following Easter we have enjoyed a very fine season of spiritual refreshing in a form of a two weeks' meeting under the direction of Brother N. W. Jennings, pastor of our Turlock church. Brother Jennings preached the true Brethren message unto very fine crowds. He made Christ real to many through his effective southern way. Twenty-two decisions as follows: Eleven confess- ing Jesus Christ as their personal Savior, seven consecrating their life for a more abundant service, four received into the fel- lowship of the church by letter. For all these we are most grateful to our Lord and Savior Jesus Christ. They will help greatly in the work of the church in this part of God's vineyard.

It is our desire to carry the message of the Brethren church into other parts of this growing city of over 20,000. Fourteen churches are to be found here but like in so many places the Gospel is not being preached as it should be. With his help we would like to hold two or three tent meetings in various parts of South Gate. If any of our readers who are blessed with some of this world's goods and could help this mission church to put on such a cam- paign we would be glad to hear from them and give them more of the details. Pray for this great field which is also white unto har- vest.

LEO POLMAN, Pastor.

A GLORIOUS FELLOWSHIP AT SOUTH GATE, CALIFORNIA

Thanks to the God of all Grace for the high privilege of witnessing for Jesus and preaching the everlasting Gospel at South Gate, California, for two weeks.

We found this young church not two years old yet a live wire for Christ. Three things mark this body of believers off as those bound to win. First, they have a great love for the truth of the Bible. Sec- ond, they seek to honor the Christ in the prayer life. Third, they have a passion for lost souls. No church with these marks will ever suffer defeat.

Brother Polman, the pastor, and his fam- ily are highly respected and loved by his flock. Brother Polman is not only a fine

song leader but he has the making of a strong preacher, and he has a very unique way of advertising.

The fellowship with the people of South Gate was glorious, their hospitality was bounteous.

Our home was with Brother and Sister Babcock and it was a real home, family al- tar; morning and evening it takes us back to good old days.

It was a real treat to have with us in the meetings visiting pastors with a number of their flock: Brother A. B. Cover of First Church, Brother Cashman of the Second church, Brother A. L. Lynn of La Verne, Brother Mayes of Whittier, Brother John Leinhard of Second church of Long Beach, Brother N. C. Nielsen and others from First church of Long Beach, Brother Mark Early and Sister Mary Pence of Limestone, Ten- nessee. Yes, it was a wonderful fellowship. Brother A. V. Kimmell's daughter, now Mrs. Alphonse, assisted Sister Polman in the mu- sic. They almost made the piano talk. Sis- ter Alphonse and her husband came into the South Gate church and they will be of great help in that church. Others came to Jesus and became members of the church. Broth- er Polman will report the meeting.

Brother Polman will be with us in an evangelistic campaign at the Turlock Breth- ren church, beginning May 17th. Brother Editor, and all readers of the Brethren Evangelist, please pray for this campaign.
N. W. JENNINGS.

GRATIS NOTES

Gratis is still on the map—very much so, we think. From the standpoint of organiza- tion and the quality of work done, as well as uniform attendance, we consider our- selves justified in believing that ours is one of the best Sunday schools in Preble County. But that does not mean that we have suc- cessfully coped with all of our problems, nor undertaken all of the tasks that chal- lenge us. The opposite is true. But we are forging ahead in a way that makes for sound, lasting results.

Our Intermediate Christian Endeavor continues to be a growing, vital factor in the work here. Our weekly attendance runs from 25 to 30. It is a continual source of satisfaction to see taking place in the boys and girls who make up the society, growth in character, a deeper understanding of the Christian life, and development in leader- ship. On a recent Sunday afternoon there was held in the Brethren church in Dayton a District Rally with Dr. Ira Landreth as the speaker. Preble was one of perhaps five counties represented. And the delegation from our society—sixteen strong got the award as the largest delegation from an out- side county.

Easter Sunday night marked the close of our special meetings which had continued for two weeks. The pastor did the preach- ing. Miss Susan Snyder of Dayton was able to be present most of the nights to be in charge of the music. Miss Snyder displayed fine tact and ability not only as a leader but also as a soloist. She readily won her way into the hearts of all of our people. As a leader, Miss Snyder does not talk too much—she just talks enough. Some leaders talk too much, we believe. Eleven came forward in the meetings, and of that number nine came into the church. It was a good meet- ing. The church was greatly blessed. A young people's choir from the West Alexan- dria church, and a ladies' quartet from the Dayton church made splendid contributions

to the music of the meetings. Brother Pontius and a goodly number of his West Alexandria congregation were with us one night which was at once a source of pleasure and encouragement to us. When they had their meetings we returned the call with a strong representation. WM. H. BEACHLER.

PROGRAM OF THE FORTY-FOURTH ANNUAL CONFERENCE OF THE SOUTHEASTERN DISTRICT OF BRETHREN CHURCHES

TO BE HELD AT HAGERSTOWN, MARYLAND BRETHREN CHURCH, JUNE 9-11, 1931

Rev. H. E. Eppley will have general supervision of the Conference Music.

Tuesday Afternoon, June 9, 1931

2:00 Devotions. Rev. W. S. Baker.
2:15 Address of Welcome.

Rev. Frank G. Coleman

2:30 Response by Delegates. Delegates. (One from each congregation)

2:45 Organization:
Election of Officers
Appointment of Committees

3:00 Address—"Instant in and Out of Season." Rev. J. L. Bowman of Linwood, Maryland.

Tuesday Evening, June 9, 1931

7:30 Devotions. Rev. Geo. A. Copp.
7:40 Bible Study. Rev. E. J. Rohart.
8:00 Special Music
Offering

8:05 Moderator's Address.
Retiring Moderator, Rev. E. L. Miller

Wednesday Morning, June 10, 1931

SUNDAY SCHOOL SESSION

8:45 Devotions. Rev. John W. Thompson
9:00 Address by Rev. John F. Locke
9:25 Address—"Some Observations on Sunday School Teaching." F. E. Simmons of Washington, D. C.
9:50 Open Forum

DEPARTMENTAL SESSION

10:00 W. M. S. & S. M. M.—In charge of Mrs. Geo. Simpson and Miss Ruth Sensenbaugh, respectively.

10:00 Ministers' and Laymen's Session
Address—"Facing a Minister's Problems" by Rev. W. S. Baker of St. James

Address—"Christian Service from a Layman's Viewpoint" by Mr. Charles Messler of Linwood, Md.

MISSION SESSION

11:00 Mission Board Reports by Members of Board, Directed by Acting President

Report from Winchester
Missions Address—"Home Missions and the Future of the Brethren Church," by Rev. Paul Miller

Wednesday Afternoon, June 10, 1931

1:30 Service of Worship.
Rev. Arthur Snyder of Mathias, W. Va.

1:45 Business Session
Minutes; District missions; Conference Location; Selection of Board Members; Ministerial Aid; Property; National Executive Committee; District Executive Committee; College.

2:45 Address by Mr. Joseph H. Foster, Missionary on Furlough

3:15 W. M. S. Session
Mrs. George K. Simpson in charge

Wednesday Evening, June 10, 1931

7:15 Service of Worship.
Rev. John Dodson
7:30 Address by Mrs. Joseph H. Foster,

Missionary on Furlough
7:55 Special Music—Washington Brethren's Quartet
8:00 Sermon. Rev. Frank G. Coleman
Thursday Morning, June 11, 1931
8:30 Service of Worship.
Rev. G. W. Chambers

8:45 Business Session—
Statistician's Report; Committee Reports; Treasurer's Report; Minutes; etc.

9:45 Address. Dr. J. M. Gillum, Pastor Grace M. E. Church of Hagerstown, Maryland

DEPARTMENTAL SESSIONS

10:30 W. M. S. and S. M. M., led by Mrs. G. M. Simpson and Miss R. Sensenbaugh, respectively
Ministers and Laymen., led by the Moderator

Address—"The Essentials of Effective Preaching" by Rev. H. E. Eppley of Roanoke

Address—"The Value of Our Distinctive Ordinances" by Rev. J. L. Bowman

Thursday Afternoon, June 11, 1931

YOUNG PEOPLE'S SESSION

1:30 Service of Worship.
Rev. J. E. Patterson

1:45 Short Address—"The Infernal Trinity" by Louis Glen Locke of Maurertown Brethren Church

2:00 Short Address—"The Value of Christian Service in the Lives of Young People" by B. H. Connor of Roanoke Brethren Church

2:15 Special Music—(To be arranged)

2:20 Short Address—"The Message of Christian Endeavor" by Miss Miriam Gilbert of Washington Brethren Church

2:35 Short Address—"The Church and Young People" by Miss Sarah Gearhart of Hagerstown Brethren Church

3:00 Adjournment
Recreation

Thursday Evening, June 11, 1931

7:30 Service of Worship.
Rev. Roy S. Long

7:45 Music—(To be arranged)

8:00 Illustrated Lecture on the Holy Land by Rev. John F. Locke.
HOMER A. KENT,
Conference Secretary.

SEMINARY NOTES

The Graduate School of Theology held its first Commencement Wednesday, May sixth in our College Chapel. Brother Delbert B. Flora was the only candidate for a degree and he was given a Bachelor of Theology (Th.B.). Professor McClain gave a short address on "Theological Standards and Degrees" in which he indicated Mr. Flora had completed satisfactorily seven years of resident work in our College and Seminary. He also explained that today the value of a theological degree largely depends upon the academic standing of the granting seminary. Only by strengthening our Seminary year by year can we give proper value to degrees conferred. Dr. Jacobs, as President of the College, conferred the degree and also appropriately stressed the significance and the value of the degree, and the relation between the College and the Seminary here on the campus.

It is possible that both of the addresses will shortly be published in the Evangelist and if so we trust you will read each carefully.

Brother Flora's thesis was a critical titled, "The Ordinance of Anointing." suggest that our National Tract Commission consider this thesis as a possible tract.

The five public lectures presented by Seminary were concluded last evening Professor Stuckey's well received address "Christian Science." The interest of town people as well as that of our own members was very satisfactory. We are also planning a special lecture series for year.

Some weeks ago two of our pre-seminars, Brother Curtis Morrill and George Clingenpeel, conducted a two weeks' revival in a Mansfield (a nearby town) Mission. There were ten confessions and five re-secrations.

Last Sunday morning and evening the services at our Fair Haven church were conducted by a College Girls' Gospel Team. They report splendid attendance and a joyable day. K. M. MONROE

SOUTHEASTERN DISTRICT MISCELLANEOUS APPORTIONMENT

Hagerstown	\$100.00
(Paid \$50.00)	
Bethlehem	0.00
Washington	0.00
Trinity	0.00
Garden City	0.00
Lost Creek, Ky.	0.00
Mathias	0.00
Hammer	0.00
Limestone	0.00
Linwood	0.00
St. James	0.00
Maurertown	0.00
Dayton	0.00
St. Luke	0.00
Liberty	0.00
Round Hill	0.00
Roanoke	0.00
Mt. View	0.00
Oak Hill	0.00
Red Hill	0.00
Winchester	0.00
Mt. Olive	0.00
Gateway	0.00

It will soon be time for the conference to convene and I would be glad for the congregations to send their amounts to me so that the chart can be made up before the conference meets.

GEO. A. COPP, Treasurer,
Strasburg, Virginia.

THE MINISTRY OF MUSIC

It fills a need which nothing else will supply. The Hebrew temple had its choir and one reason why we have that wonderful book of Psalms is because, under God, we were moved to fill a need. As the hosts returned to Jerusalem, they fell together in companies and sang or chanted to music the "Songs of Degrees," as they climbed the heights toward the City of David. The Epistle to the Hebrews we learn that the "psalms, hymns, and spiritual songs" were an accepted part of their meetings. Though the slowly formed rituals of both the Eastern and Western Churches, vast and impressive music grew apace in the most sumptuous services. Such music as Bach and Handel would never have dreamed had not the demands of the Christian religion called out their powers. The Reformation, headed by Luther, and the Revival, headed by Wesley, required a

ly promoted in its spread by the use of music. In recent years, Moody would have risen to his great height of influence without his Sankey. It is merely by chance, but because of their work in a great and holy movement we so easily link the names of Moody Sankey, Torrey and Alexander.

emphasize the mutual debt between and the public expression of religion, also to emphasize the fact that the person, in the division of church labor, as to the leadership in music, is appointed a high and holy business, which will much to determine whether the hour of worship is a spiritual uplift or a cold, formal performance as spiritually helpful as a meal on icebergs, or an evening at the club. In these modern times, the organist or chief musician is usually paid a monthly salary. In some churches, the good, demerit member still fills the place with no consideration, and with little encouragement by word and, sometimes, with many rebukes. "God bless the faithful men and women who, in small churches, take the burden of music without compensation! Deaf, faithful, wishing to do their best, let them honor such as we believe the Lord has upon those who sing or play week in and week out, without thought of recognition or reward, and who sometimes make it seem impossible service a possibility. Every one who is a leader, singer, or instrumentalist in the public worship in God's house should say, "I am Christ's minister in this." Presbyterian.

VISIONS

The power of seeing visions is the distinguishing mark of the human race. A man sees more when he looks up than when he looks down, and a vision leads us upward into the glorious land of our childhood of man. Visions are victories bringing promises of their own fulfillment, and a new and better world. The mainspring of progress is doing old things in a little better way. The commonality may open a door leading to a life-changing, pointing a way to the greatest that hovers over the world. Only by visions can be released the best that is in us."—James H. Snowden.

know that we have weaknesses and need, and to say in our hearts that we are going to rise and be strong and overcome them, is to become strong sooner or later.

Sunday School Notes

(Continued from page 11)

must in the beginning of the preparatory, and the lamb for such a feast was sacrificed until the following afternoon. He talked about the passover, and expressed a desire to keep it this year as he had in former years, "as he sat at meat" (Matthew 26:20) with them, he explains how he was to be "sacrificed" that very afternoon, and to die.

And, that the early church practiced observance of the love feast in connection with the eucharist as Jesus instituted it. The church did this while under the management of spirit-filled apostles. It seems a good idea to state that these apostles did the will of God concerning the love feast. Again, and again, did they defend

the observance of this evening meal together, against the abuses which in a corrupt age so easily crept in the churches. St. Paul takes a half chapter (1 Cor. 11-17ff) in setting the Corinthian church right in the proper observance of the Lord's supper and the eucharist. He warns the greedy of putting to shame the poorer brethren by denying them a place at the love feast. He closes the scene with the significant words, "Wherefore, my brethren, when ye come together to eat, wait one for another." One of the many commentaries on this chapter has this: "The persecuted church of the early ages felt vividly how sitting side by side at a common meal was an avowal of their unity in the face of heathen neighbors and kindred, and a pledging of themselves to love and fidelity each to the other. The little Christian host, warring in an enemy's country, at the supper table join hands and go forth again to fight (strengthened as with the bread of life), to stand shoulder to shoulder, back to back, four-square to the assault of the world and sin. The club-fest of the Christian society (Ecce Homo); this, though more." Twenty-six years after the last supper of our Lord, here in a church founded by Paul himself, we find the love feast still observed, and expected by Paul to be observed in the future, though in a more orderly way.

Peter, in writing his epistles to all "that have obtained like precious faith with us," thirty-three years after his experience (John 13) at the last supper of our Lord recognizes that the love feasts were held among the brethren everywhere (2 Peter 2:13). In the general Epistle of Jude, written about thirty-three years after our Lord ascended to glory, says, "These are they who are hidden rocks in our love feasts when they feast with you, shepherds that without fear feed themselves." How can anyone escape the conviction that the love feast is apostolic? Men may ignore the truth, but to deny what is a plain matter of history and Scripture, is but to class one with the ignorant.

Space forbids but a single historical quotation: "They (the early Christians) met in their own place of assembly or in a private house. There they joined in a common meal which concluded with a solemn partaking of bread and wine, the whole being a commemoration of the last supper of the Lord with his disciples. This meal accompanied with prayer and song, which at a later day received the name of agape or love feast, was the original method of celebrating the Lord's supper. It was one great family gathering about a common table and signifying by this means so natural and familiar in all ages, their union with one another and the absent head of the household."—Beginnings of Christianity, Fisher, p. 546.

Who gave the councils of men the right to tear out of the church's service this apostolic practice? Of course, no one. Dare we take such liberties with the Holy Scriptures as set forth by Christ and his inspired apostles? There is a great cry in certain quarters that the New Testament church, with its primitive apostolic worship, should be restored to the people. But these "restorers" will have to put back in its New Testament place the love feast which the Lord instituted, and the early church observed, in connection with the cup and loaf, before their cry can be taken seriously.

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EXPLANATIONS AND SUGGESTIONS ON THE STANDARD OF EXCELLENCE

(Continued from page 11)

with Christ as Savior and Lord; to enlist them for membership in the church. Palm Sunday is the most appropriate time for such a decision, preparing the way for entrance into church membership on Easter Sunday. Decisions, however, may be encouraged any time through the year, and these will result from good teaching as well as from special appeal.

2. Life Work decisions emphasized regularly. To help the pupils to become workers in the Kingdom; to recruit for the ministry, missionary service, and kindred activities of the church. Such decisions will result from regular teaching if properly done. But opportunity should be given for public enlistment. This may be done in connection with the White Gift Offering.

VIII. CONFERENCES

1. Workers' Conferences held regularly, ten recommended, six required. To bring together those workers engaged in common tasks; to enable them to view together co-operative achievements and possibilities; to promote leadership morale and esprit de corps. Such a conference should be held early in the month. If planned for by a wide-awake program committee the meeting will be more attractive and helpful. Suggestions and helps are given, periodically, on the Sunday school page in the Brethren Evangelist.

2. Delegates to some convention, denominational and inter-denominational. To acquaint the school with forward-looking plans and to unite it with a larger fellowship. City, County and State Conferences or Conventions, which feature Sunday school work, or Brethren Institutes, State Conferences and the Winona National Conference are usually informing and inspiring. Enrollment in the Shippewana Young People's Training School will count also.

IX. DENOMINATIONAL

1. Records accurately kept and statistics sent promptly to the general secretary. To enable the school to be intelligently informed of its own personnel and to assist the denomination in checking up upon its own strength and progress. The individual membership record card kept on the file alphabetically supplements the class membership book. Quarterly reports as to enrollment, attendance, offering, and services rendered prepare the way for an annual report and make it easy for the secretary to fill out the statistical blank sent by the general secretary.

2. Use of Brethren Publications. To foster denominational loyalty and make possible improvement of said publications with general support. Where these publications meet the need of the local school they should be given preference. Graded lessons may be obtained through the Brethren Publishing Company.

X. LIBRARY

1. At least one book chosen from any seven of the ten divisions suggested. To equip the worker with tools and to provide helpful reading for the whole school. The book list given in the Hand Book, published by the National Association, offers a varied selection. Schools are asked to select at least one book from any seven of the ten divisions. A copy of the Hand Book or further information concerning these books may be had on request from the Educational

Secretary. Books purchased through the Ashland office will mean a saving of postage to the buyer and a slight percent of profit to our National Sunday School Association. Kindly favor us by buying through our office.

AWARDS GIVEN EACH YEAR AT NATIONAL CONFERENCE

1. Schools attaining 100 points will be recognized as Front Line schools and will be awarded a book priced at \$1.00.

2. Schools attaining 85 points will be recognized as Banner schools and will be awarded a 60c book.

3. Schools attaining 70 points will receive public mention in the recognition service.

OUR LITTLE READERS

BILLY'S MERIT

By Evalyn Louise Early

Little Billy Giar was hurrying home from school. It was a warm day in early spring and at the corner of every block he turned he bumped into a bunch of playmates playing marbles. Strange to relate Billy went way around, sometimes he crossed the street in his endeavors to be alone.

"Hey, there, Billy!" yelled Bennie Strong at the top of his voice, "I just came from your home, and the postman brought a box for you. Your mother said it was a birthday present. Candy, I think!"

Billy started to run.

"Billy, Billy" screamed Lawrence, jovially, "Billy and I are friends, aren't we Billy?"

But Billy did not stop nor listen to Lawrence's banter. He was headed for home.

At the turn of the sidewalk Billy bumped into Mark Browne, who asked him for a bite of the big red apple he held in his right hand.

"Can't," mumbled Billy crossly. "It's a birthday gift from teacher. You'll have one before school is out and she'll give you something and I may not be where I can ask for a bite."

"But I'll hunt you up, and give you a piece of whatever it is, sure I will, Billy," Mark pleaded earnestly. "You know me Billy, I always keep my word. I have my papers yet to deliver and do not have time to go home ... and I'm so hungry. Just a bite of that apple would—"

Billy did not wait to hear the rest, he snapped in angry tones, "You're like the rest of the fellows, always begging for something."

That made Mark angry and he blurted out, "You're nicknamed what you are, Billy Glutton. Billy Glutton eats his apple all alone." He teased, roughly.

It was an awful name for a boy like Billy. But he had earned it himself. It was given him as a reward of merit. Not for something good he had done, but for something not so good he had done. The reward of merit works both ways you see! We are rewarded with good merits and bad merits; it all depends on what we do. Billy had formed the habit of grinning when the boys called him Billy Glutton and doing just what he wanted to do the way he wanted to do it. But today when Mark called, "Billy Glutton," Billy hung his head in shame. For Billy and Mark were cousins. Mark the older by two years.

Billy found the present on the stand in his room. It was a fine box of candy as Bennie had guessed, "I'll put two pieces on the shelf for Mark," Billy said in audible tones to himself, "and maybe he won't call me that awful name any more." And he did.

And that wasn't all Billy did that night. He went to bed thinking of what Mark had called him. It hurt him so. And he wondered long into the night why he cared so very, very much because Mark had called him Billy Glutton when he had never cared a wink when the other boys called him the ugly name. By and by he knew. It was because he and Mark were such pals. Then Billy was very, very sorry at the other things he had done that night because now he wanted to do it a different way and couldn't. For Billy had decided to give each boy friend a piece of his birthday candy after he had got in bed but he couldn't do it for he had eaten the contents of the entire box, to his mother's horror.

Along in the night Billy awoke with a terrible pain in his stomach. At first he did not call anybody. But as the pain became unbearable he decided he needed a doctor, and slipping out of bed he stumbled into his mother's room.

After that the doctor came and he said such awful things that Billy hid his face in shame. "What can you expect of the glutton boy!" he had asked, "He'll be eating snakes and toads next." Billy shrank beneath the covers. "Has he no friends?"

"A very good one, Mark is his name," came the answer from the far corner. Billy dared not look to see who was talking. "All the boys in his class want to be his pals but he is so very selfish there is no merit of friendship for him."

"Must be some great wise man talking," thought Billy, "Sounds like a school teacher, that merit of friendship part." Then Billy knew. He had received a merit once on his spelling paper.

"He's rightfully called Billy Glutton," went on the voice in the corner. "It is his merit for selfishness, I wouldn't give him any medicine; let him suffer. A just reward for filling his stomach to overflowing with candy and ... apples. Better cut him open—"

Billy awoke in horror. The pain in his stomach was gone, but Billy had a queer feeling about the head. "I was only dreaming," he said as he turned over, "but I've had my lesson." He chuckled under the covers.

"Mother did I walk into your room last night?" he asked at the breakfast table.

"Yes, dear," was her reply. "You had a nightmare from eating too much yesterday."

"What's a nightmare?"

"A reward for an overloaded stomach."

"And rewards are same as merits?" quizzed Billy. Then came, "I've decided to always earn good merits."

ANNOUNCEMENTS

DALLAS CENTER, IOWA

The Dallas Center Brethren church will observe Holy Communion service on the evening of May 31st at seven thirty o'clock. We invite all those of like faith to be with us in the observance of these ordinances.

AUSTIN R. STALEY, Pastor.

THE TIE THAT BINDS

LEMON-PAYTON—On Sunday, January 4th, Mr. C. Lemon and Miss Revo Payton, of Osborne County, Kansas, drove over to Carleton, Nebraska, and at 4 o'clock we the sacred words that united them in holy wedlock. They are young and talented, and popular in their community. They are making their home in Portis, Kansas. The best wishes of hosts of friends go with them, and may their life be a blessing to one another as well as to others.

W. R. DEETE

SIPE-FELTY—On Saturday, April 18, 1931 at four o'clock occurred the wedding of George Wesley Sipe, son of Mr. Mrs. Joseph Louis Sipe of Wiltshire, Ohio, and Esther abeth Felty, daughter of Mr. and Mrs. John Felty of Catur, Indiana, at the home of the writer. The couple unattended, and the single ring ceremony was used. The bride was beautifully gowned in China blue georgette and the groom wore conventional blue. The couple will reside in newly furnished home east of Berne, Indiana.

JOHN. W. PAR

IN THE SHADOW

CULP—Franklin B. Culp, born October 18th, 1858, May 7th, 1931, aged 72 years, 5 months, and 14 days. He was married to Mary E. March on Nov. 23rd, 1882. To the union was born four children, three daughters and one son—Carrie E. Detrick, Earl C. Culp, Dora F. Rowe, Lola Ing died in infancy, and their mother passed away Dec. 27th, 1895. One sister, Mrs. Martha Shields of Leeton, and one brother, Andrew Culp of Bellefontaine remain. On May 28th, 1899, he was united in marriage to Anna Shultz, who was born February 20th, 1880, and died July 7th, 1931, aged 51 years, 2 months, and 4 days. To the union was born two children, Mrs. Zilpha Dewees and Helen Moore. Her father, Noah Shultz, one sister, Sarah Martin of DeGraff, and three brothers, David S. of Ada, Charles at home, and Irvin of Detroit, remain. He leaves eleven grandchildren and a host of neighbors and friends to mourn their departure. They were both very active in church and Sunday school work at Gretna where they held their membership and never failed to attend when well and health permitted.

Brother and Sister Culp's earthly pilgrimage was brought to a sudden end when the automobile in which they were returning from attending the funeral of a nephew was wrecked by a train and they were both instantly killed.

At the funeral services conducted by the undersigned, assisted by Conard Sandy, in the Gretna Brethren church, only was the church crowded, but a large number filled the church yard, being unable to gain entrance into the church.

R. R. TETT

BOTT—Brother Roy Bott, a member of the First Brethren church of Washington, D. C., passed to be with his Lord on Friday, April 17, aged 34 years. He was born in Brook, Virginia, but moved to Washington about 15 years ago where he was employed by a furniture house. It was there that he met and married Miss Marian Gess with whom he lived happily until the day of his death. He was devoted to his home, a congenial neighbor, an ambitious worker, and a believer in the Gospel.

Surviving him besides his wife, Maria, are three children, Arnold, Shirley and Mildred. His mother, Mrs. Sarah Bott, and a sister, Miss Mildred Bott. Funeral services were conducted by the writer and interment made in beautiful Hill Cemetery, Washington, Sunday afternoon, April 19.

HOMER A. KE

AXTELL—On Monday, January 5th we preached the funeral sermon in the Carleton Brethren church, of Mr. Earl Axtell, and his body was laid in the Cemetery near the town. He was the son of William and Cora Axtell.

December 20, 1911, he married Floy Viola Lee. To the union four children were born, Harvey, Gerald, William and Carol, all of which survive. The last three make their home with an uncle near Carleton, and attend the Brethren school and services. May God bless and guide.

W. R. DEETE

JOHNSTON—Joseph Johnston passed to his reward on May 22, 1931, at Hawthorne, California. Mr. Johnston was born near Toronto, Canada, July 30, 1840. Being left an orphan at the age of four years, he was adopted by an uncle and moved to Carroll County, Illinois, where he married Maryriet Meyers in 1863. They joined the Brethren church in December, 1864. In 1869 they moved to Richardson County, Nebraska, and in 1899 moved to Beaver City, and since that time until his departure to be with the Lord, he was a faithful member of the Brethren church there. The last years of Brother Johnston's life, since the death of his wife in Nebraska and California. Surviving him are two sons and four daughters, sixteen grandchildren and seventeen great-grandchildren. Brother Johnston was known as a smiling old man and a devoted servant of the Lord. Throughout his life a mighty testimony for his Lord's testimony shall always linger in the heart and in the lives of his loved ones and friends. Funeral services were held in the First Brethren church of Beaver City, with interment in Mount Hope Cemetery. Services by the pastor.

RAYMOND BL

FOUST—Harvey J. Foust, a faithful member of the Brethren church, Mt. Pleasant, Pennsylvania, departed this life to be with our blessed Redeemer, in whom he had implicit faith for a house, not made with hands, in the heavens.

Brother Foust was one of those unassuming men, with a warm heart and glad hand to all who came to enjoy the hospitality of their model home, presided over by his faithful companion, along with their children, now called to cherish the memory of a faithful husband and a kind father having lived 64 years, 19 months and 24 days.

Services conducted at the home, New Kensington, Pa. the writer, April 26th, 1931.

WILLIAM A. CROFT

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THE BRETHREN EVANGELIST



THOSE WHO ANSWER NOT

*It singeth low in every heart, we call it each and all--
A song of those who answer not, however we may call.
They throng the silence of the breast; we see them as of
yore--*

*The kind, the true, the brave, the sweet, who walk with
us no more.*

—John W. Chadwick.



Travel Observations

By C. F. Yoder

One who has been absent from the home land for a long time is apt to misjudge the new generation that has come upon the stage, because of not understanding fully the why and the wherefore of the changes that have taken place. But on the other hand, a prolonged absence makes the changes themselves stand out more prominently. We may note the movement of the second hand of the watch, but not easily that of the hour hand.

In these last days there are some changes so rapid that every one must notice them, and there are others that must be observed with the perspective of time. I have frequently been asked the question, "What changes do you notice in the church and in the country?"

Believing, therefore, that a few observations may be of general interest I will write them down. And this time I shall speak first of all and only of the church. Has the Brethren church changed?

I should be very sorry if the Brethren church had not changed in twenty years. However loyal and virtuous she may have been, the goal is ever ahead, and there must be progress in order to attain to it. It is not purposeful change that is to be deplored, but unconscious drifting with the world.

Has there been any drifting? I fear there has. First, I can notice a neglect of the means of grace. Children whose parents never failed to conduct family worship or to attend the services of the church, now seldom read the Bible or pray even in private, and much less with their families or in public. This is true, of course, of only a part, but I fear it is a growing part. In a few homes the actions of the children have betrayed the fact that the parents are not accustomed to even give thanks at meals. That is not following the example of Christ as Brethren families are supposed to do. Perhaps if I reveal observations like that I may destroy my welcome in some homes another time. Some think it is not well to see too much. However I have observed further, that this class of homes never have been as a rule, the places where missionaries are invited and urged to come, and I hasten to add the observation that the number of homes where the people have learned that it is a blessing and not a burden to entertain a worker for the Lord, has been constantly increasing. Only once in all my travels have I heard anyone speak of the "burden" of keeping a missionary. Some have suggested the need of having a missionary home for the use of missionaries on furlough. For some, a little cottage by Shipshewana lake would be an ideal resting place with their families for a few weeks, but I am sure that as soon as possible to do so, they would all prefer to rest in the fellowship of visits among the churches, sharing the hospitality of the Brethren and contributing to the spiritual welfare of the church.

Here I am reminded of a further observation, namely that Brethren women have not drifted at all from the ideas of hospitality found in the home of Mary and Martha. The dear sisters still think it their duty to prepare many dainty courses in their meals, when Jesus said to Martha "one thing (course) is sufficient." I am sure that all true workers for the Lord love to be treated as one of the family when visiting in a home, and to share the same humble meals

that are usually served rather than be the cause of an excessive amount of labor and expense.

I have read of a consul in China who visited a missionary home and the good wife did her best for the honored guest. But he in turn wrote an article for a magazine in the home land accusing the missionaries of living in luxury. If I should make the same mistake I might say that I have observed that the Brethren fare sumptuously every day and might give ten times as much to missions as they are giving. Truly many of them might, but I know that it would be mean and ungrateful not to recognize that the extras that are on the table to honor a worker for the Lord, in many cases represent real sacrifice, and should be appreciated as the Lord appreciated the precious nard which Mary poured upon his head, and treated not as waste, but as a teaching symbol of eternal love.

The Brethren church has always been noted for hospitality and I hope it always will be. In the early days nearly everybody was either guest or host on Sundays, and that fellowship was a strong factor in producing Christian character. Now conditions have changed and the spirit of fellowship is being expressed, not so much in the homes as in the social meetings of the church. To these must be added the increasing number of conferences, conventions, Bible institutes, etc., which draw the membership together in their common cause.

Herbert Spencer would probably call this a part of the "evolution from heterogeneity to homogeneousness," but it is enough to know that as a church we are learning to work together and to think together and to love one another more than ever before.

The neglect of fellowship with God which I have noted on the part of some is the first step in the turning aside to the broad road which leads to destruction. The second step is the loss of separation from the world, marked by seeking self-advancement by association in worldly societies of all sorts. And the third is that of a dulled conscience, marked by jesting conversation, love of worldly pleasure and careless in conduct. The end of that road is death. May the Brethren church avoid it.

A LETTER TO THE TSAR OF THE TALKIES

Sir:

One of my men told me last night that a week ago he had gone to one of the local "talkies." Said he, "I go on an average about twice a year. I saw a picture advertised that bade fair to be clean and educational and I decided that I would go. The picture itself was O. K., but before it appeared there were several reels of filthy rot that made me so angry that I couldn't enjoy the main feature. There was the customary group of chorus girls wearing the same suit that Eve wore in Eden. Breweries getting ready to open again for the manufacture of high powered beer were also exhibited. One Pabst employee was saying to another, 'Won't it be great to have liquor again? And won't it be a fine remedy for this unemployment situation when thousands of us oldtime brewery workers get back to our jobs?' And thus it went on et cetera, et cetera, and when the main pic-

ture finally came along I was mad enough to get up and get out."

You are some Tsar. When you were at the head of the movie industry with all the alleged powers of a dictator, many people were saying, "O, isn't it fine that a Presbyterian elder will now be in charge. The outlawed booze traffic will no longer have opportunity to disseminate its propaganda and the filth that has accompanied so many moving pictures will be swept into the sea. That noble Presbyterian elder will clean the Augean stables." splendidly you have come up to expectations, how nobly and thoroughly you have done your work, the past ten years cannot testify. As a reformer you should be in the same class with Savonarola and Martin Luther. (As Artemas Ward would say "This is writ sarkastikal.") If you have proved the movies or the talkies, then you are the greatest of the twelve and Benedict Arnold the most incorruptible spirit of the American revolution.

The English essayist, Gilbert K. Chesterton, so the story runs, came over to England a few years ago. At four o'clock one afternoon he went into a Boston eating place and ordered cakes and tea. He took one taste of the latter and then undidened himself thus, "If this is the kind of tea that my ancestors brought over to our ancestors I don't blame the last name for pitching the tea into the harbor." May the movies and talkies taste worse than Chesterton's tea. They've been that way throughout their history. Some thought however, that when a noble Presbyterian elder would be put in charge that a Golden Age of purity for the movie world would be ushered in. But it was like squirting perfume upon corruption. The movie talkies were too much for the Presbyterian savior. The query, "Can the Ethiopian change his skin or the leopard his spots?" simply received a new vindication. And you will pardon me, noble elder, for saying that in your work of reformation I sometimes think you didn't try very hard.—By Benedictine in a Presbyterian.

During the wars of Nassau a court of officers debated whether to attack a certain town. A Dutch general had so much to say about the formidable guns mounted on the defenses of the place that many were discouraged, and advised giving up the dangerous job. "My lords," said Sir Francis Vere, a stout English baron, "if you will the mouth of a cannon you must never enter into the field." Without the Christian courage it is useless to enter the Christian fight.—Selected.

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Short Talks by the Editor on Steps in the Way to Life and Fellowship

IX. THE LORD'S SUPPER, OR LOVE FEAST

Who wish to walk with implicit obedience and unreserved loyalty in the steps of the Master will not willingly omit the step that leads to the feast of love and fellowship. It is called by many names—sometimes the Lord's Supper, sometimes the Love Feast (Agape) or Feast of Charity, and sometimes is referred to as "the breaking of bread." It is to be distinguished from the Communion proper, or Eucharist. It is properly a full meal, a joyous repast, eaten in connection with the Feet Washing and other distinctive rites. It follows the symbolic cleansing service and includes the eating of the emblems of the broken body and shed blood of the Savior. It is a perpetuation of the full evening meal which Jesus ate with his disciples and which culminated in the establishment of the Communion.

Its Divine Authority

The Love Feast as a church ordinance rests upon divine authority. Jesus authorized the preparation for this feast, which, though instituted at the time thought it was to be the Jewish Passover, was to be something different and distinct, unrelated to it,—unlike, except for similarity of preparation and the fact that it was conducted on the very eve of the Jewish Passover when the memory of that memorable event was on every one's mind. "And Jesus sent Peter and John, saying, Go and prepare for us the supper, that we may eat" (Luke 22:8). He calls it a passover, but was not the Mosaic institution, for the Last Supper, together with the institution of the Eucharist, with which it was climaxed, constituted a new Passover. The Lord veiled his purpose from the disciples until the proper time, even as he did with regard to the institution of the Feet Washing service, telling them, "What I do knowest not now, but thou shalt know hereafter" (John 13:7). And they made ready the Passover" (Luke 22:13b), as he commanded, doubtless in every particular that was possible. It was not possible for them to lawfully prepare the paschal meal until twenty-four hours later. It was on Thursday evening that Jesus ate the meal with his disciples. That the Passover time had yet come there can be no doubt (See John 13:1; 18:28; 19:14). It is not necessary to suppose that there was a lamb included in the preparation, as there is no mention of one. Besides, Jesus did not wait to give the disciples time for the slaying of the legal lamb, for the time of the Christian Passover was at hand, and with a note of disappointment, indicating the high regard he had for that outstanding Jewish memorial, that he now explains the reason: "With desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not eat it, until it is fulfilled in the kingdom of God" (Luke 22:15, 16, English Revision). But there was no need of waiting, and no necessity for the presence of a lamb at the feast, for as a mighty closing climax Jesus thrust himself into the meal emblematically as the Lamb slain from the foundation of the world.

In confirmation of this view, Dr. Alfred Plummer, says: "The Love Feast was the inauguration of a new order rather than the continuation of an old one; and its significance is enhanced if the symbol of the old dispensation was absent, when he whom Jesus symbolized was instituting the commemoration of that which was symbolized" (International Critical Commentary, vol. 93, volume on Luke). At more than one point this noted scholar indicates his opinion that there was no lamb as a part of the meal that Jesus ate with his disciples. Other scholars hold that it was not the Jewish Passover that Jesus celebrated on that night, but the launching of something distinct and new. In other words, it was not the meal itself but rather the Eucharistic service that Jesus instituted as commemorating the Lamb slain from the sins of the world, but the two were closely associated in

their institution and significance, so closely indeed that some have identified them, thus losing sight of the fact that they are two distinct parts of the three-fold communion program that our Lord gave to his disciples for a perpetual institution in the church.

An Inseparable Part of a Three-fold Service

This brings us to our second reason for believing in the Love Feast as a church ordinance, it is vitally linked with the service of Feet Washing and the Communion in institution and significance. After Jesus and his disciples had gathered at the table and the supper had been prepared (for the preparation of "supper being ended" is the proper interpretation of John 13:2), Jesus declared to the disciples that the Father had given all authority into his hands (John 13:3), that he was come from God and was soon to return to God, and on that basis he instituted the three-fold communion service—Feet Washing, the Supper (John 13:18, 26, 27) and the Bread and the Wine (1 Cor. 11:23-25). All three were instituted at the same time and under the same circumstances and with the same declaration of authority. If one is binding upon the church of God, the others must be also.

They are vitally related in significance and represent a necessary progression in religious experience, each step leading logically to the next. The first cry of the heart is for cleansing and the first demand on the part of God of those who would commune with him is for purity. Only the clean and the pure in heart can see God. The Feet Washing service comes to us with the reminder of our sinfulness and symbolizes the spiritual cleansing which is vouchsafed unto us by Christ Jesus, answering the yearning of the soul and the demand of God. Then comes the Love Feast symbolizing the spirit of love and fellowship which Christians have one for another. This is a necessary step in one's approach to God, and it must be taken in all sincerity. The feasting together must be but a token of the real spirit of love and mutual loyalty that abides in the hearts of members of the body of Christ. Such a spirit is the evidence and badge of discipleship, for Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35), and again John tells us boldly, "If a man say he loves God and hateth his brother, he is a liar" (1 John 4:20a). Then comes the grand climax of the service—the approach into the Holy of Holies, where the presence of God is made very real and the infinite sacrifice of the Son of God is symbolized. Then we are prepared to partake worthily of the holy emblems. Every part of the entire program has in mind this blessed end, and every part fits perfectly into the whole. Who would sever them?

Christ's Example and Its Significance

In the third place, the Love Feast should be observed as a church ordinance because Jesus set the example and did it at a most significant time. He said very definitely regarding the Feet Washing service, "I have given you an example, that ye should do as I have done unto you" (John 13:15). And it is only fair to say that his exemplary service involved all three parts of the communion program. But his example was especially significant in the light of the circumstances under which it was given. He ate the Feast with his disciples at a time when he knew that his hour was come, and when it is said of him that he "loved his own" unto the very end. What he did then has meaning. One does not do needless, foolish, immaterial things when he knows that death is at hand. He is serious in his last hours. His final words are important to those whom he loves. Jesus was profoundly serious as he realized that the end was upon him, and what he did then was of the utmost significance. His example of that hour the church should cling to as to something sacred and should never cease to practice it and be reminded thereby of the truth he set forth.

(Continued on page 9)

EDITORIAL REVIEW

Brother Freeman Ankrum, secretary of the Executive Committee of General Conference, gives his last notice to departmental officials who are responsible for providing their parts of the program. Surely it is time that cooperation be given. No department should be so unfortunate as not to be represented on the printed program, but it is now or never.

A recent personal communication from Dr. G. C. Carpenter informs us that both he and Mrs. Carpenter have been greatly enjoying their vacation in Florida and are much improved in health. They will soon be leaving the Southland for the more comfortable northern climes, and being much refreshed in body, we suppose Brother Carpenter will be ready for a new pastorate. But so far their address continues to be Hallandale, Florida.

A personal communication from Brother James S. Cook informs us that he has been exchanging some work with a neighboring Church of the Brethren minister, Brother Earl C. Bowsher. Brother Cook gave a series of Bible lectures for his neighbor, who had assisted him in a revival. More and more this spirit of fellowship and exchange of service is growing among these two bodies of the Dunker fraternity. May God enlarge the spirit rapidly and continually until division shall be no more.

Brother W. S. Baker, pastor of the church at Lydia, Maryland, conducted a revival meeting early in March and during the first two weeks of that campaign he had the cooperation of neighboring pastors in the preaching. The numerical results of the meeting were six added to the church by baptism. One added previous to the meeting and two since make the total additions nine. A well attended and spiritual communion was conducted with the assistance of Brother J. L. Bowman. A life size painting of Christ has been unveiled in the church, given in honor of the late Dr. V. M. Richards.

The annual directory of the Brethren church of Washington, D. C., of which Brother Homer A. Kent is the capable pastor, reports a total net gain in membership for the year closing April 31 of thirty-eight, the total membership of that church now being 331. This splendid church is still growing and their need of a completed new building is more and more evidenced. And we learn that they are not sitting still waiting until the brotherhood lays the entire amount in their hands for the structure. They are going ahead with a strenuous program of sacrificial giving such as one seldom meets with. That is the kind of mission projects that the brotherhood should delight to have a hand in. Perhaps you will get the opportunity of doing the thing that was not completed last year.

The work at Harrah, Washington, under the pastoral leadership of Brother Fred V. Kinzie, is going forward in a splendid manner. The Sunday school is experiencing a steady growth, having reached the average of 150, and on Easter Sunday 168. Thirteen have been added to the church by baptism since the last report. The last communion service is said to have been the largest in attendance in the history of the church. Care is being given to faithfully instruct the young people and prepare them for intelligent future leadership in the church. Other phases of the work are also encouraging.

Dr. Charles A. Bame tells of his trip to Dayton where he conducted some pre-Easter services in that splendid church of which he was formerly a pastor, and where Brother R. D. Barnard is now proving himself the efficient pastor. The Easter Sunday school attendance was about one thousand and the services were inspiring. Brother Bame also reports his recent campaign with the group of Brethren at Cameron, West Virginia, where Brother Presnell is the devoted pastor. Brother Bame sees a great opportunity about to open up at this place if the people put across their building program. It is hoped that they will do so, and thus make possible a new Brethren church in a needy place.

Brother Freeman Ankrum writes as pastor of the church at Flora, Indiana, where the work is going forward nicely under his recently assumed leadership. As a result of the Easter decision day services in the Sunday school nine persons answered the call and were baptized into the church. There have been thirteen in all added to the membership of the church since the present pastor took charge. He is making provision for the needs of the young

people of that church, and very wisely does he undertake work. Any pastor is wise who seeks to take care of his young people and to provide for their spiritual and social development and religious training. It will be of interest to learn later of the success of these new organizations.

You will be interested in Dr. C. F. Yoder's "Travel Observations" in this issue. It is an unusual opportunity that he has of judging the brotherhood, and of appraising the spiritual situation generally. His remark about the noticeable neglect of the meager grace should give us serious thought. Few things are more important in the long run from the standpoint of spiritual welfare and success of the church than the continued neglect of religious exercises and activities that tend toward spirituality. Brother Yoder finds the hospitality of Brethren women has not lost any of its warmth and liberality, and that is no small factor in the contentment and happiness of those who are compelled to do much traveling among the churches.

Brother N. V. Leatherman reports a successful Retreat for ministers and their wives at Shippshewana, also that general house cleaning day there was a success, a fact which speaks well especially for the Indiana men. It has been our observation that house cleaning depended on men volunteers to any extent, usually gone by default. But the Indiana men turned out for Shippshewana house cleaning with about the same numbers as the women. Decoration Day is to be a time of special interest from the standpoint of keeping fresh or reviving memories of our Indian dwellers and particularly the chief of that community. The program will be an unusual program and will likely have the usually desired cooperation of the Northern Indiana churches.

A beautifully written newsletter comes to us from Roanoke, Indiana, where the church continues to be encouraged under the leadership of Brother G. L. Maus. One life work recruit resulted from the impressive Easter morning services. The mention of the communion service with its spiritual blessing, carries the suggestion regarding the importance of taking "time to be holy." This is a vital truth and one we need to have brought frequently to our attention in these days of speed and impatience. The time element is more important than we are wont to think. Men do not stop upon deep spirituality and vital godliness and power suddenly. It takes time to cultivate the consciousness of God and to build one's life the elements of strength. Indeed nothing is more important than that we should "take time to be holy."

President E. E. Jacobs writes that the Girls' Glee Club has returned from a very successful trip among Pennsylvania churches. Numbers of the professors have been and are busy giving commencement and other addresses. The outstanding item in his letter is the announcement concerning the coming Education Day offering. It is to be lifted on June 7th and it is very important that it should be a very creditable offering. It must be remembered that the permanent endowment actually secured is not enough in itself to support and maintain Ashland College as a standard school. It has to be the regular annual offerings to put it in the accredited class, so these must be maintained. Let us not forget that the offering of the W. M. S. and of the National Sunday School Association together with the offerings taken on Educational Day in June are all necessary to make up the grand total of endowment by which of which our college has become a standardized school. Let us give generously, every one, that we maintain what we have gained.

A very lamentable appeal comes this week from the president of the Benevolence Board, Brother F. C. Vanator. He tells us that unless churches which have made offering to the support of aged ministers of our church shall very promptly respond with their long-overdue gifts, these aged Brethren ministers and dependents of ministers will have to go without funds. That ought not to be. It is a shame that the church does not take care of its worthy, but needy ministers better than that. But the church can not pay money out of an empty treasury. The responsibility rests definitely on those who have not done their duty in the past. If all the churches had made a reasonable offering at the time in February the Board would not now be in this situation. They would have sufficient funds to carry them through the year. But the sad truth is that some have neglected duty. This ought not so to be. Let us put loyalty and honor before our own convenience and luxury and meet this need promptly.

A New Memorial Day

By Mark B. Spacht

What mean ye by this service? Exodus 12:26.

this day when the energies of men are given too to selfish pursuits entered into for the specific purpose of selfish aggrandizement, it is well that we pause at this season of the year and ask ourselves seriously the question of the text as regards our own Memorial Day.

Memorial Day is one sacred to America and American people. It is an expression of appreciation by those living of the service, self-denial, and sacrifice of those dead who have travailed amid the darkness of the night that this day might endure. It is a day wherein our minds are directed to revert to the past history of our country and to the accomplishments of its advocates. We pause before the graves of the patriots of bygone days and bow our heads in reverence. We see them struggling at Bunker Hill at Saratoga, and at Valley Forge. We behold them fighting at New Orleans. We welcome the conquering

troops from beyond the Grande. We agonize over the boys in blue as they spill their blood that our nation might have a birth and remain united. We march by their graves as they storm San Juan Hill. We struggle with the boys in khaki at Ivarne and bleed and die with them in Flanders.

In the tumult and the shouting dies—the Captains and the Kings depart—stands thine ancient sacrifice, O humble and a contrite heart. O God of Hosts, be with us yet, O we forget—lest we forget!

Memorial Day—a semi-religious day—in no small measure has been diverted from its true mission, and many men have commercialized it into a mere holiday of rest and pleasure. Much as I am in sympathy with some sport, we should not trade or squander yesterday's blood-bought memories for the mere pottage of today's "filthy lucre." God grant that the present and coming generations may appreciate and guard well the deeper and truer meaning of this day!

The memorial message would be wholly incomplete if we omitted the specific teaching of the text.

Nearly nineteen centuries ago there lived a man in the East who traveled from city to city proclaiming the Kingdom of God. He was reviled, persecuted, whipped with rods—yet he was a Roman, and to be a Roman citizen in his day was almost as great as to be a citizen in any other country. On one occasion as his captors were tying him with thongs that they might execute him by scourging, he remarked to the centurion who was standing by, "Is it lawful for you to scourge a man who is a Roman, and uncondemned?" The centurion made haste to the chief captain and said, "Take heed

what thou doest with this man, for he is a Roman." The chief captain approached the prisoner and said, "Tell me, art thou a Roman?" And Paul, the prisoner, replied, "Sir, I am a Roman citizen." But the chief captain wishing to justify himself said, "With a great sum obtained I this freedom." But Paul answered, "I was FREE BORN." And the chief captain trembled with fear because he had bound him.

This experience in the life of St. Paul leads me to say that true freedom is very costly and cannot be purchased with mere worldly possessions. Much as this is true of men and nations, much more is it true of spiritual things and of the soul. It is one of God's first truths to mankind that the blood is atonement for the soul (Lev. 17:11).

As to the text, "what mean ye by this service?" by the hand of Moses and of Aaron, God had pronounced upon Egypt nine plagues. Only one remained—the death of the first-born. God did not bring the death blow without warning, but Pharaoh was too stubborn and selfish to heed it. God definitely instructed the Israelites that it is to be the blood that is to effect their release from the land of Egypt, their land of bondage. It is a significant fact that God said nothing about striking the blood upon the threshold. The blood is to be exalted, to be honored and not to be trampled under foot. Alas! for many preachers and teachers of the present day have obscured their vision of the precious blood of Jesus Christ and its saving power. If there are other ways of salvation, as many pretend, what a fool Jesus was to endure the shame and an-

guish of the cross. But the true believer knows and appreciates that without "shedding of blood is NO remission" (Heb. 9:22).

"What mean ye by this service?" God told the children of Israel that when they came into the promised land that they should keep this service as a memorial to their deliverance from Egyptian bondage. Furthermore, they were to explain its meaning to their children. O, that we as Christians were more concerned about living the Christ life, richly, before the children.

Jesus kept the Christian passover with his disciples just preceding his death upon the cross, impressing more fully upon their minds his suffering and shame. He instituted the service as a source of spiritual strength and beauty. It is a true memorial of supreme love and sacrifice. O what sweet communion!

A few years ago I stood beside one of the great railroads of our country where upon a curve rested an exceptionally long train of cars. I wondered to myself, "Has the inventive genius of man developed an engine so powerful as to move that string of cars under such adverse circumstances?" I thought not. The engineer pulled the

ROSES FOR MEMORY

Elizabeth Hart

*I had a little yellow rose,
And on Memorial Day
I picked it; I had kept my rose
Till then to give away.*

*I took it where the soldiers marched,
And waited there an hour,
That I might honor one who'd fought
By giving him my flower.*

*I chose a boy in khaki suit,
Who looked so brave and gay;
For that was how my brother looked
The day he marched away.*

*I like to think that on this day,
Away across the wave,
Some little French girl picked a rose
And laid it on his grave.*



throttle and the drive wheels of the mighty mogun began to roll forward with ever increasing speed. As the last car passed me, I watched it vanish out of sight and exclaimed, "That is power." The spirit within me answered, "No, that is not power."

I stood gazing at the Falls of Niagara, awed by its magnificence and beauty. Going into the power plant above the falls, the superintendent told me that he could take enough water from the river (and in looking at the falls the eye could not detect that he had taken a single drop) before it plunged over the precipice and with it generate sufficient electricity to furnish with light, heat and power every city, hamlet and home within a radius of five hundred miles. Again I exclaimed, "That is power." And again the spirit within answered, "No, that is not real power."

I was walking down one of the streets of Chicago. I saw ahead of me a man unsteady in his walk. As I passed him I detected the odor of liquor upon his breath. A little farther on, I heard sweet music coming from a Gospel mission:

"What can wash away my sin? Nothing but the blood of Jesus;
What can make me whole again? Nothing but the blood of Jesus.

O precious is the flow, That makes me white as snow;
No other Fount I know, Nothing but the blood of Jesus.

I wondered what effect that singing would have the half-drunken man. I waited for him to approach too, heard the music. He stopped and went in. saints within (may God richly bless them in their h service!) told him the wonderful story of Jesus, he came to save sinners. They sang and prayed with. At last he yielded his broken heart fully to his S. That man went into that mission a slave of the devil a heart as black as hell could make it; he went out a servant of Jesus Christ, with a heart as white as snow. the joy of my discovery, I cried out from the depths of my soul, "Surely, that is power." Reverberating in the battlements of Glory came echoing the answer, "uly, that is power."

"What mean ye by this service?" Let the humble mighty St. Paul answer, "As oft as ye keep this service ye do show the Lord's death till he come." "Till he come. What inspiring words!

"Just a few days—Oh Lord, strengthen our courage;
Just a few moments—to publish thy Name.

In our weakness enfold us,
Through darkness uphold us,

'Till he come,' make us faithful thy love to proclaim.
Mexico, Indiana.

Christianity and War

By John F. Locke

"Blessed are the Peacemakers"

About all we learn from History is that we haven't learned anything yet. America seems to have failed to profit by the results of German and French Militarism. We are told daily by the public press that America is woefully unprepared for war. General Pershing, out of abysmal ignorance (it's much kinder to give that as an explanation) writes the same old story of the war and our woeful lack of preparation.

In the center of this maelstrom of clever lying can the Christian hear the words of Christ still ringing true and clear? He said, "Resist not Evil" and the world says that's foolish. He said, "Turn the other cheek" and the world says that's silly. He said if a person should take your overcoat, give him your coat too. The world regards that as stupidity. He instructed his followers to love their enemies. The world has always held that you should annihilate them. He declared that the peacemakers are blessed, but the world has always hung medals on those who kill in warfare and those gentlemen who carefully plan a war are honored and frequently become millionaires.

The question therefore arises: Was Christ talking foolishness? What should the Christian do with respect to War? Should the Christian who prays "thy Kingdom Come and thy will be done," let the world be plunged into another conflict without first by the whole force of his being trying to prevent it? Should the Christian who believes that it is wrong to bear arms take a sort of weird delight in the conflict of the nations?

If Christ ever talked foolishness he can't be our Redeemer. If he was a dreamer and absurd in his thinking he can't be the Prince of Glory. If his teachings do not affect the world's chief collective sin then he is not the one that should come and we still look for another. If we say that the teachings of the Sermon on the Mount

were not true but silly, we break his sceptre and take the gold of his Crown.

We are pledged as Christians to do what he said. Was he talking foolishness or the Wisdom of God? We must put it out in a real life situation. To slap a man on the cheek is an insult. Jesus was slapped on the cheek in a court of law. He did not return the insult. If Christ had slapped the man, who apparently needed slapping badly, the Christian religion would have ended there.

Don't resist evil by gouging out eyes or breaking teeth or by ripping up the bellies of the enemy with bayonets. Jesus was always resisting evil with love and non-force. We are to resist evil in that same way. Paul says "put on the whole armor of God." What for? a pagan Jesus says resist the devil and he will flee from you. Resist evil by Love. Resist superstition by enlightenment. Resist militarism by Christianity. Don't be overcome by evil but overcome evil with Good. The only reason Christianity ever conquered the ancient world with all its infatigable religions and terrible practices was because the early Christians believed the gospel was true and they stood flatfootedly for what they believed to be right against the world.

Was Jesus Right? What will we do if we follow him? To answer it all in a sentence: we will put more of the religion into practice and less of it into print. What is the essence of Christianity but brotherhood, the whole personality, the love of God for his creation, the love of God for each individual expressed in John 3:16? Can we think of God as Father, Christ as Lord, and the Holy Spirit as Guide can War be right? War would be right if it were what it is usually pictured . . . a noble sacrifice for righteousness from which so-called patriotic nations have deleted hatred, lust, death, destruction, the smell of rotting corpses and the aftermath of crime.

hell because it is contrary to the will of God. The first commandment is absolute devotion to God. The second is that we love our neighbor. Jesus said they who take up the sword shall perish by the sword. He did not take sides with the Zealots who would resort to violence. How can we as Christians do otherwise than follow his teaching and his example?

As soon as a church or an individual starts to promote the message of Christianity with respect to war we have a multitude of militarists and even some Christians who offer a brief in support of War. Like all error and specious arguments these go down easily before the truth. Let us meet them with our eyes open.

Christ didn't speak directly against war. He condescended to the Roman Government which was founded on militarism. He befriended the Centurion.

The answer is that he never spoke directly against slavery, the liquor traffic or opium selling. His teachings were strong enough dynamite to do away with slavery and other evil. To have spoken directly would have limited his teachings. His teachings are universal and eternal. You do not find any record of Edison making fun of a tallow candle. His Mazda lamp has supplanted the candle because it is better. Christ's teaching, making peace with brothers in his fellowship, supplanted slavery because slavery and Christianity do not go together.

It is the Christian's duty to obey laws. A declaration of war is an act of law.

The Christian's answer is "I cannot let the Government violate my conscience for me." Shall we obey men rather than

War is evil but so are other features of society. If we break with war why not break with society as a whole with its prisons, industrial and economic ills? The answer is that war is a major evil and a major threat to civilization.

When a thing gets too bad we concentrate on it and do without it as we did with liquor and as we must soon do without tobacco if the tobaccoists continue to make themselves so objectionable as they have been in their advertising campaigns to make the nations stink, cough and

Occasional emergencies arise when war must be fought. Here is a very choice argument that I love to use.

Cain must have reasoned thus with himself. This is the appeal made in every war in every country, whether to fight to save the Fatherland or to make the world better for democracy. If war is wrong it should never be fought. We could make war out of the question in every emergency if we chose the sensible way of solving our problems. Wars would be difficult to concoct if all Christians would refuse to fight and actively work for peace.

Sometimes it is the only safe way of defending one's country. If we were all pacifists others would prey upon us, and we are told.

The answer is: Friendships are a better defense than armaments. There are no purely defensive wars. Propaganda twists the facts. Without liars and songs and eagle oratory a war is apt to fall flat. Wars so glorified in written history goes have been fought needlessly. General Grant has it written upon his tomb on the Hudson: "There never was a good war nor a bad peace." Countries would not be walked over if they had the attitude of defiance. They would not be giving other countries an excuse to war.

Wouldn't you defend yourself against a wild beast? You would but in war we don't get the guilty party. The man who is sawing wood over in Holland. While he lives in peace and has a comfortable income for life, the men are sent out to get him sleep in Flanders' Fields beneath

the crosses row on row. **Generals die in Bed.** The men on both sides who caused the war did not give their lives. A friend of mine, Professor Sweeny of the Radford State Teachers' College of Virginia, says he has the solution for ending war. He says let the Generals, Admirals, Prime Ministers, President, Congressmen and Senators, Emperors, Secretaries of War and Navy and the like go right on and embroil their nations in a war and then gather up the whole lot, and having fenced off several square miles of unprofitable land somewhere, let them fight it out while the rest of the people go on in the even tenor of their way about the constructive tasks of peace. If the men who brew the wars were to fight them there would be no more wars.

7. War brings out the finest qualities in people, heroism, loyalty, devotion.

This sounds positively humorous in peace time but that is the argument was much used during the recent war—look up a few old editorials or even sermons! A crime wave has followed every American war. Men who have had the business of killing, stealing, ravishing as their objective through a program of training and experience don't come home to superintend Sunday schools but to rob banks and to get some of the old-time thrill in gang warfare. Can you name ten veterans of the late war, with whom you are intimately acquainted, that were improved morally and spiritually by the war? The recent Legion Convention in Boston was a riot of drunkenness. What the war really does to the finest qualities of a person is nicely treated in such books as *All Quiet on the Western Front*.

8. Some wars have had good results.

The Civil War is an instance, we are told, from which there issued good results. If you believe that read the record of lynchings in the United States for the year. If the South had accepted payment for the slaves there would be less of a race problem and more prosperity in the South today. Any one with an ounce of brains ought to be able to see that after years of murder and waste no country can be benefited by a war. No wars have been justifiable by their good results. There is and always was a better way and a more intelligent way of solving differences between peoples.

As Christians we shall have to believe that:

1. Nations no less than individuals are subject to God's immutable moral laws.

2. Nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

3. Nations that regard themselves as Christian have special international obligations.

4. The spirit of Christ can remove every unjust barrier of trade, color, creed and race.

5. Christian Patriotism demands the practice of Goodwill between nations.

6. International policies should secure equal justice for all races.

7. Nations should associate themselves permanently for world peace and good will. (World Court entrance by the U. S. Ought to be urged by Christian citizens).

8. International law and not force should govern the dealings of nations. Their disputes should be settled by courts or boards of arbitration.

9. A sweeping reduction of armaments is in order.

10. As Christians we should work for a warless world and dedicate ourselves to its achievement. **The world has become a neighborhood and unless we make it a brotherhood it will be a battlefield.**

Einstein said in New York on December 14, 1930, some things that caused the American Legion to attempt to

prevent any speaking engagements in California where Professor Einstein was going. Whether or not you know what Relativity is you can understand what the Professor meant when he said: "When recourse to war is made it is the duty of man to commit crime in the name of his country. Pacifism is a very worthy thing; peace is the major humane task at hand. Refuse military service in times of war. Real pacifists should practice this in times of peace as well. It should be the mission of pacifists to recruit people from all over the world to this idea. If only 2 per cent of the men liable for war service were to refuse there would not be enough jails to take care of them. A spirit of peace should reign the world over for the realm of the mind does not recognize wars."

Take a good look at war. Can it ever be in accord with the spirit of Christ who said Blessed are the Peacemakers? The militarists see men as cannon fodder. May Christ touch our eyes that we may see them in their right perspective. War is the world's chief collective sin. It is unnecessary and unChristian.

Lloyd George says, "If the churches of Christ throughout Europe and America allow another war to fructify they had better close their doors." The churches didn't cause the war but they did sit idly by and when war came they arose and blessed the undertaking. To the eternal credit of Brethren, Mennonites, Friends and a few Pacifists we did no such thing. May we not be silent now.

Humanity lies robbed, torn, bleeding by the roadside. The priests of Mars and the Levites of the established order are content to leave her so. Shall we pass by on the other side or shall we seek to lift humanity by following the Prince of Peace.

War is wrong. Let memorial day find within your heart the resolution to do what you can to abolish the war system.

Waste of muscle, waste of brain
Waste of patience, waste of pain,
Waste of manhood, waste of health,
Waste of beauty, waste of wealth
Waste of blood, and waste of tears
Waste of Youth's most precious years
Waste of ways the saints have trod
Waste of Glory, waste of God.... War.

Blessed are the Peacemakers!

Woodstock, Virginia.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

The Faith of the Gospel

CHRISTIAN BAPTISM

Baptism is a symbolic rite instituted by Jesus as a means of public identification with the church.

It was not entirely new, for it had been prefigured in the Old Testament. Noah and his family had passed through the waters to the new life under the covenant of human government (1 Pet. 3:21). The Israelites also passed through the sea to their new life under the covenant of the law. Proselytes to Israel's religion were also required to perform a triple immersion as a sign of their conversion, and John the Baptist preached repentance and baptism to those who would accept the kingdom of God. This was the baptism which Jesus received (Matt. 3:15), but not that which he instituted for the church.

The kingdom having been rejected by the Jews but they were unwilling to repent, it was postponed for and Jesus returned to the Gentiles to call out a related people, with the kingdom of God in the heart (12:32; Rom. 14:17). The baptism of John was the substituted by the baptism of Jesus commanded in 28:19, which we will now study.

I. The Meaning of Christian Baptism

It is necessary to understand the purpose and meaning of baptism, because true worship is worship in spirit in truth, and not a mere performance. Baptism without accompanied by regeneration is worthless, no matter who performs it or how.

The real baptism of Jesus, which gives significance to the rite, was his baptism of suffering. "I have a baptism to be baptized with", he said, "and how am I straitened until it be accomplished" (Lk. 12:50)!

It was a terrible baptism, but he accomplished it only that, but he said to the disciples, and through them to all believers, "With the baptism that I am baptized withal shall ye be baptized" (Mk. 10:39).

As the "first born from the dead" in the resurrection Jesus was also the first born in the kingdom of God, the founder, and the model for all the rest. The Spirit of God was in him must also be in his disciples or they are not of his (Rom. 8:9).

The change from the worldly life to the Christian life, from the natural to the spiritual life, from the self-centered to the serviceable life, is called the new birth, for it is the entrance into a new life; and that change, with the change in the heart, is represented by baptism.

It is the renunciation of self-will and the acceptance of the will of God. It is a blending of the human spirit with the divine Spirit in the union of love, whereby the human spirit, without losing its precious gift of freedom, finds itself in harmony with the divine will. This is the most marvelous change and it is worthy to be called a "new generation" and represented by a solemn rite to testify to the world.

In this rite we have the mystery of the incarnation. Jesus, as to the flesh, was the son of Mary, but as to the Spirit, was the Son of God, so his brethren in the kingdom are, as to the flesh, the sons of men, but as to the Spirit are the sons of God. "Except a man be born of water (the natural element) and of the Spirit (the divine element) he cannot see the kingdom of God" (Jn. 3:5).

In this rite we also have the mystery of the death and resurrection of Christ. The seed which enters into the new life of the plant must first fall to the ground and die. The soul that would enter into the life of the kingdom of God, must first learn to renounce self to be indeed dead unto sin (Rom. 6:11).

What does this mean? It means that as Christ renounced his home in glory, so the disciple must "renounce all that he hath" (Lk. 14:33). It means that as Christ was willing to be crucified by the world in order to save the world, so we must be "crucified with Christ" (Col. 2:20); that as he was buried in the tomb so we must be buried with him in separation from sin (2 Cor. 6:11); that as he rose from the dead and ascended on high, so we rise from the old life of sin to walk with him in the newness of life (Col. 2:11-13).

The sublime work of redemption through Christ is the theme of the Holy Spirit to cause in men the conviction of sin (Jn. 16:8-11). It is the inexhaustible theme of the faithful preacher of the Gospel of grace (1 Cor. 2:10-12). It is the imperishable theme of praise in the endlessness of the heavens (Eph. 3:9, 10). A work of grace is

...a law of life so fundamental, a salvation so un-
 ...ably great,—it is not worthy to be commemorated in
 ...to teach it at the very door of the church of Christ.
 ...the preaching of the Gospel inspires faith, and faith
 ...repentance, confession and obedience (Rom. 10:
 ...then the pardon of the Father (Eph. 4:32), the life
 ...the Son (Jn. 3:36) and the communion of the Holy
 ... (Acts 2:38, 39). Then follows the fruit of a life
 ...service (Tit. 3:5:3-6). And all this is faithfully taught
 ...the beautiful and impressive symbol of Christian bap-

Short Talks by the Editor

(Continued from page 3)

The Apostolic Church Practiced It

...fourth reason for believing in the Love Feast as a church or-
 ...is that the Apostolic church practiced it. The apostles had
 ...authority to institute ordinances, but only to teach and practice
 ...which they had received of the Lord (1 Cor. 11:23), therefore
 ...must have received the Love Feast from the Lord as an ordi-
 ...to be perpetuated and practiced in the church. Following
 ...three witnesses to apostolic practice. Peter tells us of certain
 ...who were rioters, "spots" and "blemishes," "sporting them-
 ...with their own deceivings while they feast with you" (1
 ...13). Jude also writes of those who "are spots on your feasts
 ...fidelity" (v. 12). Paul finds the ordinance corrupted and he
 ...to Corinth to correct it, saying, "When ye come together
 ...one into one place, this is not to eat the Lord's Supper, for
 ...every one taketh before other his own supper: and one
 ...is hungry, and another is drunken" (1 Cor. 11:20, 21). By such
 ...it one cannot observe the true Lord's Supper, or the real
 ...Feast, he would say. But the principal thing we wish to get
 ...these references is the confirmation of the fact that the Apos-
 ...church practiced the Feast as an ordinance.

The Post Apostolic Church

...ally, it is worthy of note that the Love Feast was practiced
 ...Post-Apostolic church along with the Communion for three
 ...centuries or more before it was separated and the feast was pro-
 ...hibited by the council of Laodicea about the middle of the fourth
 ...century. It was not only almost invariably accompanied by the
 ...Christ, but frequently with the Feet Washing during these
 ...centuries. Clarke, in his commentary on Jude, says, "These
 ...of charity, or love-feasts, of which the apostle speaks, were
 ...in the primitive church till the middle of the fourth cen-
 ...Dr. Schaff, noted church historian, speaking of the obser-
 ...of the church from A. D. 311 to 590, says: "Next followed
 ...on Thursday in commemoration of the institution of the Holy
 ...Feast, which, on this day, was observed in the evening, and was
 ...connected with a Love Feast, and also with a Feet Wash-
 ...Church History, Vol. III, page 402). Many other quotations
 ...can be given. It is sufficient to remark that there is an almost
 ...universal agreement among church historians in regard to the prac-
 ...of the Love Feast in the primitive church, and that is strong
 ...evidence that the Brethren church is right in regarding it as an
 ...ordinance. "Wherefore let us keep the fast, not with old leaven
 ...but with leaven of malice and wickedness, but with the unleav-
 ...bread of sincerity and truth" (1 Cor. 5:8).

THE LAW VIOLATOR'S CHARACTER

...bert de Francis became a naturalized citizen, or at least took
 ...some naturalization papers. Then he violated the prohibition
 ...of a Washington district attorney applied to the courts to have
 ...naturalization set aside. The lower court denied the applica-
 ...The district attorney appealed. The District of Columbia
 ...Court of Appeals reversed the lower court and the naturalization
 ...was set aside, the court's reason being stated as follows: "Any
 ...who violates the provisions of the prohibition act, violates
 ...the principles of the Constitution of the United States and cannot
 ...be attached to the principles of the Constitution. Nor
 ...can he be said that such a person possesses good moral character."
 ...is an opinion worth pondering. If it's true of a naturalized
 ...citizen, what about the born citizen?—The Presbyterian Advance.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Exodus 30:17-21. How suggestive this brazen laver!
 Just as the priests had to cleanse themselves before
 entering into the presence of God, so must we enter
 into his presence only with clean hands and a pure
 heart. Some have likened this brazen laver to the or-
 dinance of feet-washing which we Brethren observe be-
 fore entering upon the most sacred ordinance of the
 church: the Holy Communion. It is true that an out-
 ward washing cannot produce inward cleansing, and
 that without the thing symbolized the symbol is in
 vain, but surely we dare not ever enter into his presence
 without first asking him to cleanse us from any worldly
 spots and unforgiven sin.

TUESDAY

Exodus 30:22-38. This costly perfume was to be used
 only for the one special purpose. It was holy unto the
 Lord, and suggested always the clean fragrance of his
 presence. Most of us have, at some time or other—some
 more often than others—experienced the presence of
 the Lord in a very real way, and the memory of those
 occasions comes back as sweet perfume. His presence
 brings fragrance into every life.

WEDNESDAY

Exodus 31:1-11. God knows us all by name and fam-
 ily, and knows where to find us when he needs some-
 thing done. It is a blessed thought to know, too, that
 he needs service other than that of priests and minis-
 ters: the skilled artisan may also serve, as well as the
 humblest servant. All may render their service as unto
 the Lord, and the humblest will receive the great "Well
 done!" of the Master along with the most exalted. Let
 us praise him for the privilege of service, even in hum-
 ble places.

THURSDAY

Exodus 31:12-17. This is being written on Sunday.
 My neighbor on one side, with the aid of several other
 men, completely fenced in his whole lot. On the other
 side of me a grape arbor has been rebuilt. Just in back
 of me is a house that was built entirely by labor per-
 formed on Sunday. Through this whole town of more
 than 15,000 people such things are the rule, and not the
 exception. It is true that we are no longer "under the
 Law," but God still expects us to honor his Law for
 very love, and how can we expect him to honor us as a
 people when we so flagrantly abuse his Law? Our
 country has certainly departed far from the paths of
 the fathers!

FRIDAY

Exodus 32:1-6. As we look back upon the record
 now we can find no excuse or explanation for this sud-
 den turning from God to images which they themselves
 made. Even if they could forget for the moment the
 great things which God has done for them, they could
 scarcely forget that they had assembled around this
 mountain at the call of God, and that they had beheld
 his very glory here (cf. 24:17), and that their leader,
 Moses, was even now in communion with the living God
 there on the mountain. But perhaps in the sight of
 God some of our own acts are as much without excuse!

SATURDAY

Exodus 32:7-14. Surely no one could have found
 fault with God if he had utterly destroyed a people who
 could so completely forsake his ways so soon after he
 had performed such wonders in their behalf, yet God
 in his mercy forgave them. Today he still forgives
 acts of men that are as inexcusable and unjustifiable.
 We rejoice in his mercy, but how much of grief and
 sorrow might be spared to God and man if we but re-
 membered all his mercies and kept his law in love.

SUNDAY

Exodus 31:18. For our meditation today we have
 chosen a single verse, but how eloquent it is! Written
 with the finger of God! Just as truly has our Bible
 been inscribed by the finger of God, for holy men of
 old wrote as they were inspired of the Holy Spirit. As
 we hear his word today, may the finger of God inscribe
 his law in our hearts, and may we do our part to spread
 his blessed word throughout all the earth.

<p>W. I. DUKER, President Gothen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary South Bend, Indiana</p> <p>M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois</p>
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Is the Bible Scientifically Correct

By Frederick Erdman

All through the Bible, there are frequent statements involving a number of the sciences. If these statements are true according to modern science, it proves that the Bible is not only scientifically correct, but that it repeatedly anticipated modern science by 2000 to 3500 years.

1. The Bible Archaeologically and Historically Correct:

"History lies at the root of all science" (Carlyle).

The historical accuracy of the Bible has been confirmed in a multitude of instances whenever any reliable profane records have been found. This has been true; even "in many instances which were formerly, for lack of information, regarded as difficult or suspicious" (W. J. Beecher).

"The almost universal inaccuracy and unreliability of the Greek and Arab historians with reference to the kings of Egypt, Assyria and Babylonia is in glaring contrast with the exactness and trustworthiness of the Hebrew Bible" (R. D. Wilson). Even as far back as Genesis 14, this accuracy has been confirmed. The names of kings with whom Abraham fought have been found on inscriptions.

In its lists of the names of the kings of Egypt, Babylon, Persia, Damascus, Tyre, Moab, Greece, and Rome, the Bible has proved to be correct in time, order and orthography. If the Old Testament writers were so accurate in spelling the names even of heathen kings, they logically should be trusted in other respects.

Until the comparatively recent archaeological discoveries, any child, who believed in the Bible, knew facts about Assyria, Egypt, and Babylon which were not known by the greatest scholars who rejected the Bible. Therefore, historically, the Bible is not only preeminently reliable but has anticipated many of the latest discoveries of archeology by thousands of years.

2. The Bible Geographically Correct.

The many geographical accuracies of the Bible which have been vindicated after centuries of attack should prove the temerity of those who attack the Bible in other departments. The Bible has always been a valuable guide book to the Holy Land, and many books, notably *The Land* and *The Book* by Thompson, have shown the accuracy of the geographical references, proving that they could only have been written by an eyewitness.

The capture of Micmash in Palestine in the World War by Major Gilbert, described in *The Romance of the Last Crusade*, was the result of his reading the account of the capture of Micmash in 1 Samuel 14:1-13, written 3000 years before.

3. The Bible is Correct Bacteriologically: Quarantine in the Bible: Beginning with the lowest forms of animal life, especially those which affect human life, we see how very practically the Bible has anticipated the latest discoveries of modern science.

Some 3500 years ago, Moses instituted the

quarantine for contagious diseases—leprosy, for example,—and this is, at the present time, the most important and successful factor in controlling all contagious diseases. In this respect, the Bible was 3500 years ahead of modern "science." Whether human beings can survive being inoculated for every micro-organism discovered, is an open question.

Modern scientific methods of disinfection are superficial compared with those of Moses. He required even the plaster of a house to be scraped off.

Pure Food Laws: The Mosaic regulations regarding food excluded all the scavenger birds, animals and fishes which, in hot countries, are a great menace to the health. This anticipates many most recent bacteriological discoveries.

Avoiding Infection: The disposal of dead animals and all refuse matter by immediate burying in the sand as a prevention of disease is an object lesson to the people in camps, even in the United States. The danger of contact with any sores or discharges or dead bodies; the burning of infected materials; the importance of washing in running water all anticipated by 3500 years the discoveries of modern bacteriologists.

In view of the filth in the slums of our best cities, it is rather humorous to call the Bible unscientific since removing filth would prevent disease which, otherwise, no amount of vaccination or inoculation can ever prevent.

"The only successful attempt yet made to connect hygiene with the social order, was made by Moses who interwove its requirements with those of religion."—Munger.

Observing the social regulations of Moses is the only possible means of preventing social diseases. The attempt of modern science to control social diseases by germicides can only increase sin and disease.

Antisepsis: After the discovery of antiseptics, surgeons used very powerful antiseptics. Then it was observed that powerful antiseptics destroyed not only the infection, but also fresh forming tissue; therefore they have been using less destructive antiseptics. Alcohol is now recognized as a very excellent general antiseptic. Olive oil is recognized as a very healing substance. Therefore, when the Good Samaritan used oil and wine on the man's wounds, he was using a most sensible and available and up-to-date remedy. According to the *Journal of the American Medical Association* in 1926, surgeons of Prague have abandoned the use of all other antiseptics for sterilizing the hands in favor of denatured alcohol.

Christ's story of the Good Samaritan is recorded by Luke the Physician, who wrote the two longest books in the New Testament. In his many references to disease, there is only one subject which any modern physician could criticize. This is a supernatural fact in view of what is found on such subjects by contemporary writers. The one exception is the subject of demonology,

but since it is the demonology taught by Christ, the objectors must settle that with their Lord.

4. The Bible Physiologically Correct: The statement in Lev. 17:11, "The flesh is in the blood," is the most comprehensive and up-to-date physiological realization that has ever been made. The rate of the flow of blood through the tubes of the body determines the function of every tissue, gland and even of those which manufacture the constituents of the blood. It determines health and the recovery from disease of every tissue of the body.

All disease, according to eminent physiologists, is co-extensive with malnutrition. The treatment of disease should, therefore, consist primarily in the restoration of the normal rate of the blood flow. This explains all the beneficial results and the many curing cures which have been produced by physical culture.

Nervous Fatigue: Contrary to the physiological nonsense of some scientists who try to prove that the brain never gets tired but quite in harmony with common sense and the facts, is the fact that even the great law-giver, Moses, in Exodus 17, had to be advised by his father-in-law, Jethro, to appoint assistants so as not to tire himself out. Otherwise, as it says in the Hebrew, "fading, thou shalt fade."

Danger of Chill: "As he that taketh a garment in cold weather, and as vinegar upon soda, so is he that singeth songs to a heavy heart." This proverb of Solomon, Prov. 25:20, contains a scientific law which is being sadly ignored today by many. The destruction of their health and lives means that, just as "singing songs to one who has a heavy heart" creates a great mental disturbance, and as vinegar upon soda or nitre produces a very real chemical disturbance, so "leaving off a garment in cold weather," produces a very real physiological disturbance.

All horse jockeys and farmers realize that the chief cause of disease among all domestic animals, from the race-horse to the pig, is sudden cooling of the surface of the body. Lazarus-Barlow, the celebrated bacteriologist, says even of infectious diseases that "chill predisposes the organism to the invasion of micro-organisms." But the discovery of microbes and the many substances in the blood, secreted by many glands (some of which, however, function according to the blood supply, and are therefore usually of secondary consideration) has considerably diverted the attention of the modern bacteriologist from the immediate practical cause of many diseases, which is cold, commonly caused by carelessness in dressing.

The primal curse on woman is still true. Even with modern scientific aids, most women in civilized countries, especially in the North, have been going without sufficient clothing, food, and sleep, will have even a worse time than mothers in any primitive people.

The Biblical allusion to the marrow in the bones as a sign of health is quite up-to-date in view of the latest discoveries of the origin of the blood cells of the body. The warnings against eating "too much honey" agree with the opinion of food experts as to regard to too much sugar.

Value of Exercise: "The sleep of the laboring man is sweet whether he eat little or little" (Eccl. 5:12). The physiology involved in this verse is of enormous practical value. Exercise is absolutely essential not only to the health of the body in general, but of the brain in particular. For

inventions, from the auto to the radio, have a tendency to dilate cerebral blood-vessels or to keep people walking, which is the best method of relieving the pressure of blood in the vessels. Modern people expect to do anything possible to disturb the circulation and then expect to sleep and escape all the increasing nervous disorders.

view of the brief popularity of any one of the most remarkable proofs of the reliability of the Bible is the fact that the Bible writers have anything in favor of internal medicine. "A heart doeth good like a medicine" seem to be an exception, but the Hebrews say nothing about medicine, but a good healing." Contrast the wild notions in other literature as old as the

regard to physical culture, the Bible is up-to-date but gives the highest moral in the Revised Version of 1 Tim. 4:8: "Bodily exercise is profitable for all, but godliness is profitable for all, having promise of the life which now of that which is to come." 1 Cor. 9: Every man that striveth for the mastery, temperate in all things: Now they do obtain a corruptible crown but we an imperishable. But I keep under my body and bring it into subjection." These verses set forth all the benefits of every system of physical culture. "Keeping the body under" will save, if practised, the endless destructive lives by pleasure-seeking.

Cross Health Rules: The German Red Cross published ten Rules of Health in 1925. The most modern scientific rules of health, either directly or indirectly, based on the foregoing Bible instructions followed. The bathing prescribed for cleanliness in the Old Testament, the diet, the out-of-door life and exercise involved in man's having his own "vine and fig tree" would include most of these modern rules. The social diseases would be wiped out, the children would be cared for, all the diseases except those specifically for the teeth, would be observed, if people practiced the rules; and good health would do more good than tooth-brushes.

The Bible is Psychologically Correct. The French psychologist, says as a result of all his studies and researches, that the best preventive of mental and nervous disorders is keeping a quiet mind. The wonderful modern scientific discovery of years later than Proverbs 14:30 (R. V.) "A tranquil mind is the life of the body." The Bible is the only safe psychological book because it teaches that man consists of body, soul and spirit."

Modern "New Psychology," because it is a evolution, ignores or denies the existence of man's spirit. This is pure materialism and destroys the moral sense of anyone who actually believes it. No nation can endure if its youth are taught that the laws of morality and our ideas of God are complexes"; and "If the foundation is destroyed, what can the righteous

(To be continued)

need not be old-fashioned to be good, and a new fad is not necessarily the best.

for humanity and loyalty to God are the qualities that have power to make any nation beautiful and successful.

Editor's Select Notes on the Sunday School Lesson

(Lesson for May 31)

Jesus in Gethsemane

Scripture Lesson—Luke 22:24-71.

Printed Text—Luke 22:39-54.

Devotional Reading—Psalm 130.

Golden Text—Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done.—Luke 22:42.

Introductory Note

It was on Thursday evening that Jesus met with his disciples and instituted the three-fold communion service—the Feet-Washing, the Love Feast and the Eucharist. After that memorable service was over Jesus and the eleven disciples went out of the city, leaving Jerusalem on the northeasterly side, passing through the north gate known then as the Sheep Gate, very near, if not exactly the same spot, as the modern St. Stephen's Gate. Then they descended into the valley of the Kedron, "which, though dry in the summer, would at that time of the year be a winter torrent." A stone bridge spans the torrent and a few yards further on they came to the foot of Mount Olivet and to the traditional site of Gethsemane, a lonely, retired garden where he was wont to go for prayer.

In Gethsemane

We can understand something of the desire of Christ for human sympathy in the awful experience he underwent in the garden, because he was so human. He was tempted in all points like as we are. He felt pain and shame and trouble with a quivering human heart. Though he was God, he was also truly man, with all human sensations and faculties. But it is plain that it was not mere fear of death, nor even shrinking from the physical pain of the cross, though that was terrible. Many a martyr has gone triumphantly to the cross or the flame. It is true, of course, that no one faces death alone and sees it coming in horrible form without feeling its horrors, unless he is stupid and dull. Nevertheless, "it was not the dread of physical suffering which made our Savior shrink from the cross, but the awful responsibility of bearing the world's iniquities (2 Co. 5:21; He. 5:7, 8). The agony in Gethsemane was the rehearsal for the Cross—the place where the will was disciplined for the deed. In the case of Abraham on Moriah, the will was accepted for the deed. With the Lord Jesus, both must be accomplished." (He. 10:10.)—Needham. In the garden he was beginning to feel the weight of the load that was being thrust upon him. He was entering upon his suffering as the sin-bearer of the world.

The Surrender in Gethsemane

What does all of this mean? It means the perfect agreement of the Father and the Son in carrying out the details of the redemptive plan. In the petitions of Christ three times he asked the Father that the plan might be changed, but each time ending his petition with the further request that not his will but the Father's be done. When Jesus returned to his disciples the third time his victory had been won. By praying that the Father's will be done he had prayed and agonized himself into full agreement with that will so that he saw as it were from the Father's eyes and was at

one with him in the plan to be pursued.

Another interprets the significance of Gethsemane thus: "Leave my feelings and personal advantage out of the account; but do what in your loving wisdom you see to be wise and best. This is my prayer and desire, I do not merely submit to your will, but desire it, pray for it. He could easily have escaped. He could have had twelve legions of angels for his defense (Matt. 26:53), if that had been best." But he wanted the will of the Father, and he prayed until he was ready to accept that will. Thenceforth he and the Father were one.

What does this mean for us. "Thy will be done" means far more than merely enduring the suffering God sends. It means doing his will in our business, in our homes; everywhere living according to God's laws and principles. It means carrying out his plans for the redemption of men.

Agonizing Wins Victories

Some one has said, "Gethsemane stands midway between the Eden that was lost and the Paradise to come. It was the Savior's agonizing prayer and submission to the Father's will that won the victory." And it is such agonizing that wins victories for us today. Prayer will deliver out of the deepest difficult experiences of life and also out of the lesser ones. To every Christian will come a Gethsemane, a place or time of severe trial, a crisis, when he will be called upon to say, "Thy will, not mine, be done," but every Christian will find that "there is no Gethsemane without an angel." There is strength and power, and ultimate victory at hand for him who will persevere in prayer. It will bring victory in our personal problems and in our work for Christ. Here is to be found the secret of successful soul-winning. It has been demonstrated that those who prevail in prayer have both the passion and the method necessary for success in winning souls. The following exemplify that truth: The overheard closet supplications of George Whitfield was, "Give me souls, or take my soul!"

Alleine, it is said, was infinitely and insatiably greedy for the conversion of souls; and to this end he poured out his very heart in prayer and preaching.

Matthew Henry said: "I would think it a greater happiness to gain one soul for Christ, than mountains of silver and gold for myself."

Doddridge said: "I long for the conversion of souls more sensibly than for anything besides."

The death-bed testimony of the sainted Brown was: "Now, after nearly forty years of preaching Christ, I think I would rather beg my bread all the laboring days of the week, for the opportunity of publishing the Gospel on the Sabbath, than without such a privilege, to enjoy the richest possessions on earth."

John Welch, often on the coldest winter nights visiting for prayer, was found weeping on the ground and was wrestling with the Lord on account of his people. When pressed for an explanation of his distress, he said: "I have the souls of three thousand to answer for, while I know not how it is with them."

Ralph Waller wrote: "My greatest desire is for the salvation of sinners. Oh, for souls! souls! the salvation of souls! Oh, could I always live for eternity, preach for eternity, pray for eternity, and speak for eternity! I want to lose sight of man and see God only." Two days before his death he said:

Send Foreign Mission Funds to
 LOUIS S. BAUMAN
 Financial Secretary Foreign Board
 1925 East 5th St.,
 Long Beach, California

MISSIONS

Send Home Missionary Funds to
 R. PAUL MILLER
 Home Missionary Secretary
 Berne, Indiana

Enroute to Argentina

Since the meeting of the Mission Board at Ashland, Ohio, my time has been occupied with preparations for returning to Argentina. I have been permitted to visit enroute our churches at Pittsburgh, Pennsylvania, Hagerstown, Maryland, Winchester, Virginia, Maurertown, Pennsylvania, and the 1st and 3rd churches in Philadelphia. In Pittsburgh and the Philadelphia 1st church, I had the pleasure of participating in the Lord's Supper, and at Philadelphia witnessing the graduation with honors of Brother Robert E. Crees from the Eastern Baptist Theological Seminary at Trenton, New Jersey. I also addressed several missionary meetings and the W. C. T. U. and visited with Brother Jos. Wilson and wife while doing some writing.

Here in New York, Miss Larsen and myself, together with Brother Kimmell, had

the pleasure of greeting Sisters Stella Myers and Ethel on their arrival last evening from Africa and France. They have gone on to Philadelphia while Miss Larsen and I leave today for Argentina, where the harvest is great and the laborers are few. The remedy that Jesus gave for such a situation is to pray that the Lord may thrust forth laborers. I believe that he will do so if we do our part in praying. He has workers, prepared and willing to go, but not all the stewards are ready to give according to their ability. If all would do so the present financial crisis would soon be over.

Pray for our national workers in Argentina also, for we want to depend more and more upon them to establish a self-supporting work.

C. F. YODER,
 Rio Cuarto, Argentina.

Progress of the Kingdom Among Other Groups

METHODIST MISSIONS ON THE MARCH

Decrease of contributions to missions is not good news; neither is retrenchment in the plans for mission work. But the annual report of the General Secretary, Dr. G. W. Cram, contains news of tremendously stimulating events which have transpired in the mission fields this year. These should greatly hearten the membership of the Church to increase their support of this dominant Christian enterprise. Dr. Cram gives twenty-five notable events which indicate the progress of missions in all parts of our territory. Some of these are outstanding, such as: A sweeping revival in the heart of Belgian Congo, Africa, resulting in the conversion of Chief Tunda and three hundred members of his tribe; the baptism and reception into the Church of Chang Kai-Shek, President of China, who was baptized in Young J. Allen Memorial Methodist Church in Shanghai; more than one thousand conversions at Kingsport, Tenn., an industrial center, with several hundred accessions; the dedication of a new Methodist church in Liege, Belgium; the completion and dedication of Moore Memorial Church, Shanghai, China, at a cost of \$235,000 (Mexican), the Chinese contributing \$50,000; a gift of \$10,000 (Mexican) by a Chinese Methodist for the promotion of evangelism in China; the setting up of autonomous churches in Brazil, Korea, and Mexico.

Educational institutions under the Board of Missions have made some distinct gains during the year. Paine College, Georgia, was given A-grade classification. Kwansai Gakuin, Kobe, Japan, was granted university status. Dr. S. H. Wainright, veteran missionary to Japan, was signally honored by the Emperor of Japan. Dormitories for women were built at William and Mary College, Virginia, and at the Lucy Cuninggim School in Wonsan, Korea, the latter the gift of the Korean Parent-Teachers' Association. The organization of the joint committee and council between the Board of Missions and the General Board of Christian Education

now unites the two bodies in plans for religious education on the foreign fields.

Church buildings under the Board of Missions have shown encouraging gains. Two in California have been completed—one for Koreans in San Francisco and one for Japanese at Oakland. Three churches have been built for the wild tribes of Indians in Oklahoma. The Glide Memorial Methodist church, in San Francisco, a gift of Mrs Lizzie Glide, received a contribution from the Board and was dedicated early in the year.

Other outstanding events mentioned in the report are: A gift from a Chinese man to build a nurses' home for the Soochow Hospital, the success of the Goodwill Industries during the economic crisis, and the expansion of the work in centers for Negroes. These achievements present concretely the ongoing work of Christian missions, both at home and abroad. — Christian Advocate (Nashville).

When Is Your Birthday?

Birthday Bands and Their Remarkable World Wide Mission

By Emma Belle D. Pierson, Montclair, New Jersey

"Have you ever heard of the most remarkable missionary enterprise in the world?"

This question by a Christian layman in Australia was interjected into a conversation as we sat on a hillside overlooking the city of Brisbane, Queensland. The superlative adjective caught our attention. Then he told us a story of a world-wide ministry founded by a missionary minded mother and an impressionable lad in Australia who became interested in working and saving and giving to educate a boy in India. It was in the days of paper shaving balls, and the son's willing little hands made dozens and dozens of these balls and sold them, sending a goodly sum on his birthday each year

to India to educate his little brown skin brother in a Christian school. The World War came and took this young Australian boy, whose life might have been spent in the service of Christ in a mission field. The bereaved mother conceived the thought of perpetuating his life by forming a Missionary Birthday Band, which every one having a birthday might be eligible.

There are missionary enterprises you can visit and see, there are others you can't. No buildings of stone, no elaborate organizations represent them at home or in the field, but they are nevertheless truly great ventures for God in the realm of service. It is the Missionary Birthday Band, formed twelve years ago, with the motto: "Put Up the Fragments." The happy company has 6,000 donors now belonging to this Band, sent last year over \$1300 (\$6,500) in offerings of birthday shillings.

They work through existing missionary organizations, helping missionaries in places when there is no money available to meet some peculiarly urgent need. Last year the gifts touched twenty-four different countries, supported twenty-six Christians, active messengers for Christ in their own people, and kept in Christ homes and schools forty-five boys and girls who had been rescued from opium dens, temples and slavery of all kinds. The total Band has increased to eighty-four members, eighty-four prayerful volunteer secretaries who send personal greetings and missionary newsletters to each member as their birthday comes around. The secret of other joyful duty is to forward to the central office the "love gifts" that come in response to these greetings. There are no paid officers, (postage stamps are their only over-head expenses), but such links are being forged between the wealthy and the needy in far off mission lands that the work is an effective education.

One outgrowth from this Missionary Birthday Band is as interesting as the Band itself. One member, a retired missionary from China, appreciating the cheery birthday letter received with news of the Band, thought of a blind friend whom he might enroll and bring a new outside interest into his life. The invalid was Mr. Robert A. Byrd, of Melbourne, for thirty years a helpless paralytic, totally blind and partially deaf, hopelessly lock-jawed. With the first birthday greeting to this invalid came a letter telling of a little blind orphan in India and the Band was helping. As a visiting card he read to him the story the blind paralytic was filled with a longing to do something for the countless number of friendless folk the world over. He spoke to ten other men who joined the Birthday Mission Band and in turn became leaders of other bands. Eight years later this bedridden Christian formed his birthday Mission Band for the Mission to the Blind, ministering in the lands and Far East. When God calls a brave sufferer to higher service four years ago, the mission in its seven years has raised over \$21,000 and was supported by eight blind evangelists, five blind Bible students, and eighty sightless children, publishing Braille literature in many languages.

Probably one secret of the success of the Birthday Mission Band lies in its large number of organized prayerful volunteer workers. There is an immense amount of work entailed in keeping track of six thousand birthdays and supplying tid-bits of news

formation to keep alive a desire to
ate further.
ur recent missionary tour we visited
places where the Band has a loving
t in the work. The Ramabai Mission,
ona, India, includes one or two little
who are proteges. We stopped at
Thursday Island where a tiny girl
"Little Lovely" is being educated for
ervice, enduring there the hottest av-
temperature in the world. In the
Mission, Papua, we saw how gifts of
and are being multiplied a hundredfold
ands of the devoted missionaries. In
we met Miss Florence Young of the
n Island Mission and heard of sev-
e Christian boys who are being cared
big brothers of the Band. In Kobe,
we saw dear old Mrs. Jo who carries
work for despairing women; and in
ai we visited the Door of Hope, that
or ill-treated child wives and street

girls. All these count the Birthday Bands
among their helpful friends.

Considering the distant outreaches of the
Band, there is a remarkable family feeling,
a touch between the needy children and the
parent organization so close that the chil-
dren themselves show interest in each other.
Last year the blind girls in China felt con-
cern for the leper children in India and un-
dertook to weave a bale of cloth for them.

Mr. Byers, founder of the mission to the
blind, has been called home and ill health
has caused Mrs. Garrett, the mother of the
Birthday Mission Band, to withdraw from
active service, but friends will not permit
the rare and lovely work to droop and fade
for lack of watering with prayers and gen-
erous gifts.*

* For further information write to Mr.
W. J. Tunley, 26 Brisbane Arcade, Brisbane,
Queensland.—Missionary Review of the
World.

school lessons and getting most of it in
shape for the press, we again started to try
to help another struggling group at Cam-
eron. Here Brother Tom Presnell holds
forth the Word of Life and leads this small
group to the place of vision and effort. It
was a great pleasure and treat again to get
into the "Beautiful hills" of West Virginia.
Almost every year, recently, we have had
this pleasure and it is all most interesting
and fascinating. Here again, we were de-
feated by many limitations in getting done
the thing we had hoped to do. An epidemic
of "flu" immediately robbed us of the ac-
complished soprano of the quartet Brother
Tom had arranged for the meeting; an epi-
demic of scarlet fever kept the folks with
small children away; our meetings had to be
held in the Baptist church and that congre-
gation joined us most heartily and the pas-
tor was most faithful and congenial. Now,
what a set-up that was for a meeting and
results. It just was not possible and so, we
just worked on and did the best we could.

This is too early to have word from the
one best result we hope was achieved—the
beginning of building operation and the lo-
cation of the new church in the center of
the city. If we got that accomplished, we
did a wonderful piece of work. Conditions
that seem so unfavorable to many places
seem not to be in the way and I know of
no place where a church has an opportunity
so wonderful as this, to launch and build.
Indeed, if they can get together the money
to start, they will have the best value in a
church building of any I have ever known.
And they have oil-money and gas-money
and sources of wealth many of our people
do not have. They can do it and I believe
they will! I pray they may be led of the
Lord to go forward.

What happy memories these visits
brought to me! Now, I am doing a number
of Commencement Addresses and having a
good time thus, with the advancing leaders
of tomorrow. In July, our family hope again
to vacate for the Lord with Calvary, New
Jersey, with dear friends of last summer's
acquaintance. CHARLES A. BAME.

FLORA, INDIANA

Having become somewhat acclimated and
"Hoosierized", to a certain extent it was
thought that a letter from this field might
be of interest to some of the readers of the
Evangelist. Though acquaintance has been
made with a large number of people here in
this field there are quite a number yet whose
names we must learn and where they pitch
their tent.

Soon after the last report from here was
in print our Easter services were held. This
was decision day in the Sunday school. Nine
answered the call that morning and stepped
out before a large audience. They have
been baptized and received into the church.
Since coming here thirteen have been added
to the church rolls. In that length of time
three have been granted letters. Two of
these to a Brethren church on the Pacific
Coast, and the other to a church of another
denomination in the Northern part of the
state. Our Easter offering was received, the
amount of which we are not ashamed.

The Sunday following Easter the Sister-
hood girls had charge of a Missionary Pag-
eant which was given to a large and appre-
ciative audience. The fame of the Flora
Brethren for pageants is well known for a
number of miles. They were invited to give

NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



NEWS OF THE COLLEGE

happy to report that the Girls' Glee
had a very successful trip through
vania. The churches met their ex-
as did also the churches in In-
with the Boys' Glee Club. I feel very
encouraged with the reports received
ends who have written me about the
Much credit is due Miss Norma Hur-
director, and to Dr. Bell who ac-
ed both clubs.

is going forward on the stadium.
be all of redwood, erected on plans
rked out. Friends who contemplate
ting should do so now.

RTANT—Educational Day has been
Sunday, June 7th. Material will
e churches soon. Educational Day
east on the Church calendar, but it
ot be slighted for that reason. With
ege now in the North Central Asso-
the Ohio College Association, and
o Athletic Conference, the feeling
s not standard ought now to be for-
ied.

with the Seminary now on a graduate
d with its enlarged corps of teach-
appeal to the churches ought to be
than ever.

remember, we still must capitalize
s in order to meet the endowment
ments of the various associations.
one would warrant an educational
ring.

college has lost all its baseball games
with Ohio Northern, Baldwin-Wal-
Heidelberg. It has won some ten-
all its golf matches.

nd Mrs. Leslie Lindower of Texas,
called at the College.

sor Mason recently gave the com-
ment address at Ruggles, Ohio.

riter spoke before the Wooster
lub upon the Importance of the
Vigor of a Population. Also he
e commencement address at West
pencer, Lakeville, and Madison high

sor DeLozier gave the commence-
dress at Albion, Ohio, and Profes-

sor McClain delivered the baccalaureate ser-
mon.

While obtaining positions for our gradu-
ates this year is difficult, the Department
of Education is making excellent progress.

Dr. Charles Anspach of Ypsilanti State
College will be the speaker at the Alumni
banquet.

Professor DeLozier gave the commence-
ment address at the Congress high school.
EDWIN E. JACOBS.

TRAVEL FLASHES

Dayton, Ohio

This "flash" has been somewhat delayed.
For a few days before Easter and over that
wonderful day, it was my privilege again to
spend a few days at Dayton—a place that
will never fade from my memory. Eleven
basic, interesting, developing years during
life's peak with achievements that stand out
in a lifetime, ought to leave a memory; be-
sides, there were the friendships, cemented
in struggle and sacrifice that tied together
for all time, those of like precious faith.

Each visit, however, makes plainer that
we have here no continuing city, and that
the people who build a church can not for-
ever remain in its active leadership and ser-
vice. One by one the mighty are falling,
and mightier ones should be advancing to
fill the gaps.

It was a great treat again to meet and
greet those who remain and to discover new
friends and fellow-Brethren. Inspiring to
see the great Easter Sunday school of near-
ly 1,000. Indeed, had they counted as most
merged services are counted and ought to
be, the number would have gone beyond
that figure. It was a great inspiration to
see this church again functioning in old-time
style.

Though not fruitful of immediate results
in new members, we believe that the plans
laid and the inspiration gained will tell in
numbers in their 50-50 campaign now going
on. May Pentecost be a day of great bless-
ing to them! For Brother Barnard, 1 Tim.
4:6-16.

Cameron, West Virginia

After finishing another quarter's Sunday

this in a church some forty miles north of here in another denomination. The pageant will be given ere this appears in print.

A banquet was given in the large church dining room for the young people. Eighty-five were in attendance. Plans were made for a young peoples' work. A committee was appointed and worked out a complete plan for the work, name, bylaws, and all details. This organization has been completed with twenty-seven enthusiastic charter members and is now commencing to function. The minimum age for this is fourteen. A Missionary Helper Band was organized for boys alone under fourteen years of age. A Girls' Missionary Society has been organized for girls also under fourteen. These are both at work.

At the quarterly business meeting held last month plans were made for the revival meeting. This will be this Autumn, possibly commencing on Sunday, September the 20th. It is to run for four Sundays or three weeks. I am to do the preaching and our choir leader, Brother Everett Myer has been asked to lead the music. The meeting thus will be entirely local.

Our first attendance at the Ministerial Retreat at Shipshewana is now history. Naturally the fellowship was enjoyed. We think that we sense the reason why when a man takes up a pastorate in Indiana he is so loath to leave the state.

Our Communion service was well attended under circumstances that prevented the presence of a goodly number of the faithful. There has been quite a bit of sickness among the membership, and some requiring quarantine. Nevertheless our attendance for all services is very encouraging. The Sunday school is showing solid growth. The morning service is well attended, and though this congregation is made up of many rural members we have been having a splendid attendance for night services. In fact the night attendance is so promising that the church voted to hold their own Sunday night services this summer and not go into the customary Union Sunday night services.

The people here show that they mean business and there ought to be some good reports from here from time to time. We covet the interests of those concerned that we might lead these people aright and on to continuous victory.

FREEMAN ANKRUM, Pastor.

SHIPSHEWANA NEWS

The Indiana Ministerial Retreat was held at Shipshewana Lake, Indiana, May 4, 5, and 6. This retreat is intended for the Brethren pastors and their wives. A goodly representation from the pastors of Indiana were present, with their wives. Also Brother and Sister C. A. Stewart from Bryan, Ohio, formerly from Indiana, and Brother and Sister Stuckey from Ashland College were present for the occasion. The program was replete with interesting things. The inspiration and devotional part of the program was especially helpful.

On Thursday, April 30th, there was a general call to the churches of Northern Indiana to cooperate in making this a house cleaning day. The day was fine and the response was good. There were about twenty-five men and equally as many women who were present with brooms, brushes, mops, beaters, rakes and all instruments necessary to wage a general warfare against old man rubbish, leaves and dust. As a result the whole place looks brighter than ever before.

On Decoration Day, May 30, there will be

one of the largest concourses expected at the lake the project so far has had. The occasion being the dedication of the mound and monument to Chief Shipshewana, the great Indian chief to one of the principal tribes of the Pottawattamies. The program is fostered by the Chamber of Commerce of the little village of Shipshewana. The business men of this little town have spared neither time nor money in making this project really worth while. The Newspapers of Northern Indiana have given considerable space for the publicity regarding the affair. The churches are asked to cooperate and show their appreciation of what the Chamber of Commerce is doing for our own Brethren Retreat. For the money these men have spent has been bestowed upon our own property. They have made our entrance beautiful with the sodded mound, the monument and bronze plate, the flowing well and concrete bowl, the rockery and white painted fence around it all.

Certainly the least the church can do is that which is expected of her, that is that the members of the church from far and near be gathered there the day of the dedication to receive this donation as it is presented to her. So let every member of the church who possibly can be present for this all day program. You will enjoy it.

N. V. LEATHERMAN,
South Bend, Indiana.

HARRAH, WASHINGTON

Dear Readers of the Brethren Evangelist:

Acting on the suggestion that a shorter report of the general items of interest, while of more recent occurrence might prove more interesting and keep you in closer touch with this part of the northwestern district is our apology for again appearing in these pages.

The Lord continues to bless the work here as the revival started in the winter has extended to the present time. We can only pray for a continuance as in this field the "harvest is plenteous." Since the last report thirteen have been baptized and received into church membership.

Easter Sunday was a full day at the Harrah Brethren church beginning with a sunrise prayer service held in the church at 5:30 A. M. An Easter program given by the different classes of the Sunday school was followed by the morning church service. Baptismal services were held in the afternoon. Christian Endeavor by the three different groups preceded the evening sermon in which the pastor completed a series of discourses on the utterances of Christ while hanging on the cross.

The attendance at Sunday school on Easter morning was 168, but on the Sunday following, when the decrease would be expected, the numbers on the board were still above 150, which is the average attendance and shows a steady increase. To those of you in the larger churches these figures would seem meager, so please remember ours is a rural church in what is practically a new country.

We are indeed glad to report that our Foreign Missionary Offering did not fall far short of last year's, despite the terrible financial straits which have been felt here as well as elsewhere.

The semi-annual communion service which was held on April 15, was a blessed love feast with the largest attendance in the history of the church. Our pastor had stressed the importance of attending this sacred service and we trust that all received the bless-

ing that follow simple obedience to Lord's commands.

The Lord is blessing the Senior C. I. Society from the fact that each one is willing to bear his or her share of the responsibility. The selection of leaders is left to a few faithful ones but is distributed among the adults and young people and the meetings are proving more and more interesting. The younger boys and girls are divided into two groups in the basement where they are learning the fundamentals which will some day enable them to be real leaders in the advancement of God's work.

Through the courtesy of the Christian Endeavor Society of the Church of the Brethren in Yakima, we were given a real treat recently when they furnished the Christian Endeavor program. A playlet depicting Bible scenes was so well given in color that one could almost have imagined the scenes realistic.

Our pastor is faithfully trying to interest by furnishing individual work for different services. On Sunday morning many weeks he has been preaching the Corinthians chapter by chapter with the verse being selected a week in advance and memorized. This encourages Bible study as one gets the most from the sermons. In the evening the sermons are now on Bible characters from the Old Testament.

We are still studying Revelation in our mid-week service with a little variety by bringing verses pertaining to such important facts as the Resurrection, Christ's Coming, Why Read the Bible? What God want me to do? etc. We are occasionally given test questions covering the matters studied and the ones who receive the greatest blessing from the study and who put forth the most effort.

Mother's Day was appropriately observed in both the morning and evening services and by special music, also by the presentation of carnations to all mothers present, the red to those whose mothers were present and the white to those whose mothers "gone before."

Pray that our pastor and his wife have labored so faithfully here may receive additional strength and grace to assume increased responsibility, which follows added membership, and that God will through these servants may guide, encourage, and rebuke enough to hold the harmonious and united bond of fellowship which has always existed between members of this church.

MRS. IDA A. LYON,
Evangelist Correspondent

ROANN, INDIANA

Easter Sunday has passed into history there should be some precious memories the day was celebrated in the right manner. Easter Sunday should be the gladdest in the church's calendar. It is a day of life, pulsating with love and hope with hope. It has been named the Day of Light. The sweetest and most cheerful reminder throughout the entire year is the love of Jesus is this beautiful day.

The Roann church experienced a very impressive and the pastor, after his sermon, gave the invitation to those who would care to dedicate their lives to Lord's work. There was one boy, Briscoe, who had the courage to make a great decision and by this act said,

where you want me to go dear Lord, mountain, o'er plain, o'er sea, what you want me to say dear Lord, e what you want me to be."

ert Briscoe comes from the home of ertrude Leedy Briscoe, National Sec- of the W. M. S. Herbert expresses ire of becoming a missionary some Although tender in years, he seems the Lord calling him into his ser- he brotherhood should ever remem- boy in prayer that he may have the and faith to overcome the tempta- sin as they come to him in life, and brighten his pathway so that he may al soldier of the cross.

times, yes too often, the call to ser- the mission field is pictured dark omy and one of tremendous sacrile this may be true to a certain det- to be working in the service of ter should be counted a real joy and e. If young people could have the missions presented to them in this o doubt there would be many willing that their life work.

utiful Easter program was rendered ening to a large audience. The day ainly be long remembered as a day blessings and happiness for the R-orch.

Ashland College Glee Club had of the Sunday morning service on . The house was filled to its capa- ne Glee Club gave a fine program, as appreciated by the audience.

noon hour a basket dinner was en- the basement of the church. e evening of May 4 the Holy Com- was observed. While the attendance quite as large as it is sometimes e present received a spiritual bles- the absent members did not get to here is a beautiful hymn we some- g, "Take time to be holy." It does e to be holy. We should not live e in a rush. We need to take time tation and prayer and fellowship if we would make any attainment or growth in spiritual insight and . Communion with Christ is the the Christian life. The sacrament ord's supper is the Holy of Holies mple of Christian worship. It is e voices of the world are hushed e nearer the heart of God. His and his touch become more real.

saved to serve. It is Christ's will a follower of his should have an harvest, year after year. Yet y there are who fail after one ef- should be the desire of every Chris- king of the Communion service to ate themselves to the cause of solved to continue ever to try to ole will.

MRS. CLYDE RAGER,
Corresponding Secretary.

LYDIA, MARYLAND

g been some time since the read- Evangelist have had a report of at St. James, we will endeavor to our duty in that respect.

il first, we began our fourth year . So far our stay among these e been very pleasant. Sometimes e somewhat discouraged and feel ork is not progressing as it should he attendance is not what it could be. But when neighboring pastors e experiences we realize that our is, at least, up to the average.

Our Bible school is showing an increase in attendance over that of last year. Other departments such as the W. M. S. and the S. M. M. are alive and active.

During the winter months we held cottage prayer meetings. In some instances these were better attended than those at the church. It also furnished an opportunity to take the prayer meeting to some, who otherwise would not attend.

During the first two weeks of March we conducted an evangelistic campaign. This being our third successive effort, we employed a somewhat different method from former years. During the first week we had a different speaker each evening. These men came without previous announcement as to who the speaker would be. This added to the attraction and interest of the meetings. The direct results of the meeting were six accessions by confession of faith and baptism. One young married man united with the church before the meeting and two more young men came since, thus bringing the total accessions to nine since our last report.

On Easter Sunday evening we celebrated our spring Communion and Love feast, at at which time 129 surrounded the tables of the Lord. This was a very good attendance when we consider the fact that several of our regular attendants were kept away because of sickness in the home.

We had the very great pleasure of having Brother J. L. Bowman, pastor at Linwood, Maryland, with us for this service. His presence and helpful message during the service, was very much appreciated by both people and pastor. Come again, Brother Bowman.

On Sunday morning, April 26th, we unveiled a lifesize painting of the Christ which had been put on the wall back of the pulpit the day before. This picture was a gift from a very dear friend of the church and was given in memory of Dr. V. M. Richards, who during his life was a great benefactor to both church and community. While the donor is not a member of the Brethren Church he is a fine type of Christian manhood, and appreciates what the church is doing for the community. Following the opening devotions two little girls removed the curtain from before the picture, and the donor, Brother John Sperow, stepped forward and in a few well chosen words formally presented the picture to the church. The pastor and Brother M. L. Bloom responded to this address, in behalf of the congregation. The congregation then expressed their appreciation and acceptance of the gift by rising to their feet and remained standing for the dedicatorial prayer.

Now, as we enter upon the fourth year of our labor among this people we crave the prayers of God's people to keep us faithful and true to our calling. We also mingle our prayers with yours that the church may exalt the name of the Christ who redeemed her with his blood.

W. S. BAKER.

TESTING OUR LOYALTY

Let each man who says he is loyal to Christ compare his Christian loyalty with his other loyalties. If he is loyal to his favorite team he takes time off for the games, pays admissions, keeps informed as to the team's progress, and boosts hardest when it is most in need. If he is loyal to his lodge he takes time off for the meetings, keeps his dues paid up, and lives according to its principles. If he is loyal to his profession he defends it in the presence

of its traducers and endeavors to make his life reflect credit upon it. Can a man be loyal to Christ who gives nothing of time, money, or interest?—The Christian Advocate.

Promptness is great wisdom in the accomplishment of disagreeable duties.

SUNDAY SCHOOL NOTES

(Continued from page 11)

"At Liverpool and Boston I appropriated one hour each day to pray for souls, and frequently spent the time prostrate on my study floor; in addition to which, at Boston, I held night vigils, arising to pray each night at 12 o'clock. I do not say it to boast, but it appears plain to me that the secret of success in the conversion of souls is prayer."

Branierd could say of himself: "I cared not where I lived, or what hardships I went through, so that I could but gain souls for Christ. All my desire was for the conversion of the heathen, and all my hope was in God."—Selected.

ANNOUNCEMENTS

LINWOOD, MARYLAND

Our communion services will be held in the Linwood Brethren church on Sunday evening, May 31st, beginning at 7 o'clock. We are expecting a great service. Come and enjoy it with us.

J. L. BOWMAN, Pastor.

FINAL NOTICE

THIS IS THE LAST CALL. If your auxiliary does not have its program appear in the General Conference Program, it will be because you have not sent it in in time. All have been notified. Also the men who are to preach. If you want your subjects listed you must send them in at once. Each of you have been notified.

FREEMAN ANKRUM,
Secretary National Conference Execu-
tive Committee.

Flora, Indiana.

AN \$ O \$ FROM THE BENEVOLENT BOARD OF THE CHURCH

The next disbursement of funds from the treasury of the Benevolent Board of the Church is due to come on June 1st. Those who are dependent on this Board for material support are looking for those checks to be delivered to them a few days after this date. But unless the brotherhood takes this matter to heart in a far different manner than they have there will be some disappointments in store for our aged ministers and their widows. We cannot pay out funds that we do not have; neither do we desire to obligate the church in any way by borrowing in order to meet the deficit which may occur. In case there are not sufficient funds available it will be necessary for the Board to pay only such pro rata rate as the funds make possible. Now Brethren, YOU DO NOT WANT US TO HAVE TO DO THIS, DO YOU??? It is up to you, so get busy and get in your offering for this worthy cause, so we, as your Board, may be able to keep faith with these who have given of their very life's blood for the cause of the Master.

REV. C. F. VANATOR,
President Benevolent Board.

SUPPORT YOUR OWN



**Ashland College and Seminary are yours, for the
Christian Education and training of your children**



**Educational Day is your opportunity to show
your loyalty to your own school by your
PRAYERS and GIFTS**



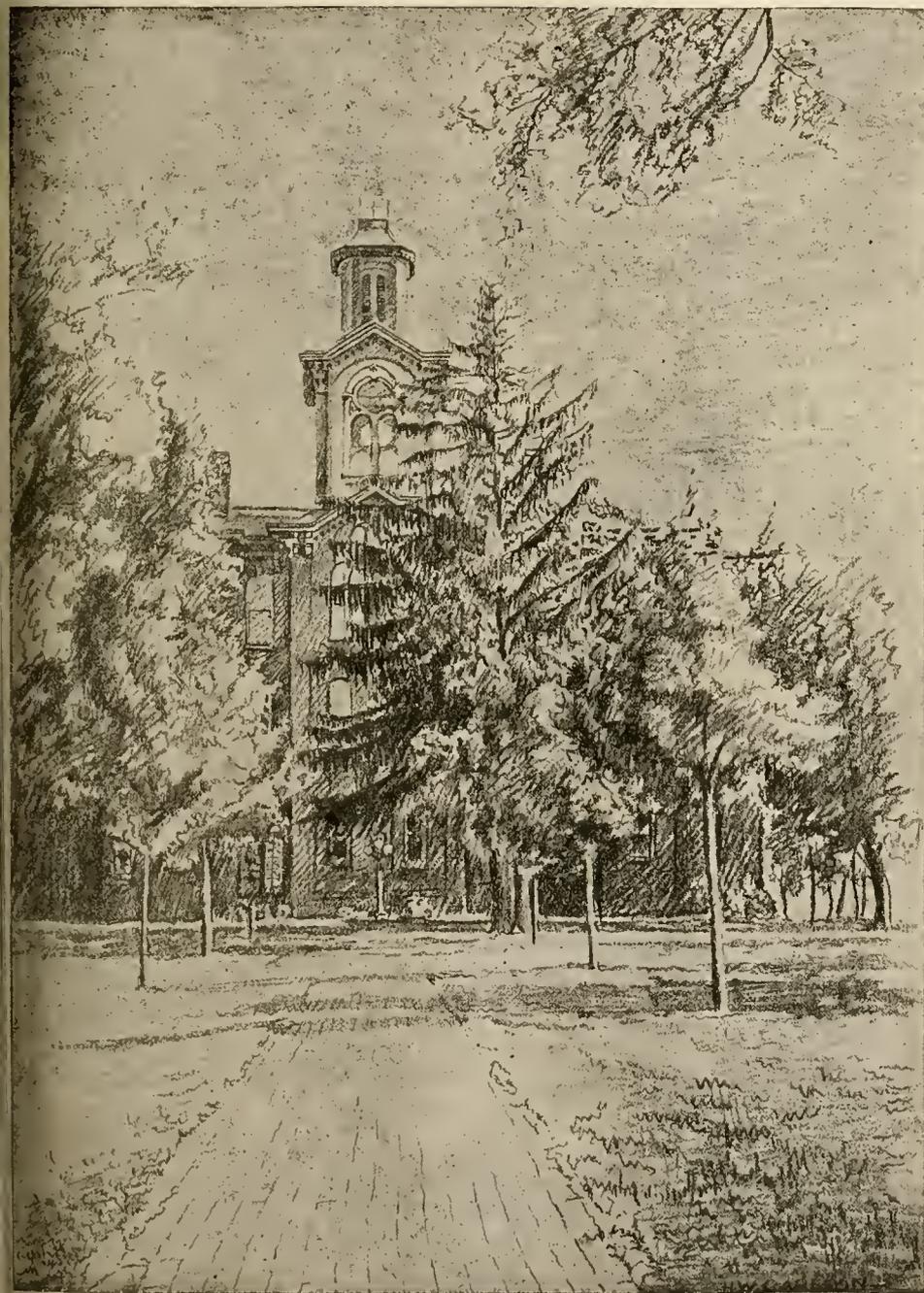
**Every church and individual should make
a generous offering on
EDUCATIONAL DAY JUNE 7th**

Mrs. Herman Varner, Oct.-30-31
Conemaugh, Pa.
RFD 1.

Vol. LIII
Number 22

May 30
1931

THE BRETHREN EVANGELIST



*When you give to
your church school
you are giving to a
Greater Brethren
Church*

*Ashland College
and Seminary
call for your
support
on
Educational Day
June 7*

*Duty leaves no
choice*

Signs of the Times

by
Alva J. McClain

No More Horses?

The horse is doomed in warfare, according to General MacArthur, chief of staff of the American Army. "Modern firearms have eliminated the horse as a weapon," he says, "and as a means of transportation he has generally become, next to the dismounted man, the slowest means of transportation." The cavalry of the future will be mounted on gasoline steeds.

If the General's forecast be true, warfare will lose still more of its pomp and glamour. Read the 39th chapter of Job: "Hast thou given the horse strength? Hast thou clothed his neck with thunder? . . . He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear . . . He smelleth the battle afar off, the thunder of the captains, and the shouting."

However, there is a prophecy in Ezekiel, yet to be fulfilled in "the latter years," which addresses Gog (Russia) as follows: "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army." Even a mechanized civilization may be compelled to come back to horseflesh when industry is exhausted and factories are blown up by bombing planes.

But don't forget—"A horse is a vain thing for safety." (Psalm 33:17)

CONCERNING Missions

"Foreign Missions is an engine that pulls a long train of cars," says Dr. John R. Sampey. And he is right. Foreign Missions, when given a chance, will revive dead churches, open sealed pocketbooks, destroy materialistic worldliness among members, convert men and bring them into the church, start spiritual prayer meetings, interest the young people, pay church debts, and even increase the pastor's salary.

Yet some people are afraid of foreign missions. The church that selfishly tries to save its own life shall lose it, but the church that loses its life for the sake of the Gospel will save it. That is the divine law.

Here is an encouraging word from Dr. Truett concerning the present opportunity of foreign missions: "The doors of opportunity in mission fields are not only open; they are off their hinges."

DO You Like the Picture?

A great ado is being made over the character of the modern newspaper which, according to the grand army of critics, is giving too much space to the sordid and seamy things of life, and too little space to the good.

Unquestionably there is sound reason for criticism of the daily news. But Arthur Brisbane makes the interesting suggestion that "it should be remembered that the newspaper is a mirror reflecting civilization as it is. If you look in a mirror and are displeased, don't break the glass. Change your face. If you look in the daily news-

paper and are displeased, change your civilization."

That is good advice. But there is a better mirror than the modern newspaper. It is the Word of God (James 1:23-24). If you want to find what is wrong with human civilization, or with yourself, you can get more accurate information in the Bible than in the newspapers.

And best of all, the Bible can tell you what to do about it. There is no agreement among the newspapers, nor among their critics.

VOLTAIRE was Wrong

A remarkable series of articles has been running recently in the Saturday Evening Post telling of the work done by a certain War Department in the decipherment of code messages. Some astonishing results were secured. During the War, the government was using a "multiple-alphabet" type for its code. And it was so easy of solution that the decipherment department used the government's secret dispatches for the training of its students!

It was this type of cipher code that Voltaire had in mind when he once said that persons who boasted of ability to read secret messages without knowing the key were montebanks and liars, the same as men who pretended to understand a language of which they knew nothing.

Voltaire was wrong about a number of things. Doubtless, he knows that by this time. "Yet their posterity approve their sayings." (Psalm 49:13)

THE Invention of an Idiot

Charles VI, the brat king of France and one of the meanest rulers in history, after beheading and hanging multitudes of his helpless subjects, at last went wildly insane. For long periods of time, he was penned up like a pig without being washed or having a change of clothing. To amuse the king during his half-lucid moments, he was given a harmless fool.

These two, the idiotic king and his fool companion, are given the credit for inventing the game of playing cards. This should be of interest to the "bridge whist fiends." However, they may find comfort from the evolutionists who always begin their books with the assurance that we should never judge the value of a thing on the basis of a possible lowly origin.

But the question of Christ still remains, "Do men gather grapes of thorns, or figs of thistles?"

No Quota for Heroes

Almost two years after the sinking of the *Florida* it is still good to recall the heroism of the rescuing crew. Under the caption, "No Quota for Heroes" the Interpreter some time ago pointed out that no questions were asked as to the nationality of the rescuers. The article continues:

"Salvatore Bracco, chief storekeeper on the United States liner *America*, was born in Italy. William Trettin, able seaman, was born in Germany. John Talts was born in Russia at the time when Esthonia was a part of that country. He is the *America's* sailmaker and according to Chief Officer Manning one of the best sailmakers who ever sailed the sea. With five other members of their ship's crew they volunteered

to launch and to man the lifeboat which that black night in January set out to cue the thirty-two men on the *Florida* sinking 700 miles off the Virginia coast.

"Henry Manning, who commanded the rescue boat, can look back upon generations of American ancestors. There is none of the ancestry of four other American rescuers. They may be old American. Manning or sons of immigrants like Manning, George Fried. Certainly no problems were raised when the vessel was blowing a full gale amid squalls upon this boatload of men. On the occasion of salvation they all risked their lives alike and they had to pull together. Captain Fried and Chief Officer Manning give credit to the skill, courage, and loyalty of the men who manned the lifeboat. America honored Captain Fried and his crew of low sailors without asking about their nationality.

"Captain Fried is a navigator who several times raced his ship to aid the distressed at sea and for a second time rescued the victims safely into port. It was his seamanship and skill in finding the Italian freighter on the broad ocean that made the rescue possible. He was born in Worcester, Massachusetts, son of Joseph and Augusta Fried, both immigrants from Austria.

"Friends of Nelson Smith, the chief radio operator, are under the impression that he is of Irish extraction. Nelson spoke in the highest terms of the young Nunzio Di Gangi of Palermo, a wireless operator on the sinking ship. "Four days and nights he was on duty. Just give him a tick and he'd be there."

"Real Americanism and real internationalism—are they found only on high seas?"

LIFE'S MELODY

Seek to make life henceforth, a harmonized thing; that so, when the morning dawns, with its murky vapors arising from the darkening skies, the very clouds of sorrow may be fringed with golden light. Thus, when you sing in the house of your pilgrim friends, always the truest harmony. It will be composed of no jarring, discordant notes, but with all its varied tones will form a sustained, life-long melody; dropped only in death, only to be resumed in heaven, angels, and blended with the everlasting melodies of your Father's house.—J. R. Duff.

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Announcements,

GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

THE BRETHREN EVANGELIST

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Mere Announcement of Educational Day not Enough

ational Day has been announced for the second Sunday in
To those who realize the great importance of the event it
seem that the mere announcement would be sufficient to
a generous offering. But it is not so, neither with regard
ational Day offering nor any other of the general offerings
church. Unless very much else has been previously done,
victory results are not to be expected from a simple announce-
And there are two or three reasons for this.

nt, in every church group there will be found a goodly num-
people who do not understand the need. This may seem
e after all that has been said and written on the subject,
is actually true. There are those who for various reasons
not heard what has been said, or have not read what has been
n, and so are uninformed. Therefore let not those to whom
eds are as clear as day jump at any hasty or unwarranted
sions regarding the measure of the people's loyalty; neither
em become impatient. One cannot expect a worthy response
a people who has not been adequately informed and made to
a proper understanding of the need. Perhaps the poor re-
e in some quarters to Educational Day appeals, as well as
other general appeals, is the fault of those of us to whom the
s so clear and whose duty it is to pass on the information,
ch as it is the fault of those who have not given as they
. Perhaps we have forgotten or overlooked in our feeble
an important pedagogical principle that is impressed on
teacher training class, namely, "Repeat, repeat, repeat." We
how much repetition it has taken to give us our clear con-
of the need and its importance, and we think it strange
thers do not get the understanding from us by one general
ent. We must tell the story again and again, and never
weary of repeating it so long as there are those who need
informed and we have confidence in the worthiness of our

the slow and unsatisfactory response is not wholly due to
ect information, and a second reason why mere announce-
s not enough, is that there are those who forget, or are
nt, or who do not live up to their known duty in such mat-
thout urging. If all people were sufficiently alert and ind-
and conscientious, that the mere mention of a duty would
response, it would be a happy situation. But people are not
l and we must deal with them as they are—forgetful, neg-
procrastinating, half-hearted, and many finding it hard to
erous,—needing a new hearing of the cause, a reviewing of
eds and a new putting of the challenge, and a fresh urg-
duty, to consecration and to promptness. Whatever the
hat waits to be presented, there is always need for more
mere announcing of the date of the offering and a passing
collection plates. Because church members are so human,
s need on the part of many to be admonished as well as in-
; they need to have devotion rekindled as well as memory
ed; and they need to have the claims of loyalty and the
God made plain as well as conscience made keen. It is
point that the responsibility of the pastor, or other church
becomes so in evidence. The cause needs a champion and
ocate, and the people need some one to lead them into the
f faithful and ready cooperation.

for large numbers of our people there is something more
y wrong affecting the response to our appeals not only to
onal Day objectives but to all other needs of the church
and that is the lack of a sense of Christian stewardship.
pressure methods will not work indefinitely. Drives even-
se their force. Emergency appeals meet emergency needs,
y are not dependable enough to rely upon for any appre-
ortion of college support. The revenue must be constant

and the support must be continuous. There is only one thing that
will bring about that desired end, and that is, to lead the people
to adopt a different policy of giving, a more dependable and more
Christian policy—the giving regularly and proportionately as God
prosperes them. The adequate support, not only of Ashland Col-
lege and Seminary, but of every other agency of the church, waits
on the adoption by our people in large numbers of God's method
of financing his kingdom, namely, the giving unto the Lord's work
the tithe of all our increase. And fidelity to the principle of
Christian stewardship requires no less than the tithe. The wide
practice of such a policy on the part of our church members would
make possible the lifting of wholly adequate offerings of the kind
we are contemplating with the utmost ease and cheerfulness. Then
we would indeed be required to do little more than announce the
offering and pass the collection plates. But tithing is not very
generally practiced; we have been remiss in our instruction along
this line. However it is not too late to begin the urging of it, for
even as an emergency measure it would be decidedly successful.
Let us encourage a temporary trial of tithing. And if every mem-
ber of every church should give a tithe of his or her income for
no more than one week, it is safe to venture the guess that this
Educational Day would see the largest offering brought into the
treasury of Ashland College of any similar occasion since such
offerings began. And we would have gotten such a taste of joy
of tithing that it could easily be made the permanent policy of vast
numbers of our people.

No, merely making announcement is not enough to insure a sat-
isfactory offering on Educational Day, as past experience has
proven. Many people are not sufficiently informed as to the need.
Others are careless and indifferent. And very few give in any sys-
tematic, proportionate manner and consequently few have any
ready money at hand which they will give without being urged.
There is need of the preparation of our people for the making of
this offering, if it is to be in any sense adequate to the need and
worthy of the cause.

Witnessing to the Need

When members of the church are called upon to give an offer-
ing that involves sacrifice and self-denial, they have a right to be
presented with evidence that will fully assure them of the need
and importance of the cause involved. If leaders in whom they
have every confidence testify that the objectives of the appeal are
worthy and that generous response is right and urgent, then we
may expect those to whom appeal is made to give according as they
are able and with readiness. We are providing herewith brief tes-
timonies, taken from previous volumes of the Evangelist, by some
of our outstanding church leaders, whose word should dispel any
doubt that might linger as to the urgency of the cause.

First, President Jacobs informs us that there is need for a cer-
tain amount of what is called "Living Endowment", gifts that are
made or kept alive each year, and used to help meet the running
expenses of the college. He says: "We are counting on the offer-
ings from Educational Day." Will we disappoint him?

Dean J. Allen Miller, stating that "since 1898 Ashland College
has made an earnest and consistent effort to train men for the
work of the Christian ministry," appeals for support on the basis
of what it is needed yet to do in the matter of leadership train-
ing, saying, "Let it be said once for all that no great church is
ever built except by and through a consecrated and trained lead-
ership."

Dean E. G. Mason, understanding the urgent need as few do, ex-
cept President Jacobs himself and former Dean Anspach, now of
Michigan State Teachers' College, urges: "You must not only make

Educational Day an annual event, but must make it a big annual event to carry on this program and reach the goals already in sight."

Dr. G. C. Carpenter writes: "As we love the Brethren Church we must love our College and Seminary, for no church can long prosper without a school where its ministry can be prepared," and "the greatest need in America today is for young leaders trained in distinctively Christian colleges."

Rev. Charles H. Ashman: "We believe that Ashland College stands on the threshold of a great door of unparalleled opportunity," and that "our Seminary is at the gateway of its greatest field of opportunity also."

Rev. A. B. Cover: "The leaders of our churches must be men of vision and adequate equipment. There is but one place to educate these coming leaders if we would be loyal to Brethrenism, and that is our own church school, Ashland College."

Rev. H. F. Stuckman: "We are at the turning of the roads. Either we must surrender these Biblical practices, as have other great denominations, or else we must provide financial support for our Seminary in the coming years."

(Continued on page 9)

EDITORIAL REVIEW

Brother R. I. Humbert will be in a series of meetings at Roanoke, Indiana, from May 24 to June 7, closing with a communion service on the night of June 8th. He requests the prayers of the brotherhood for this meeting.

The treasurer of the Foreign Missionary Society, Dr. Louis S. Bauman, is calling for reports on Easter Missionary offerings. They should be sent in not later than June 15 to get reported in the July "Missionary."

The Brethren church at Fremont, Ohio, gained first page space in the Fremont Messenger on May 16th, reporting the closing day of a revival campaign conducted by Brother R. Paul Miller. There were fifteen added to the church by baptism, according to the newspaper report. Brother W. S. Crick is the faithful pastor of this church. We are promised a fuller report of the meetings soon.

Brother H. M. Oberholtzer writes of his change of pastorates from Clay City, to Sidney, Indiana. Financial conditions pressed heavily upon the Clay City Brethren. At Sidney the pastor and his wife have been warmly received and given a reception accompanied with the giving of gifts that help to fill up the pastor's larder. Brother Oberholtzer states that he is open to a call to another half-time pastorate.

On the Sunday school page you will find the outline of activities of the Shipshewana Camp for the week of July 19 to 26. The recreational opportunities, the leadership course and the camp staff are features which should especially appeal to the young people. Each year this institution seems to be growing in interest and in attendance, and Shipshewana park is also improving rapidly. All who visit the place have a good word for it. Its leaders are looking forward to this year as being the best in its history.

Dr. G. C. Carpenter gives us another of his occasional articles this week, and you will be interested in reading of the Indian wedding which he attended, also his comments regarding several loyal isolated Brethren in Florida. Brother and Sister Carpenter have greatly enjoyed the months they have spent in the Southland, and both are much improved physically, we understand, and will soon be on their way back to the north country and to some field of labor.

Brother A. T. Wirick writes of his work at Ardmore and North Liberty, Indiana. At the former church he recently closed a meeting with twenty-two additions to the church, and at North Liberty twelve came into fellowship under his preaching, notwithstanding the prevalence of contagious diseases. It was his thirteenth meeting at North Liberty. The Sunday school at Ardmore stands at 175 in attendance. Brother Harley Zumbaugh assisted him as song leader at the North Liberty meeting.

The work at Falls City, Nebraska, is going forward in a splendid manner, according to the report this week from the correspondent. Fifty souls have been added during the year to the church by bap-

tism. The pastor, Brother H. H. Rowsey, is giving special attention in his morning service to the children, a feature which is too widely neglected. The various auxiliaries are doing good particularly the Sunday school with its fine corps of teachers. Brother Rowsey is an indefatigable worker and a great help in the progress of the church's life. Brother Rowsey has been retained for another year as pastor of this church.

Brother I. D. Bowman reports his work in Delaware, where he held a revival meeting during the month of March. The work was hindered by bad weather, but there were five baptized and received into the church. The building of improved roads is likely to be a help to the work. Brother Bowman continues his preaching to Philadelphia. He is very kind to speak with appreciation of editorials and missionary articles. We are especially grateful for those spoken of favorably along with our esteemed predecessor, counsellor, Dr. A. D. Gnagey, who set such a high editorial standard that we have found it hard even to approach unto it.

President E. E. Jacobs reports the various commencement exercises up to last Sunday. All the features thus far have been of much interest, but we wish to make special mention of the Queen festivities, when Miss Candis Studebaker had the pleasure and honor as Queen of May. We wish to compliment the college authorities and those who are responsible for the composition and production of the pageant, "The Journey's End." It was so superior to many of the May Day pageants that we have heard of being produced that it deserves special mention. It was of high order in the ideal it set forth, youth overcoming temptation as well as in the production and the costuming. It was in every way suitable for a Christian school. A standard has been set that will be a challenge to each succeeding year's May Day activities.

The program for the Ohio Conference is to be found in this issue over the signature of its officers. It is to be held at New Lebanon, where Brother L. V. King is the aggressive pastor. He assures us that his people are eager for a large attendance and will give to all who come a most cordial welcome and honest entertainment. The program has already been printed in attractive booklet form and mailed to all pastors of the state. The program promises many things of interest and helpfulness and we hope that a large attendance will be on hand from each of the churches of the district to enjoy the season of conference, fellowship and inspiration. As president of the district mission we urge all churches to send back payments at once to R. A. Lutz, Ashland, Ohio, Financial Secretary-Treasurer of the Board. Get credit before the report is printed and your church is not set up delinquent.

Brother L. V. King, pastor of the church at New Lebanon, Ohio, writes that nearly two hundred new members have been added to that church during the more than five years since he began his work there, the total membership now being 450. During his first year thus far he has been placing the emphasis on building up membership rather than on evangelism. To this end he has held a missionary conference conducted by Dr. C. F. Yoder and E. Orville D. Jobson, and a Bible conference conducted by P. A. Stuckey. Other special features brought other special results. Of special interest is the newly purchased circulating library which is said to be meeting with much interest on the part of the people. He is to be commended for doing something to discourage the reading of undesirable books and magazines by the substitution of a variety of interesting books of the right kind.

The church at Clayton, Ohio, under the pastoral care of Brother George C. Pontius, recently enjoyed a revival under the evangelistic leadership of Brother Claud Studebaker, of Pittsburgh. He responded to the invitation, during the meetings, four entered the church by baptism and one by letter. The spirit of evangelism did not die out with the close of the meetings, however, for during the week following four more were added to the church, two by baptism and two by letter. Such faithful following up of opportunities by the pastor nearly always has very beneficial results. Brother Studebaker was in this section of the country for the first time, but he enjoyed his visit and his services were greatly appreciated. He also tells us something of the progress of his work in Pittsburgh, where since the first of the year fourteen adults have been added to the church and five await baptism. Attendance at Sunday school exceeds previous records for five years.

Apostolic Conversion

By J. L. Bowman

When we know something of the conditions that existed in the times of the apostles, under which they labored and wrought their mightiest works for God and humanity, we are led to inquire into the secret of their marvelous success. Argue as we may there was some impelling force that compelled men to surrender their old sinful lives in spite of themselves, and to face dangers and hardships without a struggle or a groan. The light of Christianity was onward from the capital of Rome to the capital of heathenism with the same win-terless simplicity. It knew no insurmountable difficulties, it mocked defeat, laughed at prisons, and defied death in its most brutal forms. It shed no blood, and the blood of the martyrs was the seed of the church." Christianity made most phenomenal growth under most favorable circumstances.

Why, there were not many mighty; not many noble names of the world's standard were called, but God chose the weak and weak things that he might confound the wise and mighty. Christianity built from the foundation upward, and from her ranks some of the most noble and victorious of earth came. What could change these weak men and their towers of strength into defense? As a rule men of rank suddenly lifted up wanted to become their servants instead of serving you. In the Apostles you have the most striking example to the contrary. They are going to be anything, to do anything, in order that they might win men and women to Christ. How do you account for it all? What is the underlying principle that serves as a basis of action? What is the secret of their marvelous success?

It is due to the fact that they converted men, converted in that you can make the word—will, time, talents, pocket book and everything went this marvelous, mysterious change that we in our day call conversion. As another said, "Yea, they valued not their own lives as dear unto themselves that they might win some for Christ." When the whole man goes through this change, the conversion is thorough and genuine, and the individual is transformed and becomes one, and his power for good is multiplied and intensified. YOU NEVER HAVE TROUBLE TO GET A CONVERTED MAN TO DO WHAT JESUS WOULD HAVE HIM DO. HE IS ANXIOUS TO HUMBLE HIMSELF TO FOLLOW HIS CHRIST.

Apostolic preaching must produce apostolic conversion. Before Christ left the world he chose a small group of men not versed in philosophy or science and called them "The light of the world" and "The salt of the earth." To this small body of men was given the most important task, a task that needed men equipped and qualified because they were to carry forward the work that Christ himself had begun. In order that they might receive the equipment necessary, he commanded them to tarry at Jerusalem and "Ye shall receive power after the

Holy Ghost is come upon you, and then ye shall be my witnesses, in Jerusalem, in Judea, in Samaria, and even to the uttermost parts of the earth." They followed the instructions given, and then it was that mountains of difficulty became molehills, that the earth felt the tread of the victorious legions.

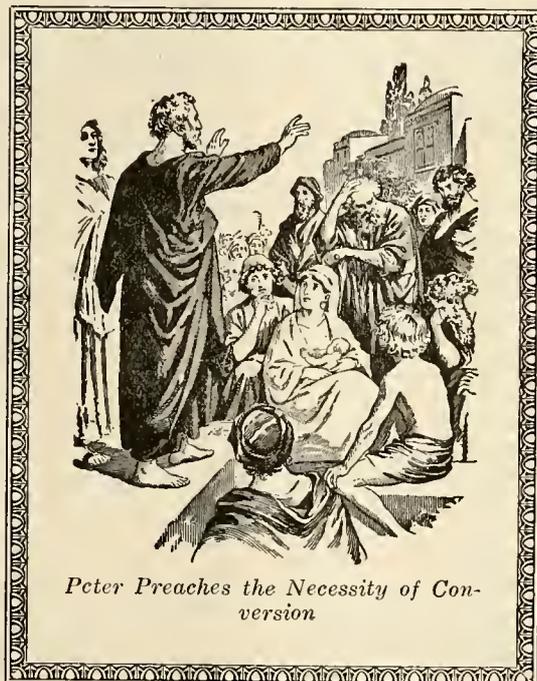
It was then that Peter preached that memorable telling sermon. This sermon was thorough, evangelic, and in no case was it a compromise with sin in any of its forms. It pierced to the "quick" but it brought quick results. It laid open the old sore of sin and let the corruption out, and then the wound healed from the inside out. There was no veneer, no whitewash, because of the social standing of the hearers, no building on old foundations. Sin was sin, not a theological concoction, not a meaningless abstraction, not something with which men could dally or toy. The line between right and wrong was very sharply drawn, so that men could understand on which

side they were. Sin to Peter was exceeding sinful, and the last remains of it must be uprooted, lest, like the poisonous cancer, it grow and destroy the whole body. There might have been some in the crowd, when Peter preached, who had their feelings hurt. I think there were, but I think Peter lost no sleep over that fact. Peter's business was to preach the truth and leave the results where they belonged, in the hands of God. Peter preached the truth and God honored the truth in the genuine conversion of a multitude of souls. Go thou and do likewise.

(2) Apostolic conversion is genuine. I do not believe this sentence will be questioned. It is conceded on all sides that the apostles were intensely in earnest and intensely practical, and as a result I think there were fewer backsliders then than now. No one ever comes in

touch with an earnest, purposeful life that does not feel the force of that earnestness and power of purpose. No one can be purposeful and not real. The sham or the counterfeit lacks force and power and are easily detected. The apostles had a fiery, burning zeal that was genuine and because it was genuine it was contagious. The apostles preached the word in its purity and in its simplicity. This preaching did not produce poets or create philosophers, but by forming men anew it made them immortal. It did not transport them from earth, and yet it taught them that this earth was not their home. They were content to abide here for a time but they longed for the glory of that home that eye had not seen, nor ear heard. They most surely realized that the sincere Christian is a new fabric, and because it is new, it is not like that of the world. He sings a new song. He is now a new creature. All things are become new.

Apostolic conversion was a deep heart-work, it turned all upside down and made a new man in the world! it made timid men bold, cowardly men courageous. It gripped men as with a vice and held them, sometimes at the stake, sometimes at the cross; sometimes the sands



Peter Preaches the Necessity of Conversion

of the arena were stained with their blood; their bodies might be used as torches to light up cruel Nero's garden, but deny and renounce were two words they had never learned to spell. They lived the triumphant life and died the triumphant death. They knew no fear but went everywhere telling about their new found joy and hope. If the early Christians had not talked more for Christ than many of his present day disciples do, the church would have died before the New Testament was written. A converted Chinaman said to a missionary, "I want everybody to know that I am converted all over." This is a present day case of apostolic conversion.

(3) What will genuine conversion mean to the cause of Christ? This question can be answered in a single word, Everything. Jesus said, "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit." But before you can abide in Christ you must get into him. How? Grafted into him. Call it conversion if you will, but if you are drawing your nourishment from him you will be neither barren or unfruitful. "Herein is my father glorified that ye bear much fruit." Genuine conversion will mean much to the cause in the way of obedience to him and his will. It will not ask what must I do to prove my love to him, but what can I do for him to show him that I really do love him. It will mean the surrender of self to him and his will. The most strongly fortified citadel that will ever be taken for Christ is the citadel of self. Oh, self, thou thinkest thyself to be something when thou art nothing and deceivest thyself. A genuinely converted man or woman will do what Christ asks without asking any questions. His Master's will is supreme and he delights to do those things that please him. He will not talk about bondage or servitude, but about the liberty in service to which he had hitherto been a stranger. A genuinely converted man always talks with authority because he knows what he is talking about and he is full of his subject.

Lastly but by no means of least importance, a genuinely converted man or woman will do all that Christ asks, and will go, not send, where he commands. In these days, if the field is uninviting and the labor difficult, men and women attempt to salve their consciences by making themselves believe that "go" means "send," and so escape difficulty and place it upon the shoulders of some one else. The attempt to evade any part of his blessed will, be it ever so small, is evidence that the conversion is neither apostolic nor genuine. "As many as are led by the spirit of God they are the sons of God." If he commands you to go to China, go. If he commands you to go to India, go. "I am with you," and will be with you "always." If he commands you to give up something to further his cause in either the home land or foreign field, withhold it not. It is the King's business, and the King's business requires haste. Place yourself in his hands, let him use you as seemeth best to him. You be the clay, let him be the potter. Let him fashion you as he will.

Linwood, Maryland.

My Trip Abroad---Jerusalem

By S. Lowman

(First of a series of three articles)

I have wanted to tell you something of my wonderful privilege of last fall to make a trip almost half way around the world, and to visit nine different countries. This had been a vision of mine for many years, that I might visit Palestine and also Egypt, Syria, North Africa, Greece, Turkey, Italy, Roumania and the Azores Islands.

I saw the Isle of Patmos, also. But this article will tell you something of what I saw at Jerusalem, which is not Jerusalem, and Bethlehem, possibly are the two most sacred and spots on the earth to many people. One hundred thousand tourists visited Palestine last year, and yet how few of our people have ever looked on this wonderful land!

After twenty-seven days of ocean voyage we landed at Jaffa. This was my first trip across the ocean. I had been out on the Atlantic and Pacific before but never across. The trip over was with no unusual storms and the ocean most days was beautiful. Where we landed at Jaffa there is no port of landing for large ships, so we went ashore in small boats. On landing we found a guide there ready to meet us and conduct us over the land to the Tiber, Syria and Egypt.

We went through the customs office without any argument. We had no cigarettes or chocolate, and by the way, we passed through the foreign customs office several times, but I only had my baggage opened twice. It is good for a renegade American! but it was enough to satisfy them we were telling them the truth.

When we got off at Jaffa we saw the house of the Tanner by the sea (Acts 10:5-6). This we believe is the very house roof on which Peter had his vision, has been changed some during the centuries.

We were escorted out to the street where we were invited to get into a Pierce Arrow Six, which was to take us all over Palestine and Syria. We rolled out over a paved street, through Telave, the new one hundred percent Jewish city of 60,000 Jews with new, modern buildings. And then on out onto a fine tarvia paved road toward Jerusalem. This was quite a surprise but since the world war the British are building many tarvia roads over Palestine.

In a little over an hour we were entering Jerusalem. This was a great thrill,—to know that now we were where Jesus walked and taught and prayed. I went once to the post office and sent a cable back to my wife which was received by my wife the same day.

There is more city outside of the old walls than inside. Our home was to be north of the old city of three-fourths of a mile, at the American Colony. Here we met a fine group of English speaking people that received us joyfully and made us feel at home at once. They showed us our rooms which were well furnished with a bath room fitted up with very good fixtures from France. They have a good set of buildings built of stone two or three stories high. Here we got good, home-cooked food and good water and the servants were Abyssinians, black as crows—but very kind and attentive. This morning was Saturday, August 23, 1930, and the anniversary of the terrible riots of 1929 when more than 350 people were killed. So our director came and said, We can not take you out today, for we do not know what may happen here today; the feeling between the Arabs and the Jews was, and is yet, very bitter. I have said many times since I came home, if it were for the British soldiers and the aeroplanes that would flow in twenty-four hours, so bitter is this situation between these two groups.

Some have asked me what is the trouble with the folks. It is not religion, but one word will answer the question, nationalism. The Jews have come in and adopted a flag which is white and blue with the shield of David in the center. But Saturday wore away with nothing serious taking place. In the afternoon, after chafing under the restraint, several of us ventured

back way to the old city, went around the north side the old Jericho Road to the east side of the city where we could see over into the Garden of Gethsemane and into the vast cemeteries on the east of Jerusalem where there are thousands of Jews and Mohammedans buried. We went just inside the old walls on this trip. And on the following seven days we visited all the old walls.

Sunday afternoon we went out to the Garden of Gethsemane where there are three sites pointed out—Latin, Greek, and you must be your own as to which one, if any one, is the exact spot where Jesus prayed. One thing is sure, we were very near the spot and that is something (Matt. 26:36). Then we went through the streets of the old city, and they are narrow and filthy. There are no sanitary sewers in Old Jerusalem so the sanitary conditions are frightful in the hot summer. There are from 80,000 to 90,000 people living in Jerusalem. Many of the children have sore faces and sores. There are many flies and they trouble the children clinging to their faces about the nose and mouth. The mothers think it is a sin to chase them off. As I looked at these children, Jesus' words came flashing back in my mind. Let the little children come unto me and forbid them not—dirty, ragged and with sore faces, but his heart yearned for them (Matt. 19:13, 14, 15).

At the three places of crucifixion pointed out, you must be your own judge, but we felt that Gordon's Calvary was the nearest fitting the scriptural description. There is a Wailing wall where the Jews go every day, but especially on Friday afternoon, to read and pray and wail. You can hear all around the wall at times. This is on the west side of the temple area and is believed by the Jews to be part of the old wall of Solomon's time. This wall is about 150 feet long and some 37 to 40 feet high, and built of large stones which they have kissed smooth during the centuries. I saw some nails driven in this wall. I don't know the significance of this. Read Ezra 9:8 and 9. Tell of Bethlehem in next letter.

Studies in the Types

By R. I. Humberd

Study No. 5

Abraham and the Ram

Abraham rejoiced to see my day; and he saw it and called it "my day" (Jno. 8:56). Abraham lived many centuries before Christ but there was a time in his life when he realized the Christ's "day" and the stress of his situation was such that it made him rejoice. Thus we search the account of Abraham's life to find what he saw that pointed to the day of Christ.

We do not have to search long for a perfect type of the Christ who was found in the incident on Mt. Moriah.

The Promised Son

God had promised Abraham and Sarah a son who would be heir and whose children should be as innumerable as the sands of the sea.

Many years passed before the promise was made good. At the ripe old age of one hundred, Abraham had the hope of seeing his hope fulfilled in the birth of his son Isaac.

His heart beat high with joy as he realized the fulfillment of his dreams and saw the little lad playing about the door.

The Test of Abraham

The sun was not always to shine upon this happy

scene. Dark clouds began to gather and cast their menacing shadows about. "Take now thy son, thine only son Isaac, . . . and get thee into the land of Moriah; and offer him there for a burnt-offering" (Gen. 22:2).

What would he do? Had not God promised an heir and was not this son to fulfil the promise? How could he kill this son with all of these hopes centering in him.

Obedience of Abraham

Although Abraham could not understand it all he "rose early in the morning and saddled his ass, and took two of his young men with him, and Isaac his son . . . and went unto the place of which God had told him" (Gen. 22:3).

The terrible problem was more than he could solve but with undaunted obedience he trudged on.

The third day Mt. Moriah came in sight and leaving the servants, Abraham took his boy and passed forward.

"My father . . . behold the fire and the wood; but where is the lamb for the burnt-offering?" A shudder must have passed through the father's heart as he heard that dread question. What would he say? How could he break the terrible news? "My son, God will provide himself a lamb for the burnt-offering."

A Terrible Moment

With heavy heart he built the altar, laid the wood in order and bound his son Isaac.

The crucial moment had arrived. Could he stand by and hear his own boy as he gasped for his fleeting breath; could he look on while Isaac wallowed in his own life's blood; could he bear the horror of the death rattle in the throat of his own dear son; could he view the terrible scene of his own child writhing in the last agonies of death—and that, a death at the hands of a beloved father?

But God had spoken and Abraham, "accounting that God was able to raise him up, even from the dead" (Heb. 11:19), reached for the knife.

For one brief moment the deadly weapon gleamed in the sunlight; for one instant it poised in mid-air above the boy—then it descended—but not to the heart of the lad, "Abraham, . . . lay not thine hand upon the lad" (Gen. 22:12).

Substitution

God had indeed provided "himself a lamb," and Abraham's heart leaped high with joy as he turned and saw the type of God's Lamb "caught in a thicket by his horns." With a heart overflowing with gratitude, as he realized the great truth of substitution, Abraham "Took the ram, and offered him up for a burnt-offering IN THE STEAD OF HIS SON."

"All have sinned and come short of the glory of God" (Rom. 3:23). The fiat of the Eternal God has gone forth, "The soul that sinneth, it shall die" (Ezek. 18:20). Well might terror be written over the countenance of a soul that must face eternity thus.

The Lamb Provided

But, must we pass through the valley of death with no hope? Is there no escape? Yes—God has provided "himself a lamb" and has commended "his love toward us, in that while we were yet sinners, Christ died FOR us" (Rom. 5:8).

Untold thousands, "who through fear of death were all their life time subject to bondage" (Heb. 2:15) have grasped this great truth of "substitution" and have faced an endless eternity with a light heart knowing that soon they would be presented "before the presence of his glory with exceeding joy" (Jude 24).

Thank God, a substitute has been found. Thank God, he has provided "himself a Lamb."

Lake Odessa, Michigan.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

The Faith of the Gospel

II. THE FORM OF BAPTISM

The form of baptism is to the rite what the metal type is to the printed word. A change of a single letter may change the meaning of the entire word, but when we know the word we may know what type is necessary to spell it. Likewise, when we know the meaning of baptism we may know what form is necessary to express that meaning.

1. The form indicated by the meaning.

We have seen that the rite of baptism is a symbolic representation of the Christian experience of conversion, and that this experience is in turn a reproduction of the experience of Jesus as he went through his baptism of vicarious suffering to atone for sin and give to the world a model of divine life, that those who will may follow him and be partakers of that life.

What were the elements of that experience? And what are the actions necessary to a symbol to represent them?

Turning to the record we find that Jesus himself did no sin, and therefore needed no repentance, yet he took the place of the sinner and died for us (1 Pet. 2:21-25). Seven things are to be noted in this great work of redemption:

(1) It was voluntary. "No man taketh my life from me. I lay it down of myself" (Jn. 10:18). Compare the backward action of 1 Sam. 4:18 and John 18:6.

(2) It was in submission to the will of the Father. "Nevertheless, not my will but thine be done" (Lk. 22:41).

(3) He was "obedient unto death" (Phil. 2:8).

(4) He repeated this symbolic prayer three times (Matt. 26:44).

(5) He was buried

(6) And rose again (1 Cor. 15:4).

(7) Having ascended and received the promise of the Father he sent the Holy Spirit to the church (Acts 2:33).

Now let us take these seven facts and see what they indicate as to the form of baptism which represents them.

(1) What is the appropriate manner to express voluntary action? In the case of Jesus "he went forward" (Mk. 14:25). "Come unto me," he says to others. "I press forward," says Paul, "Let us go on," he says to others. But backward action is associated with calamity. Eli fell backward and died (1 Sam. 4:18). The soldiers went backward and fell to the ground (Jno. 18:6).

(2) What is the appropriate action to express submission to the will of the Father? In his baptism Jesus "kneeled down and prayer . . . not my will but thine be done" (Lk. 22:41). Paul was commanded, "be baptized, calling on the name of the Lord" (Acts 22:16). The usual position for prayer is that of kneeling. "That at the name of Jesus every knee should bow (Phil. 2:10).

(3) What is the appropriate action to represent the death of Jesus and our being "crucified with him?" Here again the Scripture is clear. When Jesus died "he bowed his head and gave up the ghost" (Jn. 19:30). Let it be remembered that death by drowning does not occur until the body has gone down the third time.

(4) What is the appropriate action to represent the burial of Jesus and our burial with him in baptism? Here we must go carefully, for a large part of the church stum-

bles just here. We are nowhere told that we are in baptism in the likeness of his buried. We are told we are "baptized into his death . . . planted together in his death" (Rom. 6:3-4). "The burying of the head in death is significant of the voluntary delivery of the spirit. "Father, into thy hands I commend my spirit." But the body being dead, its position in burial is not significant. A seed is planted which is covered, regardless of its position. The important thing is that the old man of sin should die in order that a new man may be formed and allowed to live. As we consent to death (Rom. 6:5-11) so we do to his burial, and the voluntary, forward submergence of the body expresses this act of free will.

SIGNIFICANT NEWS AND VIEW

SEPARATION OF CHURCH AND STATE IN SPAIN

A striking feature of the declarations of the new Republic in Spain, and one which holds tremendous import for the future, is its proclamation for the separation of Church and State. Just what this statement means and will imply is not known at present, but it does indicate an underlying change in the religious sentiment of the country—possibly a breaking away from the power of the Catholic Church, which has previously been supreme under its alliance with the Bourbon monarchy. Spain has been more completely under Vatican control than any other country in Europe. With the monarchy abolished, the mainstay of Catholicism is gone. The government is reported to have asserted that the concordat with the Vatican is maintained; but if the people are gradually changing their religious convictions, the government can scarcely vouch for its fidelity. The outcome will be interesting to watch.—Congregationalist

THE MENACE OF NARCOTICS

In a recent talk before students of Boston University's School of Medicine on narcotics and narcotic-users in the United States, Henry H. Clark of the narcotic division of the Internal Medicine Department of Boston, displayed an interesting collection of pipes, seed pods, dried coca leaves and containers used by the Chinese for concealing delicate scales.

"There are approximately 100,000 users of narcotics in the United States," Chief Clark said. "Of this number 75 per cent of the cases occur before the age of thirty, and 50 per cent before the age of twenty-five, showing that the desire is mainly the pulse of youth. The percentage is almost the same as in Islam. No race is exempt, black, white and yellow being equally represented.

"In the entire country," the speaker said, "there are thousands of importers of coca leaves, and the distribution is watched closely. The leaves come from Peru and Holland. Dope is imported from Turkey, Greece, Jugo-Slavia and Persia."

In describing methods of smuggling, Mr. Clark related a case of a culty officer had in discovering an old woman who wore a voluminous petticoat in which she had 27 pockets about her waist. In each pocket she put a one-ounce bottle of opium. Another case consisted in loading 39 pounds of opium in a balloon. It was sheer accident which led to the discovery of the opium, he concluded.—The Christian Evangelist.

A NEW VOICE IN RELIGIOUS RADIO

A wholly new voice will be heard over the air in the new schedule of religious services sponsored by the Federal Communications Commission. It will be that of Rev. Frederick H. Knubel, pastor of the United Lutheran Church of America. Dr. Knubel is probably the best-known Lutheran in this country. When the United Lutheran Church was organized in 1918 through the merger of three Lutheran bodies, he was elected president and has held that high position ever since.

Rev. Frederick K. Stamm, pastor of the Clinton Avenue Evangelical Church of Brooklyn, N. Y., who has been heard on many occasions in radio programs, now becomes a regular participant throughout the season.

Other voices which have become thoroughly familiar to radio audiences will be heard again this summer—Rev. Charles L. Good, Executive Secretary of the Federal Council's Commission on Ecumenicalism, and Rev. Ralph W. Sockman, minister of the Madison Avenue Methodist Episcopal Church, New York. The summer schedule goes into effect on the first Sunday in June, Eastern Standard Time.

10:00-11:00 P. M., WJZ and Associated Stations. Dr. Frederick K. Stamm, speaker.

National Sunday Forum, 4:00-5:00 P. M., WEA and Associated Stations. Dr. Ralph W. Sockman, speaker during the first half of the season; Dr. Frederick H. Knubel, speaker during the second half of the season.

Bath Reveries, 5:00-6:00 P. M., WJZ and Associated Stations. Charles L. Goodell, minister.

At these hours are expected to have a nation-wide hearing, as in the case last summer, when the high point of religious broadcasting was reached.

The daily morning devotional period, which has been so widely appreciated as a form of family worship, will be continued, as will the Thursday evening half-hour of worship and song.

In past seasons, the coast-to-coast network of the stations affiliated with the National Broadcasting Company will be used. The Greater New York Federation of Churches will serve as local conducting agency.—The Evangelical-Messenger.

EARTH ON WAY OUT, SAYS SCIENTIST

That the earth is a fragile bubble apt to blow up, is the assertion of Sir James Jeans, British astronomer, who arrived in New York a few days ago, and who has come to America to confer with other scientists in California. He is also to receive the Franklin medal, from the Franklin Institute, of Philadelphia, the highest award for physical sciences in the United States. He declared that all matter would pass away into the maw of space and be dissolved. Well, that's Scriptural. We believe it was Peter, was it, who said "Seeing that all these things shall be dissolved." —The Evangelical-Messenger.

Witnessing to the Need

(Continued from page 4)

George T. Ronk, president of the Board of Trustees, writes: "The great school is developing with a rush, and we must meet its needs if we care for the future of the church. Here are being developed the ideals and the leadership for the next generation."

R. Paul Miller: "We say without hesitation that it is dangerous to send Christian young people to the state schools for their education. . . . As a Christian people we have but one alternative, and that is to establish for ourselves a school where our children are safe from the actual paganism that is rife generally in the schools of America."

W. I. Duker: "In all our discussions of the past, we have, and all, agreed that our safety as a denomination, is dependent upon the rise or fall of our college."

L. L. Garber: "The small religious college is distinctively the center of ideals.' Here the finer things of the Spirit are not smothered under the material atmosphere of selfish considerations."

R. R. Haun, says, in contrast to the school giving purely technical training, "But it is the glorious part of the small Christian college to turn out the men with a full rounded life, not only to efficiently pursue the particular business or occupation in which they are to be engaged, but to govern their lives and their relations to others in terms of Christian ideals and Christian principles."

M. P. Puterbaugh, speaking of the necessity of maintaining adequate equipment, says: "Either the church school must meet the attractions of others or the church school must confine her courses to phases of learning which the other schools neglect and disregard."

A. L. DeLozier rightly insists that "you should not expect a Christian college to be self-supporting, for it does not exist for the purpose of making money, but for making character."

W. C. Benshoff brings our testimonies to a close with this statement: "We should feel it our duty to join in the Educational Day program. It is more than a duty; it is a special privilege."

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Exodus 32:15-24. What pitiable excuses we offer when we try to explain our wrong-doing! It is little wonder that Moses' anger was kindled. From the days of Adam until now it has been usual for man to try to place the blame on some one else, and to excuse himself. It is true that the people had requested Aaron to make them gods, but he had not remonstrated at all, and had "fashioned it with a graving tool, after he had made it a molten calf;" yet he now tells Moses that it was accident, or "providence" that the gold fashioned itself into a calf. It is well to remember that we cannot evade responsibility, and that anything that comes between us and God must be destroyed.

TUESDAY

Exodus 32:25-35. The methods of Moses might seem harsh at first, yet it must be remembered that much was at stake. Obviously God's plans could not succeed if there were serious division among the people at this time, and Moses gave all an opportunity to declare their allegiance to one side or the other. But if he seemed severe at first, his real concern for his people is evidenced in his prayer that God would also blot him out of his book, if he would not forgive them. God makes it very clear, however, that those who have sinned must pay the penalty of sin.

WEDNESDAY

Exodus 33:1-11. The repentant Israelites now had truly a cause for concern: God refused any longer to go with them as they proceeded to the land which he had promised. As Moses went to commune with the Lord, the people all saw the symbol of his presence descend upon the tabernacle, and they worshipped him. Without God's presence and blessing, any project is in vain, no matter how "successful" it may seem. May we do nothing at all in our own lives, or as a people, until we have first been assured of God's presence and blessing.

THURSDAY

Exodus 33:12-23. Moses desired to know more of God's plan for him and his people, and desired also to know God himself more perfectly. This trait explains in large measure Moses' greatness as a leader. If any man would be truly great, he must first know God, and must work in accordance with God's plan. If we would be greatly used of God in the work of his kingdom, we, too, must study God's word and God's will for us.

FRIDAY

Exodus 34:1-7. Early in the morning, with no other person or creature about, Moses rose up and communed with God. What a splendid pattern for our own private devotions! How like the custom of our Lord himself! For our meditation and worship this morning, we cannot do better than to read verses 6 and 7, slowly, pausing to consider carefully each phrase. There is scarcely a more wonderful description of our God and his nature to be found anywhere. It should strengthen and purify us all to meditate long upon it.

SATURDAY

Exodus 34:8-17. Before a God such as that described in verses 6 and 7 Moses made haste to worship, and before that God all who have ever really known him have been glad to worship. The covenant which God reaffirms here is conditioned upon their remaining true to him. They are to make no more molten images, nor are they to fellowship in any way with those who serve such. They are to be a holy people, separated unto God, and with such a people God may well promise to perform wonders. He will work new wonders in the earth today if we will but separate ourselves wholly unto him.

SUNDAY

Exodus 34:27-35. If we really live in God's presence from moment to moment, some of God's glory must shine forth from our eyes, and in our deeds. May God make his face to shine upon us all this day, and may his people throughout the earth have shining faces as they meet with him and worship him.

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR. ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary South Bend, Indiana</p> <p>M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois</p>
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Brethren Young People's Camp

Shipshewana Lake, Indiana

July 19-26, 1931

Promoted by

THE NATIONAL SUNDAY SCHOOL ASSOCIATION OF THE BROTHERS CHURCH

In Cooperation with the Indiana District Conference

"This organized summer camp is the most important step in education that America has given the world."—Chas. W. Eliot.

Description

This Camp and Training School for Brethren young people is held conducted by the National Sunday School Association in cooperation with the Indiana District Conference. While most of the young people and their accompanying adult leaders will probably come from the Indiana churches, the camp is open to Brethren young people from every part of the brotherhood. During the present year it will be held together with the Bible Conference.

Location

The camp site is pretty Shipshewana Lake, which is sixteen miles east of Goshen and twenty-two miles east of Elkhart. South Bend is thirty-six miles to the west while Warsaw and Peru are forty-two and eighty-five miles respectively, to the south. Brighton is fifteen miles and Bryan is fifty-five miles to the east, while Ft. Wayne is sixty miles and Huntington is seventy-five miles to the southeast.

Dates

The conference is to open on Sunday, July 19th. There will be a night program for young people. On the next day, Monday, July 20th, registration will take place. However, it will be advisable for some students to come on Sunday and worship at Shipshewana in order that all things may be in readiness for an early camp opening. The camp ends on Sunday, July 26th. At all events, let it be remembered that all delegates must be present by July 20th.

Who May Attend

The camp conference is planned for young people of high school age and above and their adult leaders. It is hoped that there may be something near an equal representation of both girls and boys. Churches should keep this in mind in selecting their representatives. The program aims to help all young people to experience the measure of Christian growth and to help them in finding a solution for life's problems. No church is limited to any particular number of delegates. It will help to have each group accompanied by some sympathetic adult leader.

What They Should Bring

The campers will lodge in cottages or tents. The girls will be housed in the Girls' Lodge. Tents will be provided. Each camper should bring linen and blankets and camp pillow. Camp clothing may be worn. Bathing suit, fishing tackle and athletic equipment should be provided. In addition

each camper should bring his or her Bible and notebooks.

Daily Schedule

The morning program will consist of morning watch, class periods for instruction and chapel worship. Dinner, as well as the other meal hours in the dining room of the Hotel will be a time of joyous, wholesome fellowship. The first part of the afternoon will be spent in rest and reading. Directed recreation, consisting of hikes, games and contests will follow. Then to the lake for boating and swimming. Evening vespers will turn the heart to worship. The Bible, personal and group conferences close the day and prepare busy, happy people for refreshing rest.

Leadership Course

One type of course will be offered, from which each camper will be required to choose according to directions which will be announced by the dean. The courses will meet for one period daily.

1. The Principles of Teaching—II—Rev. W. I. Duker.
2. Sunday School Organization and Work—Rev. S. M. Whetstone.
3. Life Work Guidance and Social Activities—II—Dr. K. M. Monroe.
4. Expert Christian Endeavor—II—Rev. E. M. Riddle.
5. Missionary Education and Church History—II—Rev. N. V. Leatherman.
6. Bible Study and Doctrine—II—Prof. M. A. Stuckey.

Extra Courses for Advanced Students

- a. Practical Church Music—Mrs. Anna Stuckey.
The Work of a Pastor.
Stories and Story Telling.
- b. Stories and Etery Telling—Miss Bernice Berkheiser.

The Camp Staff

Administrative: Dean, M. A. Stuckey; Registrar and Business Manager, S. M. Whetstone; Dean of Girls, Miss Catherine Teeter; Dean of Boys, K. M. Monroe; Camp Physician, Dr. M. D. Price; Camp Nurse, Miss Mary Price.

Instructors: W. I. Duker, S. M. Whetstone, K. M. Monroe, E. M. Riddle, N. V. Leatherman, Mrs. Anna Brauer Stuckey, Miss Bernice Berkheiser, M. A. Stuckey, and others.

Rev. F. C. Vanator of Peru, Indiana, will have charge of the chapel and vesper music this year. He has gladly consented to do this.

Expenses

This year each camper will pay \$8.00 for the whole camp expense. Such items as registration fees, room and board are included in this amount. This will be collected by the business manager who will assign campers to their lodging place. Last year some students bought books; this year there will also be students who will desire books. However, to eliminate the cost involved in purchasing books, it has been planned to have the instructors present outline studies to their pupils. This will save

condisiderable expense to churches that already cooperated in this work. Addit expense will be what the individual n it. Churches will make a good invest in assisting young people to meet the sary expense of camp life.

Preliminary Observations

Requests from all parts of the bro hood indicate that this school is growi popular favor among the brethren. It ed in their own parishes if they send ble and talented young people to this s for instruction. Ashland College stu who were permitted to attend the ce ence last year are desirous of spending vacation at Shipshewana again this To them it was a real treat of instru worship, and recreation. Let us hel youth of our church to build a greater E ren church.

Extra Suggestions

To those coming from a distance, be suggested, and especially in the ca girls, that an opportunity will be give light house keeping. This can only be in a limited number of cases. Writ registrar relative to the matter.

Following the evening vesper servic Bible Conference will be in session f hour. The campers are urged to atten very helpful hour of worship. It is v tary, however, and absolute quiet s prevail on the grounds during that Any outside activity will be under stri pervision.

Registration Blanks

Register Now. Send to Rev. S. M. stone, Waterloo, Iowa

Name

Age Date of Birth

Street

City State

Church

Office, if any

Sunday School Teacher

Advance Course Desired (use numbers)

Plan to arrive on

Registration due on July 5. The cl the better.

Editor's Select Notes on Sunday School Lesson

(Lesson for June 7)

Jesus Crucified

Scripture Lesson—Luke 23.

Printed Text—Luke 23:33-46.

Devotional Reading—Isa. 53:7-12.

Golden Text—He was wounded fo transgressions, he was bruised for o iquities; the chastisement of our peac upon him; and with his stripes w healed.—Isa. 53:5.

Introductory Note

In order to have the history of th and crucifixion of Jesus clearly befor all its awful cruelty and shame, the s accounts should be carefully read, a as our lesson assignment. Luke 23 p allel to Matthew 27; but it has some sions and some important addition contains our Lord's examination befor od, and Pilate's testimonies to the Prisoner's innocence, vs. 4-16; Chris

to the women who lamented him, vs. his prayer for his murderers, vs. 34; promise to the penitent malefactor, vs. and his committal into his Father's v. 46. Compare Mk. 15:1-22; Jn. 19: For your convenience secure a Har- of the Gospels, if you have none, for dy of this wonderful event. The four el columns give a graphic view of the xion, and enable us to see what each elist contributes to it. Any student ill take time to write out these pas- interweaving them into a single story, e abundantly rewarded by it. He will a such a story seven utterances of on the cross, known as "the seven " A study of these would be an ex- ercise for the class hour.

sepulchre was evidently on or near ll of Calvary, which was outside the lls. What is called Gordon's Calvary h of the city, not far from the Dam- Gate. It meets the known conditions ell, and is considered by most people e place of the Crucifixion. A map usalem is needed for this lesson, as e pictures of Golgotha, which are obtainable. The caves in the lime- show striking resemblances to the es of a human skull.

Comments on the Text

The skull. In Aramaic, "Golgotha" Latin "Calvary." They crucified him. Most painful and ignominious death was inflicted by Roman authority. Actors called in other accounts "robbers"—or more exactly "robbers" per- members of Barabbas' band.

Father, forgive them. The first of ven words from the cross. They know gnorance is not innocence. These ew cruelty and torture were wicked, ey knew not who was suffering.

ing his garments. These were the site of the soldiers in charge of exe- . Cast lots. For the seamless coat ould be ruined by tearing, and which ould be valuable to be included in the divi-

The people stood beholding. A hush to have fallen over the crowd. The to whom the awestruck silence was ous, scoffed at him, uttering in at- d ridicule the most stupendous truth eclared—He saved others. That is esus came to this earth to do, and st bitter enemies announced that he ecessfully accomplished his work. n save himself, etc. This is what ossible. If he was to save others d not save his human self.

7. The soldiers. Romans, idolaters, anding only that this man had l to be the King of the Jews, followed aturally the lead of the Jewish lead- o were themselves deriding those Vinegar. The sour wine used com- by the poorer classes.

Superscription. The name and crime malefactor was always fastened at d of the cross.

Dost thou not even fear God? They ved that they did not fear man, but God was a different matter. And th were soon to be judged by this One.

We indeed justly, etc. The bandit es his guilt, and the justice of his nent, and in the same breath declares olute innocence of Jesus—done noth- iss.

3. Remember me. No special boon ested, he will be content if he is not

forgotten. Thy kingdom. He shows re- markable faith. Today. Not at some time in the distant future. There is no pause of nothingness between this life and the fu- ture one. In Paradise. To the Jews this meant the part of the realm of the dead set apart for the righteous who have passed from earth.

44. Sixth hour. Noon. Ninth hour. Three o'clock.

45. Sun's light failing. It could not have been an eclipse, for the moon was always full at the Passover. This darkness was certainly a sign from heaven such as the Pharisees had wanted. Veil . . . rent. All God's children could now enter freely.

46. Crying with a loud voice. Not at all the feeble voice of one slowly dying. The words are from Psa. 31:5. Gave up the ghost, a voluntary sacrifice.

"Christ Died for Us." Ro. 5:8

*Out from you sacred cross on Calvary's hill
Proceed strong cries with power the heart
to thrill;*

*Some of the words bespeak sweet sympathy,
While others breathe of depthless agony.*

(Luke 23:33.)

*"Father, forgive, they know not what they
do;"*

*A PRIESTLY voice here breaks upon
the ear;*

*A prayer for FOES—Ah! This is strangely
new*

*Such intercession earth doth rarely hear.
(Luke 23:24.)*

*Another sound peals forth amid the gloom,
But this conveys the mandate of a KING;
A wretched thief is rescued from his doom,
"Today," thy soul to Paradise I'll bring.
(Luke 23:43.)*

*The awesome silence once again is broken,
And Jesus as a SON now gently speaks;
"Mother, behold thy son," of John is spoken,
And thus for her a home on earth he
seeks.
(John 19:26, 27.)*

*And now is borne a wail of desolation,
"Eloi, Eloi, lama sabachthani";*

*The Son of God has reached woe's culmina-
tion,*

And he is left by God alone to die.

(Mark 15:34.)

*A pause ensues—again his lips are moving,
"I thirst," he lisps in words which pre-
sage pain;*

*Thus he in death the truth of Scripture
proving*

Not jot or tittle has been penned in vain.

(John 19:28.)

*And now with strength and ardor undimin-
ished,*

*He utters forth a victor's crowning shout;
And crying out in triumph, "It is finished,"
While hell's dark hordes disperse in brok-
en rout.
(John 19:30.)*

*At last the golden bowl of life is breaking,
"Father, my spirit I commend to thee";
He bows his head—a mute farewell thus
taking,*

*Passed through the vale his Father's face
to see.*

(Luke 23:46.)

Golden Text Illustrated

The recovery of a runaway wife was re- ported from Wilkes-Barre, Pa., some years ago. During a number of weeks a tall man with iron gray hair, looking fully fifty years old, but really only thirty-seven, had been searching through the town for a woman whose portrait he carried with him, and showed to persons likely to know of stran- gers in the town. Eventually he discovered that she was living there, but on going to the house, he learned that she had heard of his coming and had taken flight. He fol- lowed her to Pennhaven, where he found her. They had a long interview, and then the woman, her eyes swollen with tears, but looking happy in spite of them, went with him to the depot, where they took the train for St. Louis. Inquiries about them elicited a strangely romantic story. Five years be- fore the man was on a boat on the Missis- sippi when a lady fell overboard. He plunged in after her and held her up until a boat was lowered and both were saved. She was deeply grateful to him for saving her life, and he fell in love with her, and without making any inquiries as to her an- tecedents married her. They were very hap- py for about two years, but at the end of that time the wife showed signs of restles- ness, and one day she disappeared. The husband was overwhelmed with grief, and set out on a long search for her. He sought her anxiously in most of the large cities of the Union, sometimes getting trace of her, and again losing it. She knew of his search, but eluded it, believing that he was only seeking her to punish her. When he found her at Pennhaven and assured her of his love and forgiveness, she was completely melted, and joyfully returned with him to the home she had deserted. The sinner's reconciliation with God is accompanied by a similar experience. He dreads to meet God, knowing himself to merit only anger and condemnation, but when he hears of forgiveness through Christ, fear is changed to love, 1 Jn. 4:18, 19, and he realizes how "surely" Jesus "hath borne our griefs and carried our sorrows." Is. 53:4.

CIGARETS LOWER GRADES

Meylan, Columbia University, showed that in scholarship, non-smokers exhibited a dis- tinct advantage. Baines, who examined the class records at Harvard, showed that for fifty years not one tobacco user had stood at the head of his class, notwithstanding the facts that five out of six students were smokers.

Dr. Frederick Pack, University of Utah, gathered statistics from fourteen universi- ties and colleges and compiled these signifi- cant conclusions:

1. In the tryouts for football squads only half as many smokers as non-smokers are successful.

2. In the case of able bodied men, smok- ing is associated with the loss of lung capa- city, amounting to practically 10%.

3. Smoking is invariably associated with low scholarship. Smokers furnish twice as many failures as do non-smokers.

Marks show a slump soon after the prac- tice of cigaret smoking begins. R. L. Sand- wick, in The School Review, says general average marks of 85% fell to 78% shortly after beginning to smoke. The non-smoker having the highest marks averaged 90.9, but the best ten cigaret smokers in these classes could show was 78.9%, and their average was undoubtedly bettered because of 25 boys

who dropped out in the three preceding years with average grades of 60%, six points below the passing mark.

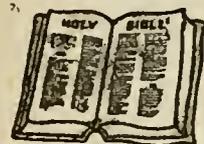
Dr. Earp of Antioch College made a careful study finding that a definite relationship is established between smoking and low scholarship. 31.8% of non-smokers failed to maintain required grades while 62.3% of heavy smokers similarly failed.

On the basis of grading which prevailed when this study was undertaken, an average grade of 3.2 was required of students. A

grade of 4 or higher was made by 23.9% of non-smokers and by 7.9% of smokers. The average grade of 171 non-smokers last year was 3.51; that of 177 smokers was 3.14. The difference is .37. The mathematical possibility of such difference arising by chance is one in 730,000,000.

Heavy smokers have lower grades than light smokers. Heavy smokers average 3; light smokers 3.23. More heavy smokers than light smokers fall below diploma grade. —A. C. A. Herald.

- 9:00 John" II. Prof. M. A. Stuckey
Song Service
Scripture and Prayer.
Rev. Everett Niss
- 9:15 Business Session
- 10:15 Sunday School Session:
Address—"The Doctrinal Mes-
sage of the Sunday School."
Prof. M. A. Stuckey
- 11:00 Bible Lecture—"The Incarna-
tion of God—Its Meaning."
Rev. Alva J. McClain



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



NEWS OF THE COLLEGE

Commencement events so far have been very attractive. The Senior Class play at the high school auditorium last Friday evening was a great success. The roles were well taken, the audience was large, and the general effects were good. Other Ohio colleges are also giving the same play, "Smiling Through."

May Day exercises were held in the gymnasium and the place proved to be excellent. The day was cold and rainy, hence the change of place. Many were here from a distance so the day could not be changed. Instead of having the exercises on the campus in the forenoon, they were held in the afternoon under cover.

The May Queen, Miss Candis Studebaker, daughter of Rev. and Mrs. Studebaker of Pittsburgh, was crowned amidst splendor and beauty. Then before her, the pageant, "The Journey's End," was enacted by a cast of upwards of 100 students. The pageant was written by Miss Helen Bush, sophomore of Doylestown, Ohio, and portrayed the trials and difficulties which Youth must overcome, if it is to succeed. The part of Youth was represented by Miss Rosalyn Barry of Shiloh, Ohio, and Mr. Jerry Boyce of Rittman, Ohio. The College Band rendered excellent and appropriate music under the direction of Mr. Reed Thompson, of Muncie, Indiana.

In the evening of the same day, Saturday, May 23, the Alumni banquet was held at the Ashland Country Club with Dr. Charles L. Anspach as speaker. Over 100 were present and the affair was delightful and profitable.

Sunday afternoon, on the football field, the College Band rendered a sacred concert. It was well attended for the day was fair and farm, the weather clearing just 24 hours too late for May Day.

Meanwhile the Ashland College Golf team won the State championship on links near Cleveland. Also last week, Ashland defeated Kenyon College twice in baseball. Ashland has been winning its share of intercollegiate tennis matches.

Many people were here from a distance, the names of whom I have no room to mention but it is always a great joy to have friends and former students and parents return to the College.

Educational Day will be observed in the local church with appropriate exercises.

Our semi-annual communion was held last Saturday evening with a service which was blessed and helpful.

EDWIN E. JACOBS.

OHIO DISTRICT CONFERENCE OF THE BRETHREN CHURCH, NEW LEBANON, OHIO, JUNE 16-19, 1931

Tuesday Evening

- 8:00 Song Service—In charge of Miss Susie Snyder.
Scripture and Prayer. Dr. J. C. Beal.
- 8:25 Address of Welcome.
Rev. L. V. King
- 8:45 Sermon—"We've Got to Go Back."
Rev. Dyoll Belote

Wednesday Morning

- 8:00 Simultaneous Sessions:
W. M. S.—Program to be supplied.
Ministerium—"The Gospel of St. John." Prof. M. A. Stuckey
- 9:00 Song Service
Scripture and Prayer.
Rev. H. C. Marlin

- 9:15 Organization of Conference and Business Session
- 10:20 Moderator's Address.
Prof. G. W. Brumbaugh

- 11:00 Bible Lecture—"The Incarnation of God—Its Method." Rev. Alva J. McClain, Th.M., Associate Dean and Professor of Theology in Ashland Theological Seminary.

Wednesday Afternoon

- 1:30 Music
Devotions. Rev. C. A. Stewart
- 1:45 Home Missions:
Our Ohio Mission Program.
Rev. Geo. S. Baer
A Missionary Venture.
Rev. D. R. Murray
Home Missions and the Future of the Brethren Church.
Rev. R. Paul Miller

- 3:00 Our Publishing Interests—Brief Addresses by—Dr. R. R. Teeter, Business Manager, Rev. Geo. S. Baer, Editor of the Brethren Evangelist, Dr. Charles A. Bame, Editor of Sunday School Literature.
Address—"Some Present Problems of the Board." Dr. W. S. Bell

Wednesday Evening

- 7:45 Special Music
Scripture and Prayer.
Rev. Floyd Sibert
- 8:05 Sunday School Session:
Address—"Brethren Teaching in the Sunday School." Dr. Chas. A. Bame
- 8:45 Sermon. Dr. Wm. H. Beachler

Thursday Morning

- 8:00 Simultaneous Sessions:
W. M. S. Program to be supplied.
Ministerium—"The Gospel of St.

- Thursday Afternoon**
- 1:15 Woman's Missionary Society Session—Program to be supplied
 - 2:30 Ohio's Semi-Centennial Progress—Rev. Russell D. Beal, Chairman
"Increasing the Use of the Everyday Life." Rev. J. C. McClain
"How Increase Personal Testimony for Christ in Our Churches."
Rev. A. E. McClain
"Practical Ways of Presenting the Gospel."
Dr. Geo. S. Baer
"Practical Ways of Teaching the Gospel."
Rev. W. S. Bell

Thursday Evening

- 7:45 Special Music
Devotions—Gospel Team from Ashland College.
- 8:00 Christian Endeavor Session:
"Christian Endeavor, a Spirit of Enterprise." Miss Gladys Spicer
"The Pledge—Endeavor's Basis."
Rev. Dyoll Belote
- 8:45 Address—"The Challenge of the Present."
Dr. Edwin E. McClain

Friday Morning

- 8:00 Simultaneous Sessions:
W. M. S.—Program to be supplied.
Ministerium—"Problems of International Organization."
Rev. Alva J. McClain
- 9:00 Song Service
Scripture and Prayer.
Rev. Grant M. McClain
- 9:10 Final Business Session
- 10:00 Foreign Mission Session—Dr. Charles L. Anspach in charge.
Promoting Foreign Mission Work.
Board Member.
Address—Miss Estella Myer, Missionary to Africa, on Furlough
- 11:00 Bible Lecture—"The Incarnation of God—Its Results." Rev. Alva J. McClain.

Friday Afternoon

- 1:30 Song Service
Scripture and Prayer.
Rev. D. R. Murray
- 1:40 Address—"The Church College."
Dr. Edwin E. McClain
- 2:25 Music
- 2:30 Christian Endeavor Session:
Address—"Forward Endeavor."
Rev. E. M. Riddle, Pres. National Union
Address—"The Co-ordination of the Youth Activities of the Church." Rev. Russell D. Beal

Information

New Lebanon is 10 miles east of Dayton on State Route 11, on the Dayton & Ashland Railway.
Entertainment is in the homes of members of the New Lebanon church.
Lodging and breakfast free; other

ved at the church at reasonable cost.

Officers

or G. W. Brumbaugh
oderator Dyoll Belote
y-Treasurer George C. Pontius
ining Pastor L. V. King

Membership Committee

oderator, Chairman; O. F. Brum-
t, O. R. Flory, William A. Gear-
H. C. Marlin.

THE WORK IN DELAWARE

ave been greatly interested in read-
paper. The editorials and mission-
icles have been interesting and en-
ng. Years ago Brother A. D.
s were very good and I think Broth-
s writings, on the Holy Spirit have
ely and on other subjects have been
l.

been tied down somewhat, because
sickness of Mrs. Bowman. We had
pecial meetings in Delaware since
report. We had meetings through-
closing the first Sunday night in
unning over Sundays and three and
ghts through the week. We had the
eather and roads of any meeting I
ad for twenty years. I could only
ent three Sundays out of the five,
ll preach in Philadelphia every two
George Mitchel of the Philadelphia
chool, preached one Sunday, and
Derrickson of Ocean View, Dela-
reached the other. We had special
every Saturday night and Sunday.
as a great help to the meeting, and
e of bad roads and bad weather we
od attendance on Saturday nights
days. We baptized five and we have
ore we hope to baptize very soon.
ngest was nine and the oldest was
-six.

y family gets well again, I hope to
ore time to Delaware. We bought
second hand piano and paid for it
close of the meeting.

stone road was built last year right
church. This summer they are build-
ther road which connects with the
he church, within five hundred yards
uilding. These roads will be a great
his church.

ope by the next campaign that con-
will be ripe for a greater victory,
t as soon as these people shall be
keep a good pastor on the field a
arvest can be reaped. Join us in
for this work.

ISAAC D. BOWMAN,
Leesburg, New Jersey.

**MORE AND NORTH LIBERTY,
INDIANA**

romised a report of the meetings
the above churches, so will try and
ood our promise. We closed the
at Ardmore on Easter Sunday with
d house. Twenty-two came forward
meeting and it seemed the meeting
short, as we had planned for only
ks. Less than one year ago we had
forty some into this church, so
e seems to be growing. Our preach-
ices are largely attended and the
school has reached about one hun-
d seventy-five and now we are after
undred mark. After this meeting
t to North Liberty for two weeks.
e encountered scarlet fever, mumps
asles, which greatly hindered our

meeting, many of our families never get-
ting to attend one night of the meetings.
But our crowds grew till we had the house
full, and closed with twelve additions to the
church. This was my thirteenth meeting at
North Liberty, so there was nothing new
to draw the people except the old Gospel
story that never fails. Brother Harley Zum-
baugh led the song services in both of these
meetings and has been with us a number
of times before and seems to love his work
better all the time. May the Lord use him
more and more in this work.

The communions were largely attended
at both churches. At Ardmore we could
not seat all the folks at the tables and this
was the largest communion ever held in this
church. So you see we are trying to keep
the ordinances as we are commanded to do.
We are now planning for our summer work
and hope to have even larger attendance
than we have had this winter. But if we
do, we will have to enlarge our churches for
many Sunday nights we have had our house
full. It takes lots of work to do this these
days but we think it pays and our folks
have a mind to work and we ask your pray-
ers that we may continue to the end.

A. T. WIRICK.

NEW LEBANON NEWS

We are now in our sixth year of ministry
with the New Lebanon Brethren church. The
first five years of this ministry the church
engaged in five splendid revival services.
Nearly 200 were added to the membership
of the church during these years bringing
the total membership to 450. However, of
this number there are quite a few that seem
to manifest no or little interest in the work
of the church. Realizing that if we had
our entire membership interested in the
work we would rank as one of the strongest
churches in the brotherhood, we have en-
deavored during the past year and shall con-
tinue for at least another year to place our
emphasis and work on building up the body
of believers we now have. We believe that
when once the church is on fire for God soul-
winning will be the result.

The first effort along this line was ac-
complished in part by creating a greater
interest in missions. Brethren Yoder and
Jobson were with us for several services.
The offerings given these two brethren man-
ifested an increased interest in foreign mis-
sions. The church appreciated the efforts
of these two missionaries. The fellowship
in the home was a great blessing.

The next step was a Bible conference of
10 days with Prof. M. A. Stuckey as the
speaker. His messages were greatly appre-
ciated and the church was made to realize
her task more keenly. Although little can
be reported as far as numbers are concerned
in a meeting of this kind, yet no one can
judge the lasting good that has been done.
We were glad for the splendid delegations
from the Dayton, West Alexandria, Clayton
and other neighboring churches. The after-
noon Bible lectures were well attended and
highly appreciated as well as the evening
sermons. Every Brethren church would gain
by having a week of definite Bible study
such as is conducted by Prof. Stuckey and
others.

Our annual Homecoming Day and first
anniversary of our remodeled church was
held May 3rd. Prof. Kenneth Monroe
brought the morning and evening messages,
while the afternoon sermon was brought
by Rev. R. D. Barnard. The day was one
well spent and the messages were such as

to lend in our efforts of deepening the spir-
itual life of our church.

To offset the reading of cheap, third class
magazines and novels and books sold by the
many isms of the day, a circulating library
of 100 books from the Moody Colportage
Association was purchased. Already a
deep interest is being manifested in these
books and many are being read each week
even by our junior boys and girls. We be-
lieve these books will aid greatly in the de-
veloping of the Christian life and creating
a deeper interest in Bible study and the
prayer life. I would recommend this cir-
culating library to all Brethren churches. If
you are interested write me and I will tell
you how easy it is to get one.

A new Constitution has been adopted
which we believe will help in our task.
These special efforts have all helped to keep
our Sunday school attendance to a new high
average attendance of 225 for the first quar-
ter of the new year.

And NOW we are looking forward to the
State Conference to be held at New Leb-
anon, June 16-19. And we are anticipating
a joyous Christian fellowship together. As
a member of the executive committee I dare
say that one of the best programs ever
planned is awaiting those who will attend.
All early reports and interest seem to point
to the largest and best conference ever held
of the Ohio churches. Now we want you to
be a delegate to such a conference. We ex-
tend a hearty invitation to ail Ohio churches
and many others to journey toward New
Lebanon the week of June 16th. More about
this later.

Pray for the work at New Lebanon and
the coming conference. L. V. KING.

SIDNEY, INDIANA

We finished our pastoral labors in Clay
City, Indiana on the last Sunday in Febru-
ary. For more than two years we had la-
bored with the faithful Brethren of this vi-
cinity. The membership is seriously scat-
tered because of unfavorable industrial con-
ditions and our struggle was very hard.
Some are very capable and loyal and upon
them the burden chiefly rests. They have
done nobly, but with crop failures and the
financial depression the burden seemed
heavier than they could bear, hence our
resignation. Apparently we achieved but
little during this short pastorate. There
were not many additions to the church, but
local conditions have not been favorable for
a large ingathering. Success can only be
achieved by hard and continuous plodding,
but God expects us to be faithful in a little
as well as in much. We are not rewarded
so much for the great things we do as for
our faithfulness. May the Lord bless and
strengthen the Clay City Brethren.

We began our work with the Brethren
in Sidney, Indiana, who had called us to
the pastorate of their church, on Easter
Sunday. The services of our first Lord's
Day were well attended and our work started
off with very bright prospects. A case or
two of spinal meningitis in the community
kept many away from the services for a
while, but no other cases developed and
people soon ceased to be alarmed. The at-
tendance and interest has been very encour-
aging. We have spent much time visiting
the membership and find the people very
cordial and hospitable. By those out of the
church as well as those in the church we
have been received most kindly.

To express their welcome and show their
kindness in a very special way a large num-

ber of the members and attendants of the church came to our home one evening by surprise and presented us with various articles of food. They also brought home made candy and popcorn in which all freely and joyfully indulged. It was indeed a complete, but pleasant surprise to the pastor and his wife. We are very thankful to God and to our brethren not only for the gifts they brought, but for the love and friendship that was thus indicated. We are confident that we shall have a very delightful fellowship with the Brethren here in the work of the Lord.

The Brethren of Sidney require only half of my time. I am preaching here only every other Lord's day morning and evening. I accepted the call in the hope that another church not far away would also call me for half my time. So far I am still waiting for such a call. I am anxious to be employed all my time in the ministry of the Word. I am neither lazy nor ashamed to work at any honest labor, but Paul has very suggestively said, "No man that warreth entangleth himself with the affairs of this life." (2 Tim. 2:4).

Beginning May 31 we expect to hold a revival campaign, closing on Sunday evening, June 14 with a love-feast and communion service. Let all our dear brethren pray for us. If any who are near enough can attend the services, either singly or in groups, we will appreciate it. Such cooperation will encourage and help us much. We are praying and hoping for victory.

H. M. OBERHOLTZER.

FALLS CITY, NEBRASKA

The work here is moving along encouragingly under the leadership of Brother and Sister Rowsey. The church attendance is good and souls are being saved in his name. During the past year a large number of precious souls made the good confession and fifty of them have already been baptized.

Special endeavor is put forth to plant the good seed in the hearts of our young people. A sermonette by the pastor, with magical illustrations, is given each Sunday morning previous to the church service proper. Sometimes this program is varied by one of the pastor's co-workers having charge. Recently Prof. J. G. Dodds gave a "chalk talk" showing the deleterious effect of alcohol on the human body. The Sunday school has a band of good teachers endeavoring to teach the Word that shall not return unto him void. The Senior and Junior Christian Endeavor Societies have been reorganized and meet previous to the Sunday evening church service. The "Signal Lights", a Junior Missionary Society, sponsored by the W. M. S., has been operating for over a year. This latter society meets once a month at one of the homes of the W. M. S. members, however, this month the meeting was held at the Legion Park.

Besides her many duties as a pastor's wife and mother of two little girls, Sister Rowsey is our very competent choir leader, and she frequently substitutes for our pianist. She also superintends the Intermediate Sunday school department, and is patroness of the Sisterhood of Mary and Martha.

At our last Quarterly Business Meeting Brother Rowsey was re-elected for another year as pastor. Our Easter offering for Foreign Missions amounted to \$314.97. Our Home Mission offering was something over \$90—this being exclusive of our District ap-

portionment. All our "Special Days" are announced by our pastor and more or less of the membership contribute to all these worthy causes.

We had the privilege of hearing Dr. C. F. Yoder again, in February. His inspirational message this time being on the imminence of Jesus' Second Coming. Brother R. Paul Miller yielded to importunities to bring us a message at our mid-week service, during his very brief visit here on his way home from visiting the Mid-West mission points. (And, by the way, we appreciated very much Mrs. Miller's visit to her girlhood home during Mr. Miller's stay in the Mid-West).

MRS. H. J. PRICHARD,

Corresponding Secretary.

CLAYTON, OHIO

I want to take this opportunity to report the results of the meeting recently held at Clayton. The services continued for two weeks and despite some bad weather and the absence of the pastor on the closing Sunday, the Holy Spirit was bringing conviction and God gave us victory. We feel that the time was altogether too short but we know that the seed that was sown shall continue to bring results as has already been shown. During the services we received four by baptism and one by letter. During the following week through visitation two more came for baptism and two more by letter, making a total of nine who have united with the church.

Brother Studebaker came to us on Monday evening and, with the church lit only by an oil lamp and a lantern, he brought a wonderful message. These straightforward Gospel messages soon won for Brother Studebaker a warm place in the hearts of the people of the community and during the entire two weeks our attendance was fine. Before each evening service Brother Studebaker conducted a Bible study class which was greatly appreciated. There was nothing that we asked of him but what he was willing to do. We visited the schools, visited in the homes of the members and did a great deal of personal work through visitation. As in the services at West Alexandria our meetings were helped by the cooperation of the Brethren churches of the Valley and their delegations were appreciated. We have enjoyed these weeks of service and hope that we may continue faithful in our work.

Two red letter days since our revival have been a Mother and Daughter banquet and our regular spring Communion service. Our Communion service was the largest and best that we have had for some time. We thank God for what progress we have made and pray for his guidance as we continue.

GEORGE C. PONTIUS.

MEETING AT CLAYTON, OHIO

The last two weeks of April we spent at Clayton, preaching every night to a good audience of very appreciative listeners. Though the first week was rainy, they did not seem to mind the weather. Brother George C. Pontius, the energetic young pastor, had just closed a meeting at West Alexandria with our Brother Benj. F. Owen, but kept us busy calling most of every day. Evidently he is doing a good piece of pastoral work in this field, which has a future, if the church will keep in the Lord's will and be diligent. We very much appreciated the visits of neighboring churches and ministers. Brother Barnard and a number of his

people from Dayton attended on two evenings, Brother L. V. King and his wife from New Lebanon were there, also Alexandria with their fine young people choir, and a fine group from Pleasant Grove. We also had present Brother George Zie, a brother beloved, who held us in the little church on the corner of Mother's farm near Mulberry Grove, Illinois some years ago, and we thought him a fine preacher. He attended several evenings and seems to me he should be giving his time to the ministry, and that some one should be using him. Brother Beery, pastor of the Camden church, was present on the evening. The other pastor in the town of Clayton, of the United Brethren church, is quite a regular attendant. There is a number of other visiting ministers from our own and other denominations. One of the men we lived at the Jones home and the other at the Weaver home. Each day the pastor and family and evangelist were entertained in a different home, some of the homes, lovely people, so much to eat, do not know how they could have it any better. We enjoyed every minute of our stay there, and sought to give the very best service in the power of the Holy Spirit. It was not a large gathering, but very fine folks made the good confession, which the pastor reports. Rev. Pontius called back to Ashland for a funeral, which necessitated his absence for the closing meeting. For this reason the baptism service was deferred. This was our first visit to the famous Miami Valley, and we found it quite a wonderful country. Rev. Pontius is a fine yoke fellow in a meeting. We appreciate him and his fine family and God richly bless them in their labor for these churches. They are doing a good work.

Pittsburgh

The same story here—we don't report often as we should, although we like to see the reports of others. It never has occurred to me that we had very much to report, do so little compared with the great work to be accomplished, that it seems rather indeed, yet my greatest concern is what I am a faithful shepherd and a diligent worker in the vineyard. Probably many churches suffer from a lack of devoted diligence in true pastoral work than in any other cause. We have some reasons for our encouragement, our attendance is better, our Sunday school attendance for the last year was higher than for five years, our young men's attendance higher than for six years, and out of 44 Sunday schools in the district of the city our school showed the largest number of increase and second highest percentage. But the discouraging thing in the survey was the fact that twenty-five of these schools showed a decrease in last year which should make every Christian look to their own heart and life. The force of workers has increased and we are working in harmony. We believe that God honors any group of faithful workers who work in love and harmony but never where strife and discord prevail. We have a splendid Senior Christian Endeavor Society doing a good work. They took charge of the evening services in my absence. Some very fine members have been received into the church, 14 adults since the first of the year, 5 others are either awaiting baptism or the presenting of their letter, but there are so many more in this city that we reach for this church that we feel we have not accomplished much. If you have

atives moving into the city and will
 ne time to write us their address, we
 you that it will then be their fault
 do not come to the church and not
 The church has done some commend-
 ings in the past months, the building
 decorated, new pulpit furniture pro-
 and other minor touches that totaled
 sum, yet the treasurer reported all
 aid and a small amount in the treas-
 end of the year, and the hard
 have hit Pittsburgh, too. This church
 well be a model for many churches in
 y they take care of the business of
 urch. The district conference was en-
 ed to the great delight of everyone.
 ve just lately enjoyed the visit of the
 d College Glee Club. They gave us
 program. Brother Yoder and Broth-
 ers each visited us a short time ago
 ught fine messages. Brother Yoder
 ith us for the communion service in
 ening also. I am fearful this letter
 ing long. I rejoice in every forward
 the great work of giving the gospel
 y man—and, with an earnest prayer
 e progress and growth of every
 I crave an interest in your prayers.

CLAUD STUDEBAKER,
 5002 Dearborn St.,
 Pittsburgh, Pennsylvania.

WAYSIDE OBSERVATIONS

Gleaned from our Travelogue

By Dr. G. C. Carpenter

AN INDIAN WEDDING

we were among the guests, a thou-
 number, at an Indian wedding at
 Isle, Miami. Miss Ti-Ho-Kee Osceo-
 the charming bashful little bride, and
 Cypress, 22, tall and sober and
 "Alligator Wrestler," were the con-
 g parties. She was wearing a soiled
 m dress of Seminole fashion, with
 ds of rounds of dark beads about her
 barefooted and chewing gum. He
 blouse that matched her dress,
 ousers, and a broad-rimmed felt hat
 he held in his hand during the cere-
 Three prominent Seminole men stood
 the couple, one of them reciting the
 ute ceremony in the Inlian language,
 g them that they were to live to-
 for life and beseeching the Great
 o give them luck and happiness. The
 nd groom held hands during the cer-
 his left and her right.
 asked if they would like to see the
 kiss his bride, the great crowd ap-
 and shouted "Yes, Yes!" After con-
 effort Henry succeeded in landing
 on the forehead of his shrinking,
 g young wife. Several Indian dances
 ng and following were given by a
 of Seminoles of both sexes and all
 cluding papooses carried by their
 s, and also gray-haired veterans.
 before and after the wedding, Hen-
 groom, wrestled the alligator, hold-
 mouth open, placing his head and
 s leg therein, turning the alligator
 ack, and then putting it to sleep by
 the muscles of its stomach, and
 ing it by giving the call of its mate.
 his oft repeated daily task to enter-
 many visitors to Musa Isle. His
 he money gifts thrown to him after
 performance. May Ti-Ho-Kee and
 ive happily ever after.

Loyal Isolated Brethren

It was our much appreciated privilege to
 spend nearly two weeks recently as guests
 in the happy home of Dr. and Mrs. Henry
 Shomber of Fellsmere, Florida. These good
 people have been for years isolated from the
 Brethren church, yet it would be difficult to
 find more loyal Brethren or people of more
 devoted Christian character. They are
 working faithfully in the Fellsmere M. E.
 church. Dr. Shomber preaches now and
 then and is the only practicing physician
 and surgeon in Fellsmere, although he will
 soon be 83 years young. And "young" is
 the word! We would like to see Brother
 Shomber and Brother Dan Crofford of Hal-
 landale run a foot-race! Both of these
 Brethren have been readers of "The Evange-
 list" from its beginning and have contin-
 ued "in the faith" until this day. Mrs.
 Shomber is a talented woman, teaching in
 the Sunday school, leading in the young peo-
 ple's work and serving as nurse and assis-
 tant to Dr. Shomber in his practice, besides
 being excellent in the culinary art. They
 are taking steps to place their membership
 in the Ashland church. While in Fellsmere
 we preached four times in the local church.
 May the Lord bless abundantly all isolated
 Brethren in loyalty and steadfastness and
 make them a blessing to the church we love.

Another very pleasant visit was with
 Brother and Sister J. J. Wolfe of North
 Manchester, Indiana, in their pleasant win-
 ter home at Howey in the Hills, Florida.
 Their beautiful home overlooks Lake Harris
 and is in the heart of Howey's 50,000 acre
 citrus development, the largest of its kind
 in the world, and situated in the midst of
 the lake-dotted "Alps of America." Brother
 and Sister Wolfe, like most of the winter
 tourists, have now returned to the north.
 Verily Howey in the Hills is one of the most
 attractive sections of Florida.

Miami Bible Class Echoes

"The highways will be the skyways!
 "The things of God know no wearing and
 need no repairing!
 "Are failures a grindstone to our judg-
 ment?
 "If there is another boom, watch me!

"The ocean is the world's churn into
 which the world's impurity is poured, and
 out comes the purified rain in beautiful
 showers to water the earth.

"The churning process must go on! Are
 not sorrows and troubles and failures and
 disasters and disappointments—are not
 these God's churn to bring purity and pa-
 tience and power into mortal lives!

"The snows of February make possible
 the harvests of July and August!

"The heron, a bird of the Everglades,
 has a very long, sharp bill. When an enemy
 eagle appears, the heron stands still, rais-
 ing its head suddenly and impaling its en-
 emy on its sharp bill. Cling to the Word of
 God in faithful obedience, for 'Whosoever
 a man sows, that shall he also reap.'

"Bring Three Books"

Overheard on the street. A colored
 preacher came to the editor of a local paper
 and said: "Fifty-seven of my members take
 your paper." The editor answered: "Fine,
 what can I do for you?" "Well, it seems
 to me that entitles our church to a notice
 in your paper." "Sure, go over to that
 table and write it out."

This is what he wrote: "Bethel Church.
 Sunday school 9:30. Preaching 11 and 7:30.
 Everybody invited. Come and bring three
 books, your hymnbook, your Bible and your

pocketbook, but especially your pocketbook."

Was not the colored preacher about right,
 since the Lord would have us sing his
 praises and study his Word and give as he
 hath prospered! Doubtless the congrega-
 tion was behind on the pastor's salary, hence
 the emphasis on the last book. "Give and it
 shall be given unto you."

Hallandale, Florida.

SELECTED SENTENCES—

God cannot forgive those who are unfor-
 giving.

No one who is law-abiding will be law-
 deriding.

Fine characters are not copies, they are
 originals.

A Christian may be known by his for-
 ward look.

A just person always sees the other side
 of the bargain.

Sunshine in the soul is the best kind of
 spiritual tonic.

He who holds his head too high will lie
 lowly by and by.

Punish yourself, that others may not be
 obliged to punish you.

Do not be ambitious to succeed; be am-
 bitious to deserve success.

The way upward is steep, but we cannot
 ascend by any other route.

ANNOUNCEMENTS

SIDNEY, INDIANA

The Brethren of Sidney, Indiana will hold
 their communion services Sunday evening,
 June 14. All of like faith are invited to
 share the blessings with us.

H. M. OBERHOLTZER, Pastor.

NAPPANEE, INDIANA

The Brethren church at this place will
 hold its spring communion on June 4th,
 Thursday evening. The usual invitation is
 extended. GRAYCE MILLER, Secretary.

NOTICE TO PENNSYLVANIANS

Statistical blanks have been mailed to all
 the churches in the Pennsylvania District.
 Will the pastors and the secretaries who
 have not reported please do so quickly. We
 desire a complete report from every church
 in the district.

ROBERT F. PORTE,
 District Statistician.

**PASTORS, HAVE YOU SENT IN YOUR
 EASTER OFFERING REPORT**

In order to have your report included in
 the printed report which will appear in the
 July issue of "The Brethren Missionary,"
 the report and remittance must be at this
 office not later than June 15th.

LOUIS S. BAUMAN, Treasurer,
 The Foreign Missionary Society of
 the Brethren Church,
 1925 East Fifth Street,
 Long Beach, California.

SOME REASONS

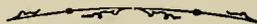
Why Ashland Seminary Deserves your Support

1. We have a Seminary able to provide ministerial training of the highest academic value, comparing favorably in this respect with the leading graduate theological schools of the country.
2. We have a Seminary Faculty of trained teachers who believe without reservation in the complete inspiration and sufficiency of the Bible as the Word of God, in every great fundamental Truth which it teaches, in Jesus Christ and him crucified as the only hope of a lost world; and who stand together in absolute opposition to the negations of "modernistic" religion.
3. We have a Seminary which believes in the future of the Brethren Church, in the Biblical character of her distinctive teachings, and that sacrifice and service in her ministry are worth while.
4. We have a splendid group of students, some entering the Seminary and others coming up through the College, looking toward the Christian ministry both at home and in foreign fields, who will receive their training in the Brethren Seminary.

The Seminary belongs to the Church. It exists for the sake of the ministry of the Church. It needs and deserves the prayerful support of the churches. The present year is especially important.

Every dollar given this year in the Educational Day Offering on June 7th will help the Seminary directly to carry out its advanced program for the training of our future ministry, and will at the same time aid the College in the carrying of its burdens.

Alva J. McClain.



PRAY FOR THIS OFFERING

THE BRETHREN EVANGELIST



THE DIVINE ORATOR

By Edith Anne Robertson

*His rushing thoughts took wing,
And did like chiming temple bells loud ring
Across the green hillside. His mighty form
Towered like a steadfast lighthouse in a storm
Above that sea of faces. His great eyes
Gathered within their deeps the glow of skies
Long quenched, and many, gazing on him there,
Rose from the greedy hollows of despair,
Redeemed and happy souls. Some laughed, some
wept,*

*Spellbound, some fell upon their knees and crept
Close to his feet. Some flung away their knives—
Friendly old blades—and vowed their tattered
lives*

*To him, for at the latter end his speech
Had risen to a cry, while he did reach
His marvelous hands towards the multitude,*

Pleading, yet noble, meek, yet Godlike stood:

*“Come, ye burdened and oppressed,
Come to me, and find your rest.
Meek, of lowly heart am I,
Learn of me, let my yoke lie
Full upon you till you find
Rest for weary heart and mind;
My yoke is easy to wear,
My burden light to bear.”*

*With that he ended. Ere his vast tones ceased
Upon the wondering air evening had crept
Along the quiet hillside; shadows leapt
Ghostlike from rock to rock; the spellbound folk
Lingered the while a myriad white stars broke
Silently into bloom athwart dark skies.*

—The British Weekly.

Signs of the Times

by
Alva J. McClain

I'M no God."

Mr. Ghandi of India has been having his troubles, not only with the British Government, but with his own followers. They had come to believe that Ghandi could accomplish almost anything, and idolized him as a "Mahatma." Things went well as long as he was a critic and opponent of Britain, but when he consented to sit in a conference with British officials and did not secure all that some of his followers expected, they began to suspect that their idol had feet of clay.

Compelled to defend himself against his critics, Ghandi rather bitterly tells them that he is not a god. "You must not think me supernatural," he said, "I am common clay. I am neither saint nor Mahatma."

That is the best thing that Ghandi ever said.

There is only one Person who never disillusioned his followers. Even in the darkest hour of his apparent defeat, Jesus Christ makes no apologies, recedes not at all in his divine claims as the Only-Begotten Son, but on the contrary declares that subsequent events will demonstrate their truth. He only is always the Master of his fate, the Captain of his soul. All others, no matter how great their power and influence and popularity, must at last enter the dreadful twilight of disillusionment. They belong to time; Christ is above it. They are swept along in the stream of history; he directs the stream. They are men and die like men; but he is God.

THE Way of Jesus and Ghandi!"

The other day, while hundreds of aircraft were engaged in startling maneuvers defending the City of New York against a theoretical enemy, a group of pacifists marched in the streets with banners proclaiming that "THE WAY OF JESUS AND GHANDI IS STRONGER THAN GUNS." Leading the marchers were the Rev. John Haynes Holmes, Unitarian preacher who thinks that the idea of God is no longer an essential of belief in religion; Rabbi Sidney Goldstein of the Free Synagogue; and the Rev. Elliot White, who was relieved of his Episcopal rectorate for championing companionate marriage.

Now it should be perfectly clear that these men know nothing about "THE WAY OF JESUS," but let that pass. The reason for this comment is to point out that "THE WAY OF JESUS" is not the Way of Ghandi.

Jesus Christ claimed that he himself was "THE WAY," the Way to God and eternal life; and warned men that they could never reach the Father except through him. Ghandi has expressed high admiration for Christ, but has never accepted him as the Way to God.

Christ said, "But thou, when thou fastest, anoint thine head and wash thy face; that they appear not unto men to fast, but unto thy Father which is in secret." When Ghandi fasts, it is announced beforehand and paraded publicly for the sake of its effect upon his millions of followers.

The Word of Christ inculcates obedience to the powers of civil government, the payment of tribute and tax money even to the emperors of Rome, the rendering unto Caesar the things that are Caesar's. Ghandi asks his followers not to pay certain taxes and foments a campaign of "civil disobedience."

As a matter of fact, the "Way of Ghandi" is more like the method used by the English suffragettes of some years ago. And in some respects it is very successful as a political means.

Ghandi is a great figure, as a human political and social reformer. But Jesus Christ is the Divine Savior and Final Judge of human life, before Whom all men, including Ghandi, shall be called to give an account. They cannot be bracketed together.

TOO Many Ministers?

A cry has gone up lately to the effect that the churches have more ministers than can be used. The truth of the matter is that the Church has always had too many of a certain kind of ministers, but never enough of the kind that can preach the Word with power and build churches. Such men are needed today as never before.

Bishop H. P. Almon Abbott of Lexington, Kentucky, in an address before the National Church Congress of the Protestant Episcopal church said, "The church accepts a man into the ministry and gives him many chances, but the church is not called upon to cripple its resources and to hamper its success by everlastingly assisting the ordained personal misfit over the ecclesiastical stile."

"It is a fatal thing when an ordained man thinks the church owes him a living just because he is an ordained man. It seems to me there are three types of ministers even as there are three types of men in every walk of life:

"There is the one who looks upon his position with sole reference to his personal gain. His position is an orange to be squeezed in his own cup."

"There is the man who looks upon his position as a static something, to be granted as it is."

"Then there is the man who does not look upon his position in relation to his own personal aggrandizement."

"The church does not owe a living to either of the first two types. The church, in fact, would be better off were she deprived of the advocacy of either or both. The church does owe a living to the last type of man, but that type is making a living for the church."

"There are some 2,500 men, about one-fifth of our clerical constituency, out of work in the Episcopal church. It may be that we are overpopulated with clergy in relation to existing organized opportunities for service. The strong supposition, however, is that many of our clergy are temporarily or permanently deprived of a living because they have not sold their personal wares to the parishes and missions."

The Pied Pipers of the United States

By Jos. V. Collins, State Teachers College, Stevens Point, Wisconsin

To judge by this year's voting the public is being pulled rapidly over to the wet side. "Little Europe" or non-Americanized immi-

grants from Europe always have been. But going over to the wet side now are many Americans who have no standing whatever of the force which influence them. It is only the stupid and best informed mind that can stand against subtle anti-prohibition suggestion and slanted news iterated and reiterated day, month after month, and year after year. Now if the public only knew why this flood is being poured out, the situation would be vastly different. Here is an explanation and judge of its truth.

The Pied Pipers of America are plutocrat advertisers, like Raskob, and their type. These men control a enormous amount of advertising. Generators alone is said to expend \$50,000,000 annually. These advertisers get trained to prepare attacks on the prohibition in the form of "news," or matter of some news value, and take it to newspaper publishers. At their request the goes in and the public thinks it is news has come to the paper from the regular channels and sources. . . .

When the wet pipers first began they naturally got all the rats in the train, meaning by rats the criminal bootleggers, the brothel keepers, gamblers, etc., who added their vote to the street to what the pipers were putting in the papers. Now you know in Broome's poem after the pipers led the rats came back and got the children. And this is in this case. These pipers are not getting the "children" who do not understand very well, and also some adults, members of the bar association, and them all to destruction.

. . . There is another group of capitalists representing \$40,000,000,000 capital, whom are opposing prohibition in the name of saving on their income taxes through reinstatement of license money. The wetsets say they want temperance, prohibition, and not the saloons. What they really want is liquor and when that is gone, of course, get the saloon.

There is just one thing that will stop movement away from prohibition is for every dry to change over from a pacifist to becoming a militant supporter of the dry cause. As matters stand is far from enough to merely vote.

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Business Manager

and all moneys to the
Business Manager

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Faithful In That Which Is Least

Lord Jesus seldom voiced a truth more vital to Christian life and to all human welfare than when he emphasized the importance of faithfulness in that which is least. Many men did not recognize its worth, as was the case with any number of his disciples. In fact, what he taught frequently ran so counter to the natural and customary modes of thought and conduct that the socially-grown, case-hardened Jewish leaders were unable to receive it. It was Jesus' way—to shock men, if possible, out of the bondage of formalism and the insufficiency of the natural, and to lead them directly to the very foundations of character and personality. And when he placed a premium upon being faithful to the duties and responsibilities of life, he was enunciating a principle that was destined to prove most vital both to the growth of the individual and the advancement of the church of Christ.

The church has no greater need today than to find men and women who are willing to do that which is least with faithfulness and devotion. There are a plenty of seekers after the big jobs and prominent positions, but few want to be bothered with, or satisfied by, the inconspicuous places and tasks. There are many who imagine they would be thrilled with responsibility if they were highly-gifted, ten-talented individuals, but because they do not want to be among the one-talented folks they feel that what they can do doesn't matter much. If they were a brilliant teacher, an eloquent preacher or a gifted missionary, they are quite sure they can accept the challenge of such a possible influence and endeavor to measure up to what was expected of them, but being a humble layman,—a mechanic, a shop-keeper, or a farmer,—a gift that seems too inconsequential to develop and use, they drift along as if they had no contribution to make and no duty to give. The church is suffering from the presence of hosts of people with such an attitude of mind, and there is scarcely another truth that needs to be more widely stressed than just the importance of being faithful in that which is least.

It is sometimes said that the church's greatest need is for a higher grade of ministers, but we would place right alongside of this the need for a better type of laymen, more truly regenerate, and completely separated from the world. We do need the very best prepared ministers that it is possible to have; there can be no doubt about that, but a more primary need is for the rank and file of the membership to be more completely renewed by the power of God, and less given to worldliness and carnality. We need the powerful proclamation of the Gospel, but more important than great sermons and great preachers to the power and progress of the church is just the bearing of daily witness in the lives of its members to the saving and keeping power of God. That requires no great talent, nor the doings of any great thing, but simply to render to God. It is one of those things that are least in which every one ought to be faithful.

It is sometimes said that the church's greatest need is for more correct and truly Christian theology, but of no less importance and going right along with it, if not really a prerequisite to the securing of the former is the development of a true and lively appreciation of spiritual realities and a keener relish for spiritual services. The more thoroughly God's people are instructed concerning the great and profound truths of Christianity, the more eager the testimony they will be able to bear in defense of the faith. But a more fundamental necessity and a thing that is more readily measured possible for every grade of intellectual development is the cultivation of a love for divine worship and a feeling of closeness in heavenly places in Christ Jesus. There may be no amount of knowledge in God's marvelous Book to which even the most profound student cannot go, but the humblest Christian can have in his heart a love for the means of grace that the Holy Spirit has ordained and can get joy and strength out of engaging

in them. The habit of faithful attendance at the services of God's house and the cultivation of a relish for spiritual things may seem like things of little consequence, but they are some of the little things that contribute mightily to the strength of Christian character and to the influence of the church.

Still others there are who tell us that what the church needs is a trained, aggressive, capable, lay leadership in every congregation, and without doubt such a possession would be a great asset. But, important as that is, there is something still more essential to the permeating power of the Gospel and the effective influence of the church, and that is faithfulness in the discharge of the ordinary Christian duties from day to day on the part of every member of the church. It does not take a highly talented individual to be faithful in daily prayer, in the giving of thanks before meals, in daily effort to do good, and in the spread of happiness by a radiating smile and a cheering word. In fact, it is often found that the gifted leaders are inclined to be unmindful of the worth of these little things, so absorbed do they become in what they consider the bigger problems and responsibilities of life. Here is the one-talented man's forte, and it has been found that many a such person, by his unflinching devotion to the little, ordinary Christian duties, has accomplished an extraordinary service for the church and built for himself an extraordinary character. There are just hosts of little opportunities to do service and little portions of time to be put to use, if we were but watchful and willing, and had not the feeling that little things do not count for much. And the church sorely needs such faithfulness in little things.

There is an old story that comes to mind concerning the great artist in mosaics who lived years ago in Italy. His skill was wonderful and widely recognized. In his workshop was a poor young man whose duty it was to clean up the litter from the floor after the day's work was done. That he was quiet and faithful was all that the artist knew about him.

But one day he approached the great man timidly and asked: "Please, sir, may I have for my own the bits of glass you throw upon the floor?"

"Why, yes, my boy," was the answer. "These pieces are good for nothing. Do as you please with them."

Day by day after that, any one watching might have seen the young man studying those broken bits, laying some aside and discarding others. Several years passed, and the master artist had forgotten the strange request, when one day he chanced to enter a seldom-used store room, and was surprised to find, hidden behind some rubbish, a work of art before which he stood in speechless amazement. Nothing he had ever done could equal it. "What great genius has hidden his masterpiece in my studio?" he asked aloud.

Just at that moment the servant opened the door and entered, but stopped in confusion at the sight of his master, a deep flush dyeing his face.

"What is this?" cried the artist.

"Oh, sir," faltered the boy, "it is only my poor work! You remember you said I might have for my own the bits of glass you threw away, and this is the use I made of them."

"It shall have a place in the new cathedral," cried the master. "Your window shall have the most honored place, for it will be the most beautiful among them all!"

That story illustrates the burden of all these words. As that servant with the artist's soul gathered up the fragments of glass and patiently and lovingly wrought them into a beautiful mosaic, so we by being faithful in that which is least, making the best use of our little talents and tasks, our little positions and opportunities, may build a strong and beautiful character and accomplish a really great work for the church. The kingdom's rapid growth waits on the faithfulness of the many in that which is least.

The Supreme Court on Citizenship Requirements

On May 25th the Supreme Court of the United States handed down a decision that is of more than ordinary interest to Brethren people and other church groups that hold convictions against engaging in war. It was a 5 to 4 decision, holding ineligible for citizenship Dr. Douglas Clyde McIntosh, former Canadian war chaplain, now a professor of Theology in Yale Divinity School, and Miss Marie Averill Bland, who served as a nurse in the American Army in France, because they would not take an oath to bear arms in defense of this country under all circumstances. Professor McIntosh desired to reserve the right to decide whether or not a future war was morally justified before he would agree to fight. Miss Bland, also a Canadian, refused to take the oath of allegiance to defend the Constitution and laws of the land except with the written interpolation, "as far as my conscience will allow," though she stood ready to pledge herself to go to war as a nurse.

Miss Bland's position is practically identical with the historic position of the pacifist churches, of which ours is one. War is wrong, is our position; we cannot take up arms against our fellowmen. We may relieve the suffering, feed the hungry, or do any service however dangerous, but we may not kill, because the Word of God is against it. Now it is declared to be the law of the land that an applicant for citizenship, according to the majority opinion, must be willing to support the Government in war time by force of arms. This was a reversal of a previous decision by the Second Circuit Court of Appeals, which held that Dr. McIntosh might be admitted to citizenship on the grounds that "the rights of conscience are inalienable rights which a citizen need not surrender." But now naturalization cannot be granted an alien who has the slightest scruple against military service. And there can be no mental reservation when taking the oath of naturalization.

In enunciating the McIntosh decision Justice Sutherland, supported by Justices McReynolds, Roberts, Van Deventer and Butler, said:

"It is not within the province of the courts to make bargains with those who seek naturalization. They must accept the grant and take the oath in accordance with the terms fixed by law or forego the privilege of citizenship. There is no middle choice. If one qualification of the oath be allowed, the door is opened for others, with utter confusion as the probable final result."

Here is what he says about the conscientious objector:

"From its very nature, the war power, when necessity calls for its exercise, tolerates no qualifications or limitations, unless found in the Constitution or in applicable principles of international law. The conscientious objector is relieved from the obligation to bear arms in obedience to no constitutional provision, expressed or implied; but because and only because it has accorded with the policy of Congress thus to relieve him."

Chief Justice Hughes, however, pointed out, (and his dissenting opinion was concurred in by the leading liberals of the Court, Justices Holmes, Brandeis and Stone), that Congress has not required all applicants for citizenship to promise to take up arms. That point he considered "the question before the Court." The Chief

(Continued on page 9)

EDITORIAL REVIEW

There will be a paper next week, but none the week following. If you have announcements that need prompt publication, send them in immediately.

The Sunday school at the Highland church in Pennsylvania has reorganized for greater activity and wants the brotherhood to know that it is alive. Brother William Gray is the pastor at this place.

The Golden Jubilee Convention of Christian Endeavor will be held at San Francisco, California, July 11 to 16. A strong program has been arranged and it is time for those who are planning to go to make definite arrangements. We invite those who attend to make plans for reporting the convention to the Evangelist.

The date for the Ohio district conference is June 16 to 19 and the place is New Lebanon. You have had time to study the pro-

gram which was published in last week's paper, and it is hoped that your anticipations are being built up and that you are planning to be in attendance. Brother L. V. King and his people are anxious for a large delegation to be present to take advantage of their hospitality.

Brother A. B. Cover, pastor of the First church of Los Angeles writes of the activities of his pastorate. He has faithfully presented all the various interests of the church and given his people an opportunity to make their offering, and, as is usually the case under such circumstances, the people have proven their loyalty. One member has been added to the church by baptism. The church parsonage has been beautified with paint.

Brother G. L. Maus, secretary of the Benevolence Board, gives us a report of the offerings received thus far for the support of the aged ministers and their dependents. Some churches have made good offerings, but not enough have done good enough to make possible the proper care of our worthy superannuates. The total amount received at the time of making the report was \$2,531.21. But the amount that remains is insufficient to take care of the next quarterly payments that are now due. Money is hard to get these days, but those who have plenty ought to do a little of real sacrificing, if necessary, in order that those in need may be supplied with the necessities of life.

The Boys' Gospel Team of Ashland College makes a splendid report this week of their activities for the school year. There were twenty-seven members in all, twenty-one of which remain active members through the year and most of these saw service in various programs and campaigns conducted. There were forty-one persons made confessions of faith and of reconsecration and the seventy-two services conducted. These young preachers have greatly enjoyed their religious activities and have been personally much benefited as well as giving benefit. We commend them for their zeal, for their methods and their efforts to be of service among the churches. It is fine laboratory work for ministerial students.

Brother R. Paul Miller writes of his campaign recently conducted at Fremont, Ohio, and concerning which we made editorial mention last week. It was a good meeting and resulted in greatly encouraging the membership as well as adding to the membership fifteen souls. This church has made splendid progress during the past year in cutting down their church debt, in spite of depression. And we believe Brother Miller's prediction is right, these good people will not remain on the mission boards' pay any longer than is absolutely necessary. Both the pastor and his people, we happen to know, are eager for the accomplishment of this end. Brother W. S. Crick is exercising a wise and aggressive leadership in this field.

Our Christian Endeavorers have a letter this week from the respondent of the society at Dallas Center, Iowa. The publication of this letter has been delayed accidentally, for which we beg pardon of the writer. The Dallas Center Endeavorers are a fine bunch and are doing good work, under the pastoral guidance of Brother A. R. Staley. Their monthly social events prove of interest and are helpful in various ways. Young people need socials, not merely for the interest they add to the prayer meetings, but also for the answering of the social needs of the young people themselves. The more faithfully the church and its departments supply the young people with social and recreational activities which their very natures call for, the less they will be the undesirable recreations that would allure them.

President E. E. Jacobs reports the total attendance at Ashland College in all departments for the entire year to have been 1,200 which makes Ashland a school of no mean influence. It is worth of note that the total enrollment of the regular college students reaches considerably beyond the 300 mark and the total Sunday School attendance was close to the 400 mark. And contrary to the expectations of many college presidents, President Jacobs is not anticipating any decline in the enrollment for the coming year. Prof. L. T. Black has been honored by being asked by the Department of Education to prepare a syllabus of Methodist Teaching Mathematics for the teacher training colleges of Ohio, as Dr. Jacobs had previously been requested to do with regard to the field of Biology.

Baccalaureate Address

By President Edwin E. Jacobs, Ph.D., F.R.S.A., F.A.G.S.

(Sermon preached before the graduating class of Ashland College, June 7, 1931)

ly theme this afternoon is to be found in the well-known words of the Greeks when they came up to Jerusalem to the feast, "Sirs, we would see Jesus."—John 12-

is interesting, first of all, to note that these men inquired about Jesus of one who knew him. There is no point in asking about Jesus of a man who does not know him. I think perhaps the world is not helped much by those who know him only from the books, either for or against him, but who do not know him from personal experience.

Now, what I shall say about Jesus this afternoon will be exactly new but then I have not heard anything new about Jesus for a long time. Perhaps there is nothing new to be said; ah! but one thing, and that is that he is new to every soul which finds him, and that is the important thing. And I suspect the reason is his power, his uniqueness of character, and his glory.

It appears that these young Greeks came up to the temple and, having heard of the young and magnetic Galilee, they determined to seek him out and therefore approached Philip who brought them to the meeting which they so much desired. What Jesus said to them, I shall pass over, but I am apt to say that after he had done speaking there came the voice assuring him that he was accomplishing his mission. Some said it thundered, and some said that God had spoken. And herein is another sermon, or many of them.

It might be well en passant to note that certain of the Jews must have been dull of understanding, that they could not distinguish between the voice of nature and the voice of God. But, young men and gentlemen, I think that the college from which you are graduating ought to assist you in this fine spiritual discernment, God is one thing, while nature is another, related though they are. Nature is to be explored, explored, used, and understood. God is to be worshipped, loved, and obeyed. But this leads me aside. I want to talk to you about the sentiment contained in the words, "Sirs, we would see Jesus."

Now, I am using these very simple words in the midst of a very complex age. You might think that I am a simple preacher speaking to the outcasts, but I am not. I am speaking to a graduating class graduating from a college, claiming to be in the front ranks of intellectual-achieving membership in the highest associations. However, I am speaking in a church building of the most honored appointments. I am surrounded by graduates from America's foremost universities who are able to weigh and criticize everything I shall say. And yet in the face of this, I desire to say, "Sirs, we would see Jesus." I want to go a step further. I am using these words in

the day of the radio, good roads, the automobile, and of the airplane. I am quoting them in the day of an Einstein, Edison, Eddington, Millikan, and Ghandi and in the day not so long past of a Newton, Bacon, and others. More than all that, we are all living under the influence of such great educational institutions as Harvard University, Yale, and more than 500 other colleges and universities. Nor do I say, "Sirs, we would see Luther, Wesley, Moody, Knox, Holsinger, nor even Ghandi," as much as I admire them all and especially the latter one. I have heard a good deal about these. I want to see Jesus.

1. First of all, I want to see his tolerance. His fine regard for what we might call the foreigner, the Jew, and those who might differ from us. I desire to see him in every good movement. "Shall we call down fire," and burn up those who do not walk with us? the disciples asked in their zeal. I like his tolerance in the trivialities of life which he left to the chastened Christian conscience. The harshness which besets certain forms of Christianity does not speak well for some 2000 years of the mollifying influence of Jesus.

But I must add quickly that I like his intolerance, but intolerance towards wrong, hypocrisy, and unbelief. Many of his parables show the greatest intolerance, such as the unjust steward, the barren fig-tree, the foolish virgins. He spoke with vigor against the hypocrisy of the governmental and ecclesiastical hierarchy of his day.

But if we think that because Jesus was loving, kind, and sympathetic he will tolerate anything, we shall be much mistaken. Jesus de-

manded a certain way of life and that is the way of the strait gate and the narrow road. Jesus never tolerated any doubt as to his mission, his relation with God, or the fact that he was the Christ. He said that he was "the way, the truth, and the life", and the only way of approach to the Father.

3. I should also like to see his spirit towards the weak and poor, or what we commonly call, social justice. It might be well to assure ourselves again that Jesus founded his kingdom upon the rights of the common man. There never has been any great degree of social justice. The common man has always been taxed, exploited, drafted for war, and in many other ways oppressed, yet the whole Bible is built upon the thought that man is of infinite worth. Yet today in all too many cases, we insult him, belittle his art, his architecture, his literature, and his splendid achievements in his control over nature. In my drive from Maine to California, I seldom saw any religious signs or bill-boards which contained one inspiring sentence. Almost with one accord they sought to traduce all his achievements. It was Jesus who said that a man was worth more than a sheep.

IF WE COULD SEE HIM

By Alice M. Morrow

*If we could see him walking in the fields,
When we are striving there,
Plowing and sowing in the burning suns,
Reaping with anxious care;*

*If we could meet him on the rugged path,
As we toil up and down,
Bearing the burden of the winnowed grain,
To feed the hungry town;*

*We would not pause to murmur or complain,
No day would be too wearisome or long;
His loving presence would our souls inspire,
And stir our hearts to song.*

*If we could see him sitting by the hearth
At eventide, or entering the door,
And he would bless and break to us the bread,
When the day's toil was o'er;*

*What joy and peace were ours; and yet we know,
Through eyes of faith we still the Christ may see.
He walks with men as truly now, as when
He walked in Galilee.
Long Beach, Calif.*

4. I like Jesus' open-mindedness toward truth. He did not seem to be afraid of truth, or of discussions. He was always in them. In my judgment we need nothing more today than this attitude towards truth. I think Jesus always maintained a nice balance between religion and reason. And, young ladies and gentlemen, I want to remind you that we are just at the beginning of the spread of knowledge. You and your children will see so many new truths unfolded that your souls must be ballasted with a profound faith in God if you are not to be swept away. The field of anthropology, archaeology, psychology, geology, and sociology have all come into great prominence within my own memory. And they all present the most baffling truths which were unknown two generations ago. And we have just begun, in our quest for truth.

But Christian colleges and Christian philosophy must not be swept away in this maelstrom. Without ignoring any legitimate field of investigation or knowledge, we must still build, not upon the sand, but upon the sure rock,—the eternal verities of God. I like Jesus' attitude towards truth and I must again remind you that it was Jesus who pointed out that a knowledge of the truth sets the human spirit free. And you may be perfectly certain that every succeeding year will bring new truth to light. With no war-cloud upon the horizon, the human soul will look up and out and try its wings to fly. Hence there have been educational advances, inventions, intellectual gains, a new planet discovered, the south pole explored, a new theory of relativity by an Einstein, a new conception of matter by a Millikan, a better understanding of nature, great advances in civic and personal hygiene, physics and chemistry rebuilt, and advances in every field of human endeavor and this will continue as long as man's spirit is free!

5. I would also see Jesus' attitude towards the springs of conduct. And when Jesus spoke, this was something rather new. Jesus put his finger into the quick when he pointed out that he who harbors guilty thoughts must be regarded as guilty. This brushes away empty professions, words, and claims as easily as tinder is blown away by a breath of air. It implies a new birth. Jesus demands that the springs of conduct be pure and that **MAKES CONDUCT OF MAJOR IMPORTANCE.**

Jesus was never more profound than when he said that not everyone who says Lord, Lord, shall enter the kingdom but he that doeth the will of the Father. He was never more profound than when he said that we should do to others as we would have them do to us. Never more profound than when he implied that believing is getting ready to act; that what one really believes at heart, not in words, tends to run off at our finger-tips. Deeds count. Conduct after all is the measure of one's serious beliefs and desires.

I have tried to say up to this point that the request of the Greeks couched in the words, "Sirs, we would see Jesus," is a cogent request today. The world, I take it, wants to see Jesus in his tolerant attitude towards certain things and his intolerance towards others. Jesus' attitude towards the weak and oppressed in society today, is still the world's supreme example. Jesus' open-minded attitude towards truth and his insistence upon righteous living, ought to mark all his followers today.

It is not the duty of the College to train you to live amidst the ruins of civilization and empires nor the wreckage of religion and learning, but rather for a time of greater learning and vaster expanses of truth. You shall do your day and generation a lesser service by preparing for a day of decline and a vastly greater one if

you put your trained intellects and chastened spiritual powers to constructive tasks. That is why you are educated!

So, young ladies and gentlemen of the class of 1931 urge upon you Jesus as the supreme example of all that is good. Let him who is the way, the truth, and the life be your constant ideal and he shall guide you into truth.

"We would see Jesus, the great rock foundation,
Whereon our feet were set by sov'reign grace.
Nor life, nor death, with all their agitation,
Can thence remove us, if we see his face."
Ashland, Ohio.

My Trip Abroad---From Jerusalem to Bethlehem

By S. Lowman

(Second of a series of three articles)

Leaving Jerusalem by the Jaffa gate on the west side of the city, we move rapidly south along the old walls and pass the Pool of Gihon and on out past the new Y. M. C. A. building, just now being built out of pretty white pink stones.

We soon pass the railroad station and lead out on to a beautiful tarvia paved road for Bethlehem. The first place of interest is the well of the Magi. An old tradition says that the wise men had come thus far from Jerusalem. They stopped to draw water from the well and saw far below in the water the reflection of the star which had guided them from the east (Matt. 2:9, 10).

The next place of interest is the spring where tradition says Philip baptized the eunuch (Acts 8:36). Today there is just a pipe sticking out of a wall at which travelers stop to drink and wash. Many natives come here to carry water to their homes in the curious jugs that hold from 3 to 5 gallons of water. There is no pool there today, hence many of the tourists that visit the spring say, "This is the place that Philip baptized the eunuch he must have sprinkled him, for there is no place to take him down into the water. But remember that old history says that in the time of Jesus there was a considerable pool here. Remember the Bible makes no mistakes and if you could have gone with us around the land and then read your Bible it would live as never before.

Next we come to Rachel's tomb. Here Christians and Jews agree that Jacob buried his beloved Rachel, mother of Benjamin and Joseph, for Jacob and his family had journeyed from Bethel to Ephrata (Bethlehem). Read Genesis 35:16 to 20. Formerly the place was marked with a pyramid of stones, but in the fifteenth century it was replaced by a stone building.

As we come close to the little city of Bethlehem on a hill just out of the town we stop for a few minutes and look across the hills northeast to the shepherd's field where the angels proclaimed the birth of the blessed Lord (Luke 2:8 to 11).

From here we hurry on into town and visit first the Church of the Nativity where I suppose there are more tourists go than to any other single spot in Palestine.

You enter from the west. The building looks like an old armory from the outside. The front entrance is a narrow opening in the wall, possibly 3½ feet by 5 feet high. You bow your head when you enter here. The walls seem to be from 3 to 4 feet thick, all solid stone walls. When on the inside you find a large room with

cheap furniture, except the altar which is beautified. There are very large stone columns supporting the roof. Just under the altar you go down some steps into what is called the grotto. Here is a altar set in the floor, marking the place where Jesus born, over which hang 16 silver lamps, that are kept on night and day. We pass out into the village to a few curios and glance at the town, which has a population of between 4,000 and 5,000.

Now we are on the road again and pass on Southwest. We come to Hebron. We passed Solomon's Pools just before we got to Hebron. Here I got out of the car and took a picture of the pools. The water is now pumped up the hill and runs over and around the hills to furnish water in Jerusalem. In former times it was carried in conduits and ditches by gravity to Jerusalem.

We soon reach Hebron, a city of 25,000 people, and is 2,000 feet above sea level. Here I got a small amount of wheat that I brought to Kansas and have it sowed and now like we might produce some wheat from this soil. I also bought some barley loaves here, made in a oven and like those Jesus used to feed the 5,000 (See Mark 6:9). Here also we saw them making the goat skins like Jesus spoke about in Mark 2:22. It seemed to be a mystery how they stripped the hide off those skins, leaving them whole, the only openings were at the head and tail and the four feet.

From Hebron we passed on out southwest through the Valley of Eschol where the spies found the big grapes; and we camped for noon lunch under the Oaks of Mamre (Genesis 18:1), where Abraham met the angels and we were only there a few minutes until some boys brought some grapes and they were very fine. The grapes are grown in this valley today. From here we passed on west through the Valley of Ella, where we met up with the giant Goliath and went down to the brook and picked out five smooth stones. I went down to the same brook and gathered 5 smooth stones and brought them to America with me and will show them to you some day. With one of those stones he slew the great Goliath.

Then on around and up through the Land of Judah passing enroute where Sampson was born and then about 10 miles out southwest of Jerusalem on a high hill where John the Baptist was born and back to Jerusalem.

The Tribulation Begun with the Year 1931?

By Egydio Romanenghi

Buenos Aires, an Argentina daily, perhaps one of the best in the world, told us at the beginning of the year, "The world at the beginning of the year 1931 is confused, uncertain, and distrustful." Telegrams in other important papers told us of a world crisis from the economic viewpoint. The tremendous lack of employment is alarming. Materialism and atheism advancing with giant strides are constantly trying to deal blows at noble sentiments and moral teaching. Leprosy, that repulsive and malignant disease which only Jesus could cure, whose cradle is of the East, has now invaded the other continents. Pests are abundant and famines are not wanting. The wheat and corn, speaking Biblically, are ripe unto the harvest but there is not enough money to harvest them. The prophets of the last days are drawing multitudes of people who, dead within the church militant, upon accepting false doctrines have become strong propagators of error. The great period of fervent missionary spirit and revival which closed about the year 1900 has given place to the lukewarmness of Laodicea, whose character-

istics are more pronounced each day. A great coming war is inevitable. The year 1931 will hardly be better than was the year 1930. The universal peace being offered is like a castle built over an arsenal. All this makes us think that the tribulation is approaching.

Abraham, type of God, offered up his son Isaac, type of Christ, in 1872 B. C. As we must subtract a year in passing from the old era to the new, we should say 1871 B. C. Christ was crucified in the year 33. Adding these figures we have 1904. If to this figure we add the years that our Lord suffered, we have 1937. If the Kingdom of heaven has as its probable date the year 1938, it means that since the tribulation will last 7 years, possibly this is the year that it will begin. We might enumerate many other similar instances, taking persons, events and dates from the Old Testament and arrive always at the same conclusion, but leaving this aside let us think of the end as being near. I believe that the coming of the Lord Jesus is near. If we study the Jewish people we shall see that this people that has always been a sort of chronometer of the divine plan of the ages is showing signs of resurrection. Equally in national, economic and religious affairs the Jewish people has begun a reconstruction. It is the "fig tree" whose branch is becoming tender. It is the "hidden treasure" of the parable of which Christ will take possession when he comes with his own. If we study the dispensations we shall discover with joy that we are in the last one and the Kingdom of Heaven will soon be established. One can not say for certain that the year 1931 is the one in which the tribulation period begins, but who will dare in the face of so many evidences to say that it is not?

Rio Cuarto, Argentina.

STUDIES IN THE SCRIPTURES
By C. F. Yoder, B.D., Ph.D.

The Faith of the Gospel

II. THE FORM OF BAPTISM (Continued)

(5). What is the appropriate action to represent the resurrection of Christ and our resurrection with him? Here let us note that Jesus was "quickened by the Spirit" (1 Pet. 3:19) and the same Spirit will also quicken our mortal bodies (Rom. 8:11). Jesus came forth from the grave himself. We also, being quickened by the Spirit, "rise to walk in newness of life", and this is "in the likeness of his resurrection" (Rom. 6:4, 5). The appropriate action therefore is not to be lifted by another, but to rise in the power of the new life to henceforth walk in it.

(6). What is the appropriate action to represent the ascension of Christ and our ascension with him? "Ah", some one will say, "but we are not yet ascended." In body, no, but in spirit yes. Do we not read, that God "hath quickened us together with Christ (by grace are ye saved;) and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus" (Eph. 2:5, 6)? Is not our citizenship in heaven? When therefore, we have risen from the water we go forth as "new creatures", "having tasted the powers of the world to come" (Heb. 6:5).

(7). What is the appropriate action to represent the enduement of the Holy Spirit? The Scriptures tell us. "They prayed for them that they might receive the Holy Ghost. . . . Then laid they their hands on them and they received the Holy Ghost" (Acts 8:15-17). This laying on

of hands after baptism as fitly represents the pouring out of the Spirit in enduement for service as the immersion does that of being born of the Spirit. It will be discussed at the close of this chapter.

Finally, the "faith in the operation of God" represented in baptism (Col. 2:12) is not a unitarian faith, like that of the Jews or Mohammedans. It is faith in the Holy Trinity and is rightly represented by the triple bowing of the head in baptism.

By faith we accept the pardon of the Father (Heb. 11:6), but that is not enough. There must be a separate and distinct act of faith in the Son "He that believeth not on the Son shall not see life" (Jn. 3:36), and to receive the promise of the Spirit there must likewise be a distinct act of faith in the Holy Spirit, "that we might receive the promise of the Spirit through faith" (Gal. 3:14). This triune faith expressed in triune baptism is necessary to represent the saving work of the triune God.

The Father himself loves us (Jn. 16:27), but his love is revealed by the Son (1 Jn. 3:16) and shed abroad in the heart by the Holy Spirit (Rom. 5:5).

The Father saves us from the punishment of sin (Rom. 6:23), but the Son saves us from the guilt of sin (1 Pet. 2:24) and the Holy Spirit saves us from the power of sin (Gal. 5:16, 17).

The Father begets life (Jn. 1:18), and the Son is the life (1 Jn. 5:11, 12) and the Holy Spirit develops the life (2 Cor. 3:18).

Each person of the Trinity has his special work in redemption and that work must be received by a corresponding act of faith, and that faith is expressed by the triple bowing of the head in baptism, as the commandment reads, "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

The pronouncing of these words is not the rite, but only the indication of what should be in the rite. The actions should correspond to the words.

SIGNIFICANT NEWS AND VIEWS

CHRIST GIVEN A BACK SEAT

The first coins of Vatican City have been issued. Reproductions of the two faces of the coins appear in the Catholic Telegraph. They are one hundred lire gold coins commemorative of the Lateran Treaty and Concordat by which Mussolini re-established the papacy as a temporal power.

What strikes the casual observer most forcefully is the fact that "His Holiness Pope Pius XI," monopolizes the front of the coin with a bust reproduction of himself in full papal regalia, while the figure of the Christ is relegated to the reverse of the coin. The figure of the pope looms much larger than that of Christ.

This is not at all surprising. The history, not only of the papacy, but of all human ecclesiasticisms, has been quite in harmony with this. The human organization bulks much the more important. The popes and the bishops take the foreground of the picture, and the Christ is relegated to the rear, if not entirely forgotten.—The Christian Standard.

FALSE FACT FINDINGS

The Wickersham Commission devotes its third report to the unsatisfactory condition of existing statistics as to crime, finding that the records of both state and national governments are lacking in uniform methods and accuracy of information. It urges caution about placing dependence and basing conclusions on the results of fact-finding that are far from being facts. Especial heed should be given to this warning in view of false claims which are being given the widest circulation. A particular instance is the news paper insistence that our state prisons are being over-crowded because of the large number of prohibition law violators. Official

figures show these claims to be entirely baseless. In state only 3½ per cent were prohibition law violators. In the figures of state and federal prisoners only 5½ per cent were prohibition violators. The claim was widely published that thousands of prisoners that lost their lives in the Columbus, Ohio, penitentiary riot were victims of prohibition, whereas, of 4,800 in the penitentiary only 19 were there because of prohibition law violations. 19 must have taken up a "whale of a lot" of space to make such a disastrous overcrowding.—The Presbyterian Advance.

COMMUNISM AND EVANGELISM IN CHINA

Pres. J. Leighton Stuart of Yenching University speaks of communism in China as follows: "Communism has a strange appeal to the idealism of Chinese youth, which is a factor that must be recognized in any policy as to how to meet it. Ultimately the Christian way of life can be most effective in doing this by insisting that in seeking to correct the ills and wrongs of existing social order, Jesus taught and lived a program more radical, more unselfish than the one learned from Soviet Russia, and that his followers in China are doing so now; that this is more permanently powerful as a driving force than has any other, and that China pitifully needs constructive activities rather than more destruction."—The Congregationalist.

CLEARING MICHIGAN UNIVERSITY OF DRINKING CHARGE

In view of the persistent efforts of the opponents of the thirteenth Amendment to make it appear that drinking has increased in colleges and universities since the passing of the Amendment, the report of a special committee of the Michigan House of Representatives will interest all who value the true reference to conditions in our educational institutions in the Amendment of drinking. After due investigation the committee made its report concerning the University of Michigan of which the closing paragraph reads:

"The use of intoxicating liquors by students is not a major problem at the university. All persons interviewed were of the opinion that use of liquor by students is decreasing gradually. Under these conditions, all agreed, are materially better today than five years ago."—The Evangelical-Messenger.

BIBLE SUPPORTED BY NEW ARCHAEOLOGICAL DISCOVERIES

Jewels that adorned the beauties at the Court of Nebuchadnezzar have been found by the Oxford-Field Museum's expedition at Kish, near the site of old Babylon, according to reports.

The jewels are said to be priceless and include solid gold ornaments of outstanding beauty. It is believed they may reveal much of the history of that age. Previous excavations, according to archaeologists, have supported to an extraordinary extent the biblical narrative.

The secrets of three periods of history are being revealed by an expedition, which is working on three separate strata. A magnificent sculpture dating from 250 A. D. was found on the top layer of the great Temple of Nebuchadnezzar. Below the Temple are the tombs of Sumerian royal tombs approximately 5,500 years old well preserved and are being carefully explored.—The Evangelical-Messenger.

FAMILY WORSHIP

Time and again the Wall Street Journal has uttered a groan which a religious paper can well approve and copy. We always rejoice because, coming from a paper not professionally religious, it attracts more attention and has added force. We saw this morning's issue, which struck us as ringing true. It has been copied for our use.

"What America needs more than railway extension, and irrigation, and a low tariff and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind that our fathers used to have—piety that counted it good business to get up for family prayers before breakfast right in the middle of the vest; that quit work a half hour earlier on Thursday night to get chores done and go to prayer meeting. That is what we need now to clean this country of graft, and of greed, and of big game; of worship of fine houses and big lands and high offices and grand social functions."—The Presbyterian.

AN ANTI-CATHOLIC OUTBREAK

An anti-Catholic outbreak occurred in Spain recently, and in some days of rioting more than a dozen churches and other religious buildings were destroyed and looted by mobs. The demonstration seems to have been provoked by a letter, from the Catholic primate, the Arch-bishop of Toledo, calling on the faithful to support defenders of the church at the coming elections to the National Assembly, and also by charges that certain Catholic clergymen were conspiring with monarchists to overthrow the newly-established Republic. Pope Pius denounced the riots and the burning of churches and religious houses as "sacrileges against God and holy religion", and it is understood that the Vatican has made vigorous protest at Madrid. On the other hand, the Government is planning to bring about the separation of Church and State and threatens to expel the Jesuits. The provisional President, Alcalá Zamora, however, is a Catholic, and the situation may settle down presently without any drastic change in the status quo.—The Methodist Protestant-Recorder.

NOTHING NEW

One who was prepared to read the recent deliverance of the Pope on capital and labor, or the estate of the laboring man, with interest, has to admit that there is nothing new in it—nothing that has not been said many times and in many cases a good deal more forcefully than in his address. One wonders why it was necessary to broadcast it. It is a truism to say that neither capital nor labor has any right to demand all the profits. It is an old story that there has been and is an unequal distribution. It is also very well known that it is necessary to reconstruct the economic system by bringing it back to the requirements of social justice. It may be a bit new, or so old as to be forgotten, that the economic and social differences between men were divinely decreed and cannot be abolished, but it will be widely challenged. Fair and just wages, such as really to satisfy the legitimate requirements of an honest working man, not only for his person, but also for his family, is old stuff." The question is as to how this is to be secured and nothing new is offered as to how it is to be done.—The Presbyterian Advance.

The Supreme Court on Citizenship Requirements

(Continued from page 4)

Justice also pointed out that the oath taken by naturalized citizens is the same as that administered to Federal office holders and that there has never been a suggestion that the latter must promise to bear arms. On this point he argued:

"While it has always been recognized that the supreme power of government may be exerted and disobedience to its commands may be punished, we know that with many of our worthy citizens it would be a most heart-searching question if they were asked whether they would promise to obey a law they believed to be in conflict with religious duty.

"When one's belief collides with the power of the state, the latter is supreme within its sphere and submission or punishment follows. But, in the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law-abiding citizens. The essence of religion is a belief in a relation to God involving duties superior to those arising from any human relation."

Among those "conscientious and law-abiding citizens" to whom Chief Justice Hughes refers as holding their religious duties "superior to those arising from any human relation" are to be found among Brethren people, and we are grateful for his clear statement in our case. A 5 to 4 decision gives us hope that public sentiment in this country over is nearly enough evenly divided to make it probable that Congress may be prevailed on to change the oath of allegiance, and also make more explicit provision, if necessary, for exemption, in case of war, of those who truly have religious principles against combatant service. And in the meantime, let us church groups, give ourselves faithfully to the instruction of the wrongness of war and the encouragement of every rightful looking toward world peace.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Exodus 35:1-3. Before ever reading God's word in our private devotions, and even in our churches, it would be well to remember these words: "These are the words which the Lord hath commanded, that ye should do them." Truly they are not man's words, and should never be handled lightly; they are the commands of the living God and we should do them. Not to keep his commands is to suffer great loss; to keep his commands is countless gain. Many today are suffering loss instead of gain because they do not know of God or God's word, and one of God's commands is that we go and tell them the glad tidings.

TUESDAY

Exodus 35:4-19. God's work was to be carried on then, as now, by willing offerings, and the offerings of service, of life and love, were as important as the offerings of gold, of silver and brass. It is interesting to pause as we read the list of things to be made, and think how many occupations were required. Some were of great skill, others did not require so much skill, but in each case we may be sure that God expected and received the best the workmen were capable of. God still expects our best; even in our daily service to our employers he expects not eye service, but service such as we would render God himself.

WEDNESDAY

Exodus 35:20-29. It was not just the left-overs that the Israelites offered to God's work; they brought their rings and jewels, the little trinkets that had been laid away as precious possessions, perhaps with tender memories attached; that unusually fine piece of wood that had come to the possession of one of the men, or the fine piece of cloth that one of the women had treasured up; even the rulers brought offerings in keeping with their station. And as they brought forth their treasures with willing hearts we know that God blessed them. He does today.

THURSDAY

Exodus 35:30-35. Once more we see God calling forth special men to do special work. These men he endows with the special wisdom needed to perform that work, and then provides them with the needed strength. In just the same way today he calls forth his ministers, his evangelists, his missionaries, his deacons, Sunday school teachers, and Christian workers; and no matter what our calling, success is to be found only in the wisdom and strength which God provides.

FRIDAY

Exodus 36:1-7. His mercies are new every morning, so it was not at all strange that they should bring new gifts every morning. Because of his constantly renewed mercies we bring gifts of love and praise every morning. But the people gave even beyond the need! Like the Corinthian Christians, who gave hilariously, beyond that which they were properly able to do. But so it is when the love of God really enters the heart.

SATURDAY

Exodus 37:6-9. The mercy seat was the place where God was to meet with them. The best was not too good for this, and it was made of pure gold. The two cherubims were symbolic of the heavenly hosts who constantly serve our God, and today we pray: "Thy will be done in earth as it is in heaven." May his will be done in our hearts today as it is in heaven, and may the day soon come when this may be true of the hearts of all mankind!

SUNDAY

Exodus 37:25-29. All of these pieces of sacred furniture were equipped with rings through which staves might be placed as it became necessary to move them from place to place. This was done so that it might not be necessary for the sacred articles to be touched by unholy hands. Let us never in any way profane the sacred things of God, but let us hold them in reverence. Our reverence and devotion are as the perfume which God ordained to be used in his worship, and they are the sacrifices he most desires.

W. I. DUKER,
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Goshen, Indiana

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Is the Bible Scientifically Correct

By Frederick Erdman

(Continued from May 23rd issue)

6. The Bible is the Only Safe Guide in Philosophy.

Philosophy is not science, but it is supposed to be based on science. Therefore, unless the philosophy of the Bible is true, the Bible cannot be considered scientific.

Human philosophy consists of an endless succession of absolutely contradictory theories. Even in the first century it was a common saying, "Nothing is so absurd as not to have been said by some philosopher." The pendulum of human wisdom swings from Pantheism to Materialism. The Bible contains the only complete and balanced system of philosophy. The Bible verse, "In him we live and move and have our being" gives the humblest Christian the highest concept of Pantheism, but the first verse in the Bible also teaches the transcendence of God, "In the beginning God created the heavens and the earth." This same verse, therefore, excludes both pantheism and materialism. Many of the philosophers of the past were materialists and most of the modern, because they accept evolution, are materialists. Materialism, if believed, means atheism, and atheism destroys human responsibility. The Bible, by teaching moral responsibility, alone can save men from the fatalism and folly of Pantheism and Materialism.

Many philosophers were idealists and denied the reality of matter and taught that mind is only entity. The Bible transcends this idea by teaching "while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:18). The Bible contains in every way the loftiest, sanest, and only balanced system of philosophy in the world.

The Bible gives the only possible explanation of the Jew. The greatest philosophers have admitted their inability to explain Jewish history. The Bible outlined Jewish history before the events.

Facts have disproved the theories of most wise men about the Jew, and facts have always confirmed the accuracy of the Bible.

7. Political Economy of the Bible.

The practical political economy of the Bible, as found in the Book of Proverbs alone, is infinitely more scientific than all the wild Utopian theories of the wisest men of this world. Plato's attempt to outline a perfect state was based on infanticide, adultery, and other crimes and follies. The latest human attempt to give the greatest freedom to man has produced in Russia the most bloody tyranny the world has known.

The Bible teaches, and the history of nations who have tried at all to practice Christianity has proved that it is not the form of government but the character of the people which makes a nation happy and prosperous. It was the Christian virtues of the pioneers of this country which produced

the political economy and resulting prosperity of this country.

Even the form of government of this country is due to the Bible, and according to the historian, Sancroft, largely through John Calvin. It was the religious beliefs of the pioneers which produced the Constitution; as Joseph Cook said, "The unwritten Constitution produced the written Constitution." If the statesmen and politicians of any nation fail to learn from the Bible that "Righteousness exalteth a nation," the proudest empires go down in ruin.

As to the relation of capital and labor, the Bible makes kindness and generosity to the poor and unfortunate the test of one's religion and predicts punishment in the next world, if not in this, for those who oppress the poor and the working man, but it also says, "He also that is slothful in his work is brother to him that is a greater waster (Prov. 18:9). That is, the union man who tries to hold back production is as destructive to the health of the nation as the spendthrift.

The Book of Proverbs states in the greatest possible variety of ways that prosperity and success in any line of enterprise involves hard, continuous work, whereas "all socialistic schemes now being put forward possess this fatal defect: that they would spread among the people the belief that they could, with comparative impunity, disregard prudence, self-denial and the other most essential virtues" (M. Faucet, Standard Dictionary).

The Book of Proverbs, if practiced, would save all the mad extravagance and folly which the accumulation of wealth always causes. It would save the social corruption which has destroyed most nations of the past and is undermining the health of our own Christian nation. The poverty of the people of India and China is directly

THE HIGHLAND CHURCH, SCENERY HILL, PENNSYLVANIA

The Scenery Hill Brethren Sunday school wants it to be known that it has reorganized and is ready for renewed activity in the Lord's work. Rev. William Gray is the faithful pastor of this group. Our new organization is as follows:

Superintendent, A. B. Phillips.
Assistant Superintendent, L. E. Moore.
Secretary, Emma Nicholls.
Assistant Secretary, Edith Phillips.
Treasurer, Merle Smith.
Home Department Superintendent, Mrs. William Gray.
Cradle Roll Superintendent, Mrs. Russell Hoover.
Pianist, Mrs. McCarty.

We ask an interest in your prayers for our work at Highland church.

EMMA NICHOLLS, Secretary.

due to their religious belief and practice

If men believed that suffering, poverty and disease are the result of sin, denegues would have no chance to make people believe that a form of government capital is to blame for all the troubles mankind. There would be no French Revolution, no Russian situation, no political troubles, if people practiced even the Book of Proverbs. If the knowledge of how to escape all pitfalls of ignorance, folly, immorality and atheism which destroy characters and lives of men prematurely serves to come under the Department of Science, then the Bible is the most scientific book the world has ever had. Without the science of life, any nation and all its sciences go to destruction.

8. The Pedagogics of the Bible.

The Pedagogics of the Bible are the only safe guide to save people from going to the extremes and fads with which scientific people experiment on children, and therefore with the future of nations. American educators know that it is impossible to have the discipline in our schools which obtain in English schools, because, as a rule, Englishmen believe that "Foolishness is born in the heart of a child, but the rod of correction shall drive it far from him" (P. 22:15).

Abuse of corporal punishment is no excuse for the greater folly of no punishment. Corporal punishment is carefully safeguarded in the Bible. In 1 Thess. 2:11, we are told that a father is supposed to "reprove, correct, and charge" his children. In Col. 3:21 we read, "Fathers provoke not your children to anger, lest they be discouraged."

The unrestrained lawlessness of American children is the necessary precursor of lawlessness in adults. In England murder is relatively rare because crime is punished. In America twelve thousand are murdered every year, because crime is not punished.

In the Bible, the pedagogical principle of repetition, "line upon line, here a little, there a little," is emphasized. The people were commanded to teach religious truth as follows: Thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up" (Deut. 6:7). In modern scientific America, Protestant Sunday school children get about twenty hours of instruction in the Bible every year. What can one expect?

9. The Bible Scientific from a Legal Standpoint.

The laws of Moses are the basis of the legal codes of all enlightened nations. The Ten Commandments of Moses are the most complete and fundamental, and therefore the most scientific statement of all legal relations between man and man, as well as between man and God.

The Ten Commandments represent the foundation, both in fact and idea, of the granite foundation, the immovable mountain upon which the world is built up.—Stanley, "Thou shalt not have other gods."

Some may think that the first two commandments are somewhat out of date, but the most popular modern clergymen constantly boast that their God "is not the God of the Old Testament," and therefore also, not the God of Christ. We therefore see that there is a universal tendency for men to have "other gods."

Thirteen hundred years before the birth of Christ, the Jewish Sanhedrin prosecuted and accused persons from injustice. In the

capital punishment, no hearsay evidence was taken. The guilty party could be sentenced until the day after the trial. The members of the Sanhedrin voted in procession, the youngest first, not to be executed by the elders. The whole Sanhedrin had to fast a whole day before carrying out an adverse verdict.

The Ten commandments are the most concise summary of all the laws which make possible in any civilized community. Americans owe their freedom and their ideas

(Continued on page 14)

Editor's Select Notes on the Sunday School Lesson

(Lesson for June 14)

Resurrection and the Ascension

Picture Lesson—Luke 24.

Scripture Text—Luke 24:25-40, 50, 51.

Devotional Reading—1 Cor. 15:50-58.

Lesson Text—It is Christ Jesus that died, rather, that was raised from the dead, and is at the right hand of God, who also intercession for us.—Rom. 8:34.

Introductory Note

Both in fact and in doctrine the crucifixion and the resurrection are inseparable. Their vital connection in the plan of redemption is stated in Rom. 4:25,—“Who delivered for our offences, and raised for our justification.” It was forty days after Christ was raised from the dead before he ascended into heaven. This was the closing period of his earthly career. During these nearly six weeks he appeared ten times to his followers, five times on the day of the resurrection (including the evening and five times on later occasions). There is no record that Christ manifested himself to unbelievers. These forty days were like the Indian summer of the early autumn, golden days of light and gladness, glowing like the after-glow of a gorgeous sunset, yet soon fading into the cold, dull twilight of night. They were indeed days of preparation upon earth.” Deut. 11:21.—Pardoning the ten appearances, in their probable order as follows:

1. To Mary Magdalene.—2. To the other women.—3 To Peter (Luke 24:34; 1 Cor. 15:5).—4. To the two of Emmaus.—5. To the apostles, Thomas absent. These five appearances were on Easter day.—6. A week later to the Eleven, Thomas present.—7. To the apostles by the Sea of Galilee.—8. To a hundred on a hill in Galilee.—9 To the Lord's brother (1 Cor. 15:7).—10. At the time of the ascension, forty days after the resurrection.

Comments on the Text

1. Two of them. Of the disciples not mentioned in the twelve apostles (v. 33).

2. Their eyes were holden. The reason I do not know him. Others recognized him at once, even though they did not see him there in actuality.

3. Foolish men. This word here does not imply any contempt.

4. Here they learned that the very things that were shaking their faith in Jesus—the Messiah were essential to his mission.

5. All the scriptures. Not a book of the law or the prophets but contains in them a prophecy of Jesus Christ.

6. He made as though. “It was not a pretense that he actually would have gone further, but that he had actually detained him;” thus

proving whether his words had made any real impression upon their minds.

31. Vanished out of their sight. It was not best for them to tarry in the full glory of the risen Christ. It was their task then to translate the vision into hope and comfort for other less favored disciples.

32-35. Their eyes were opened, and they knew him, wondering they had not done so earlier. Giving up their previous plans they hastened to carry the good news to the twelve at Jerusalem. They found the Lord had already appeared to several, among them Simon Peter, who sorely needed this comfort.

36. They were talking about their experience when he himself stood in the midst of them, how, we know not. Peace be unto you. The common salutation of the Jews.

37. Terrified and affrighted. Two words used to express the greatness of their fear. A spirit. They had thought so before, when Christ walked on the sea.

38. Why are ye troubled? Reason out your fears.

39. It is I myself. Jesus let them handle him to prove that he was not a spirit. Apparently the great change in Christ's body came at the Ascension, his resurrection body being much like the physical body which died—with perhaps some spiritual power added.

40. Promise of my Father. The promise of the gift of another Comforter contained in Christ's last conversation with the Eleven (John 14:16-20, 26; 15:26, 27; 16:13, 14).

41. Bethany, on the summit of the Mount of Olives. And he . . . blessed them. He expressed in word and act his divine blessing upon them.

42. He parted from them. By beginning to ascend upwards. And was carried up into heaven. The tense of the original is picturesque, and indicates a continued action, a gradual going up out of their sight.—Illustrated Quarterly.

The Walk to Emmaus

In The Gospel in Art Albert Edward Bailey thus describes the way to Emmaus:

“It is still possible to walk from Jerusalem to Emmaus. Taking the Jaffa road that runs in general northwest, after fifty-minutes we break off from the carriage-way and descend steeply to the bottom of the valley of Sorek. Crossing the stream we come shortly to a spring. It was here that Jesus appeared to the two disciples. Thence the path winds in a narrow gorge, across terraces of rock, through slopes of olive and pomegranate trees, by fragments of buildings in the Græco-Roman style, and at last emerges on a lofty hill whence we may see the Mediterranean. Here lies Emmaus, near the junction of ancient Roman roads, and on the direct route from the sea to Jerusalem, traversed in past centuries by countless pilgrim feet and by the armies of Richard and Saladin.”

In this little wayside village, in some humble home, was enacted the scene described in our lesson text. The Emmaus walk may well symbolize the experience of many who feel the influence of Jesus before they recognize him as Savior and Lord. Alfred Nowes in Watchers of the Sky tells of the astronomers who searched for a new planet. They had not seen it, but their studies of Newton's law led them to believe that it existed. At last they found it and named it Neptune. But before its actual discovery there was this expectant attitude:

“We have not found it, but we feel it trembling

Along the lines of our analysis now
As once Columbus, from the shores of Spain,
Felt the new continent.”

It was a similar intuition that the disciples knew when they felt their hearts burn within them.—E. Leigh Mudge.

The Spiritual Values of the Resurrection

After Calvary and the entombment came

(Continued on page 14)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	<p>2301 13th St., N. E., Canton, Ohio</p>

Christian Endeavor at Dallas Center, Iowa

Time carries us rapidly on. I realize only too well the truth of this statement, especially with regards to the last letter written for the Evangelist. Some months have passed since our last report, but with the passing of these months we have been able to enjoy the blessing of God, and we are grateful for God's goodness during this time.

We think we have a very fine bunch of young people in our Christian Endeavor society. Each and every one of them is willing to work and to cooperate with the rest in the interest of the Kingdom.

The election of officers resulted in the following:

President, Caroline Shiery.

Vice President, Glenn M. Callum.

Secretary-Treasurer, Lucile Hawbaker.

Corresponding Secretary, Maxine Becker.

We are using for our help in Christian Endeavor meetings the “Christian Endeav-

or Guide.” We have found this book to be very satisfactory.

At each Sunday night meeting we take up an offering, and on Consecration night we answer to the roll call with a verse from the Bible.

We have our social activities as well as the other activities. One of our goals is to have a social once each month. This seems to stimulate the young people and they respond more earnestly to the work of the society. The excellent spirit shown at our regular Endeavor meetings speaks well for the future of Christian Endeavor in this church.

In the community the Brethren Christian Endeavor stands out as a “city that is set on a hill.” Our pastor, Rev. Staley, believes the Bible and knows how to solve our difficulties. “The future is as bright as the promises of God.”

ANITA MAXINE BECKER,
Corresponding Secretary.

Golden Jubilee Convention Will Give the Marching Orders in a New Youth Crusade

By Carlton M. Sherwood, Extension Secretary, International Society of Christian Endeavor

Thousands of Christian young people will meet July 11 in San Francisco, California, for six days of inspiration and training. From July 11 to 16, in the city of the Golden Gate, Christian Endeavor will conduct its Golden Jubilee International Convention. This will be an unforgettable event. The Convention program looks both ways,—a golden milestone in the march of crusading youth. We shall receive our new vision and our marching orders in youth's new Crusade at this Fiftieth Anniversary Convention.

Religious and civic leaders of North America and of the Christian world at large will greet you at San Francisco. Among the speakers are: Toyohiko Kagawa of Japan, foremost Christian leader of the Orient; Dr. Fred B. Fisher, until recently Methodist missionary bishop of India; Dr. Daniel A. Poling; Dr. William Hiram Foulkes; Dr. W. A. MacTaggart, of Toronto; Dr. A. E. Cory of Indianapolis; Dr. Mark A. Matthews, Seattle; Rev. Wallace J. Anderson, Korea; Dr. Harry Thomas Stock, Boston; and many others. President Hoover has been invited and it is hoped that he will attend if his

summer plans permit. Dr. Poling will be heard in the keynote address of the convention and in a noon radio conference each day.

Educational conferences will deal with vital issues of the day and with the methods of young people's religious work. A Crusade parade, daily Quiet Hour meetings, a Junior demonstration, state meetings, pastors' conferences, and fellowship banquets will be features. Homer Rodeheaver and Persy S. Foster will be in charge of the convention music.

The registration fee is \$3.00 and provides badge, souvenir program and souvenir hymnal, even for those who cannot attend. Address all registrations and requests for information to the Extension Secretary, I. S. C. E., 41 Mt. Vernon Street, Boston, Massachusetts.

Economical tours have been arranged so that delegates when going to and from the convention city may visit Yellowstone, the Grand Canyon, and many other scenic points at low cost.



A REPORT OF THE WORK OF THE MEN'S GOSPEL TEAM OF ASHLAND COLLEGE FOR THE YEAR 1930 AND 1931

The Men's Gospel Team of Ashland College has enjoyed one of the most successful years of its existence. Its ministration in the Master's name in former years vindicated its right to such an existence but this year has proven even more fruitful. So it is with manifest joy that the young men submit this report to the readers of the Evangelist, that they may also rejoice in like manner, for the marvelous way in which the Holy Spirit has used the young men as instruments of righteousness, and channels of blessing to the lost in sin.

Just recently the organization adopted a pin, or badge, for the official insignia of the organization in the years to come. The picture is original with one of the members and especially adapted for use as the qualifying emblem of such an organization. A young man attired as an athlete, is seen racing at full speed down the highway with a cross held tightly in his outstretched hand extending it before him. At the bottom of the picture is the inscription—"Heb. 12:1," officially chosen as the motto or guiding principle of the team. Not only the picture but also the verse contains every element of Christian faith applicable to such as we are. The verse reads thus—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Nor do we conclude with this marvelous exhortation, but we include also the next verse—"Look-

ing unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

In a small way we are fit to bear such an inscription upon our breast, but we also recognize our infirmities and the marvelous way in which the Son of God has called us out of darkness into the Light and in this we rejoice. Our hearts repeat the verse which is the outpouring of Paul's soul, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came to save sinners, of whom I am chief."

The Men's Gospel Team have during the past year had at zenith 27 members on the roll. At present 21 members remain, the other six being compelled to drop out for various reasons, chief among which was conflicts with study and work. Of the twenty-one members who have been faithful to the team, among them there are 7 perfect attendance records. Others on the team approach very nearly perfect records. It may be easily seen by the average, with what fidelity and devotion the boys regarded the service. The average for the year at each service came to 18.71. At no time did the attendance fall below 11 and that time a number of the men were out on Gospel teams. The greatest attendance was 26.

The general routine of services throughout the year was largely devotional. However, a number of the meetings were given over to instruction of some nature. Seven outside speakers were engaged, including Prof. Monroe, Prof. McClain, Dr. L. S. Bauman, Dr. Miller, Rev. E. M. Riddle, Tyrol Noble, and Dr. C. F. Yoder. Our ad-

visor, Prof. Stuckey, delivered six messages of such type as the "Doctrine of the Holy Spirit in the Gospels" and "The Old Testament." Two of the meetings during the year were devoted to model Gospel team services such as would be held on the field. These were for the purpose of giving the younger men a suggestion of what to expect when it came their turn to serve on a team.

During the past year 19 different teams participated in approximately 100 Gospel team services in churches throughout the brotherhood and in the vicinity of Ashland. Thirteen different churches were the services of the boys. Brethren churches in Ashland, Rittman, Middlebranch, Mount Pleasant, Ant Hill, Homerville, of Ohio, and in Indiana, Johnstown, Pa., and the mountains of Kentucky were all supplied. Churches of the denomination, the Perrysville Methodist church, a church in Mansfield, and a church in Olivesburg, the Church of the Brethren in Ashland, all took teams. For the first time in the history of the team they enjoyed the unique privilege of broadening their service over WAIU, Columbus one Sunday afternoon.

In these services three men tally with the rest for participation as to number of services, the next 25, and another 20. The most joyous thing of all though, was the reason for this report—during these services 41 people found Jesus Christ for the first time or were reunited in fellowship to him. Last year the number of conversions was 27, but God has seen fit to make a greater use of the team during this year.

The young men take no praise to themselves, but that you might know that this is a group of young men whom God has called apart for a holy purpose, and who in their own feeble way presented themselves to God as only a reasonable service, that you might know that he has abundantly blessed, this report is given. We humbly beseech that you pray for us. Together may we thank God for the way in which his word has taken root in the hearts of many unto eternal life.

HERMAN HOYT, Secretary

REVIVAL AT FREMONT, O

We came to Fremont April 28th for two weeks of evangelistic effort, and found the pastor had prepared the way with great zeal. Brother Crick is a splendid preacher for the newspaper and I do believe he has never had better support in any meeting than I had at Fremont. One day both of the city papers carried reports of the meetings. They were written up and readable. It is my hope that Brother Crick would have difficulty entering the field of journalism, if for any reason he should be incapacitated for the work of the ministry. We enjoyed our two weeks with Brother Crick and hope he will be glad to return at some future time to assist them again in reaching the community for Christ.

We did our best to get these people to feel that though their work was small, that they have a great gospel and a tremendous responsibility to preach to the membership of this church. We hope that any church would be mighty if it had been numbered among its members. Continual and careful pastoral attention we believe that this people will continue on to the glory of God and a

er future than they have yet expected in the past. The pastor is a hard man who loves his Bible, and who would make his congregation to have a place in the community. It was a real pleasure to work with Brother Crick. It was his first time spent with him. He made a companion in pastoral calling and ministered in any service that fell to him to perform. With a return to any normal times again we believe the movement will forge ahead to the independence of any mission board whatsoever. The men and women who make up membership are the kind who are not content that their church should be a misnomer any longer than is absolutely necessary.

hospitality of these people was very much a fact I do not believe that there could be any better. We had our home with Mrs. John Baringer during the meeting and she made it a real home to us indeed.

the Lord bless this people and pastor lead them on to greater things is my prayer.
R. PAUL MILLER.

REPORT OF NATIONAL BENEVOLENCE BOARD OF THE BRETHREN CHURCH

of Rev. J. L. Kimmel, former	
er	\$ 830.74
Ch., Canton, O., for 1930..	25.00
Ch., Masontown, Pa., 1930	10.00
Ch., South Gate, Cal.,	
1931	14.00
Ch., Whittier, Cal.	50.00
Mrs. W. H. Pletcher, Cam-	
W. Va.	5.00
Beaver City, Nebr.	5.00
G. Wood, Fort Scott Kans.	1.00
Ch., Long Beach, Cal.	100.00
udebaker, Mulberry Grove,	
.....	1.00
W. Beachy, Wichita, Kans.	20.00
rie Stoffer, Lost Creek, Ky.	1.00
Mrs. G. C. Carpenter, Hal-	
es, Fla.	10.00
awson, Marion, Ind.	5.00
reider, Colorado Springs,	
.....	1.00
, McLouth, Kans.	3.00
sie Suman, Fair Play, Md.	2.50
, Burlington, Ind.	12.40
ma I. DeVone, Minneap-	
linn.	5.00
, Glover Gap, Va.	5.00
rs. G. B. Seibert, Beatrice,	
.....	5.00
Ch., Beaver City, Nebr.	
onal)	4.35
. S., New Paris, Ind.	25.00
rs. Horace H. Merritt, Ro-	
d.	5.00
. S., Marianna, Pa.	3.60
G. Goode, Harisonburg,	
.....	2.00
rs. W. W. Heltman, Oak-	
al.	20.00
. Mast, Howe, Ind.	1.00
s. H. C. Gutknecht, Stutt-	
rkansas	5.00
a., Flora, Ind.	6.34
Lake Odessa, Mich.	1.00
s. Chas. Himiller and Rob-	
ashington, C. H., Ohio ..	3.00
ie Garrison, Stockton, Cal.	1.00
Argos, Ind.	1.00
Bethel), Berne, Ind.	25.00
, Milledgeville, Ill.	32.19
a., Martinsburg, Pa.	21.25

1st Br. Ch., Sergeantsville, N. J. . . .	12.50
1st Br. Ch., Hamlin, Kans.	11.67
1st Br. Ch., Portis, Kans.	38.85
1st Br. Ch., (Smithville-Sterling)	
Smithville, Ohio	13.86
1st Br. Ch., Dallas Center, Ia. ...	14.10
1st Br. Ch., Maurerstown, Va. ...	29.50
1st Br. Ch., Louisville, Ohio	20.25
1st Br. Ch., & S. S., Carleton, Nebr.	9.31
1st Br. S. S., Meyersdale, Pa.	40.00
1st Br. Ch., Roann, Ind.	18.05
Mrs. Matilda Antrim, Uniontown,	
Pa.	20.00
Mrs. Mollie Griffin, Uniontown, Pa.	5.00
Br. Ch., Uniontown, Pa.	7.23
Br. Ch. (Pleasant Grove), Millers-	
burg, Ia.	2.40
Valdo R. McCoy (Jessie Eyman Es-	
tate), Washington C. H., Ohio. . .	191.97
Thoburn C. Lyon & Family, Elm-	
hurst, Ill.	5.00
1st Br. Ch., Asland, O.	40.00
Idella Will, Rockwood, Pa.	1.00
W. M. S. (Additional), Carleton,	
Nebr.	2.50
1st Br. Ch., Hagerstown, Md.	30.31
1st Br. Ch., (Carlton), Garwin, Ia.	4.00
3rd Br. Ch., Johnstown, Pa.	12.50
Br. Ch. (Corinth), Twelve Mile, Ind.	11.50
1st Br. Ch., New Lebanon, O.	12.00
Nell Zetty, Phoenix, Ariz.	1.00
Mrs. E. S. Enslow, Ottawa, Kans. . .	.40
1st Br. Ch., South Bend, Ind.	10.15
1st Br. Ch., Elkhart, Ind.	50.00
1st Br. Ch., Waterloo, Ia.	24.80
Br. Ch., Listie, Pa.	5.70
1st Br. Ch., Pittsburgh, Pa.	90.00
Mr. & Mrs. D. C. McCloy, Mount	
Pleasant, Pa.	10.00
Br. Ch., Berlin, Pa.	16.25
Br. Ch., Oakville, Ind.	7.85
1st Br. Ch., Muncie, Ind.	15.00
1st Br. Ch., Goshen, Ind.	31.16
1st Br. Ch., Lanark, Ill.	15.75
1st Br. Ch., Washington, D. C. ...	23.00
Br. S. S., Washington, D. C.	32.88
Br. Ch., Roanoke, Ind.	2.35
Br. Ch. (Ardmore), South Bend, Ind.	5.00
Br. Ch. (Center Chapel), Peru, Ind.	5.70
1st Br. Ch., Dayton, Ohio	59.30
1st Br. Ch., Mansfield, Ohio	5.00
Br. Ch. (College Corner), Wabash,	
Ind.	9.51
2nd Br. Ch., Long Beach, Cal.	5.00
Br. Ch. (Calvary), Pittstown, N. J.	1.00
1st Br. Ch., Waynesboro, Pa.	32.00
Br. Ch., Vandergrift, Pa.	7.02
Br. Ch., Tiosa, Ind.	4.00
2nd Br. Ch., Los Angeles, Cal.	12.50
1st Br. Ch., Bryan, O.	5.00
Br. Ch. (Fair Haven,) West Salem,	
Ohio	9.42
Br. Ch. (Clayton), Brookville, O. . .	2.73
W. M. S., Flora, Ind.	5.00
1st Br. Ch., Mexico, Ind.	20.00
Br. Ch., McKee, Pa.	10.00
1st Br. Ch., Nappanee, Ind.	19.76
1st Br. Ch., Warsaw, Ind.	5.75
1st Br. Ch., Sunnyside, Wash.	13.00
1st Br. Ch., Allentown, Pa.	11.00
1st Br. Ch., LaVerne, Cal.	17.00
Br. Ch. (Bethel), Mulvane, Kans. . .	1.96
Br. Ch., Pleasant Hill, O.	4.70
1st Br. Ch., Fremont, O.	5.50
Br. Ch. Mt. Pleasant, Pa.	5.35
Br. Ch., West Alexandria, O.	8.50
1st Br. Ch., N. Manchester, Ind. . .	70.00
Br. Ch., Lake Odessa, Mich.	11.85

Total\$2,531.21
This is the first report of the secretary of the Benevolence Board of the Brethren church. There are a number of churches

that have not sent in their offerings to date. We are making this appeal to you for your offering. The next payment is due the first of June. The Treasurer informs me that his checking account at the bank is getting low. Those who are dependent on this board are looking to us for their check. This Board no doubt will be embarrassed the first of the month unless those churches who have not contributed send in their offerings at once. If there are any individuals who would like to send something to this worthy cause in addition to what you have given through your local church, I am sure we will thank you for any offering you care to make, whether it be large or small.

REV. G. L. MAUS,
Secretary Benevolence Board.

NEWS OF THE COLLEGE

The new catalogues are off the press and the enrollment figures for this past summer, Saturday school this year, and the college in general are as follows:

Seniors, (graduating in June) A. B.	48
Seniors, two year education,	31
Post graduates (from other colleges, .	4
Juniors,	57
Sophomores,	44
Freshmen,	132
Saturday (resident),	89
Spring term (sophomore rank),	26
Total,	431
Summer school (1930),	384
Piano, Voice, Violin,	52
Total, minus duplicates,	820

This means that we have had 820 individual students here in the college this past 12 months. The most on the grounds at any one time was in summer with about 325, or this last semester just closing of about the same amount.

It also means that we acquire about 350 new students every year. Moreover, it makes Ashland one of the major colleges of Ohio.

Ashland defeated Baldwin-Wallace in baseball last week, 3 to 3. B-W had not been defeated this year.

Dr. Monroe expects to spend the summer in California, where he will be engaged in preaching and teaching.

All of the regular teachers in the Arts College will remain with the summer school, except one or two. Professor Black will be in Michigan University again this summer. Professor Puterbaugh, according to a recent letter, will be at Northwestern until August.

The concrete foundations are in for the Redwood stadium. We are expecting a car load of Redwood in from California now any time. All bolts, nails, and other metal parts will be galvanized.

Professor Black has recently had his syllabus of Methods in Teaching Mathematics published by the State Department and sent to all teacher training colleges in Ohio. The writer of these notes also had one similarly published on Methods in Teaching Biology in high schools.

Many colleges are expecting and planning for a reduction in enrollment next fall. I am not so planning but anything friends of the College may do to help keep the enrollment up to its present number will be much appreciated. If the present financial depression keeps up, colleges in time must be adversely affected. I hear on good grounds that one well-known college had this past year as much as \$800,000 endowment which was perfectly sterile, not paying a cent of income. Schools which depend on

running expense either from tuitions or from invested funds are very anxious about both sources of income for the immediate future. Reduced enrollment will mean a reduction of income from tuitions and sterile endowment funds likewise mean reduced income. Colleges right now have to conserve everything they have in order to make ends meet.

EDWIN E. JACOBS.

FIRST BRETHREN CHURCH, LOS ANGELES, CALIFORNIA

Again the rapidly revolving wheels of time indicate that a report of our activities should be shared with our brethren. Special days have been observed, special offerings lifted and thus our interest maintained in the work at large. The cheerful spirit manifested when entering into these offerings is a sign of loyalty and faith in the church which enlists our devotion. Our Foreign Missionary offering totals five hundred and fifty dollars. This is a good offering for our congregation in these times of depression. A response was given to all other interests and the home work cared for with no deficit. We are grateful for this, as it indicates spiritual health.

Special services were observed during the Easter season. Sunday evening, before Easter, our Junior and Intermediate departments of the Bible school gave an excellent program. This was well received by a large audience. Then on Easter Sunday, the rest of the school united in a program. This program was well-worked out and brought the message in a beautiful way. Then in the evening of Easter Day, the choir under the leadership of our brother Cecil Snyder, gave a Cantata to a large audience present. Thus, coupling these services with the offering, we endeavored to honor the Resurrection of our Lord with deeper devotion and greater loyalty. Our Junior Endeavor society also added to the observance of the season by giving a pageant at the mid-week service.

Mother's Day was fittingly observed by the usual sermon by the pastor in the morning and a program in the evening by the men in memory and honor of consecrated womanhood.

Our communion service was recently observed. The attendance was not as large as the previous one, but a consecrated spirit manifested itself in the service and the spiritual life quickened by those participating. These "Means of Grace" should not be neglected. A splendid young man requested baptism and was fellowshiped in the church. May God bless and use him.

The trustees had the parsonage treated to a new coat of paint, which adds greatly to the appearance of our church property. The passer-by will judge a congregation by the condition of their place of worship. It pays to keep church property well appearing, not for the sake of appearance alone, but it indicates spiritual interest.

Pastor and family were delighted by the visit of a former school friend, Sister Mary Pence of Limestone, Tennessee. We prolonged former friendship and reminiscences by "No trip in the World like This" to Catalina. Brother Early and his wife also paid a brief visit, with whom it was also a delight to enjoy fellowship.

The congregation has kindly granted us an extended vacation this year. We are contemplating a trip east by auto for the double purpose of benefitting Mrs. Cover's

health and visit former friends, our relatives and attend our General Conference at Winona Lake.

A. B. COVER.

SUNDAY SCHOOL NOTES

(Continued from page 11)

the wonderful revelation of the eternal Christ. What victory had death, after all? There remained the spiritual values, faith, hope, and love.

A popular Sunday school lesson expositor calls them the glories of Easter, or the resurrection, and outlines them as follows:

1. The glory of hope. Eye has not seen, nor ear heard, nor mind conceived, the joys that God has prepared for his children. We can imagine nothing too wonderful for the glorious reality.

"There, from the music round about me stealing,

I fain would learn the new and holy song; And find at last, beneath thy trees of healing,

The life for which I long."

John G. Whittier.

2. The glory of love. "I saw that there was an ocean of darkness and death, but an infinite ocean of light and love flowed over the ocean of darkness, and in that I saw the infinite love of God."—George Fox.

3. The glory of life. "We picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, 'You must go from earth,' let us hear the voice of Christ saying, 'You are but coming to me!'"

Is the Bible Scientifically Correct?

(Continued from page 11)

of liberty to the Bible. The inscription on the Liberty Bell, "proclaiming liberty throughout all the lands to all the inhabitants thereof" is from a verse in the Bible. In lands without the Bible, attempts to attain human liberty have produced only the chaos of a French Revolution and Russian Bolshevism.

The so-called "collapse of civilization" in the United States because we lead the world in murders and divorces is no argument against the legal value of the Bible, because the Bible all through denounces the failure to punish wrong-doing and gives this as the reason for the destruction of all nations in the past, including even the chosen people. The increase in crime in the United States has been also simultaneous with the rejection even by many church leaders of the Bible as the absolute rule of faith and practice.

10. The Bible Biographically Correct.

The Bible contains the most reliable biographies. It tells the worst things even about some of its best characters. Biographers usually try to present their heroes in the best possible light. Many modern biographers have tried to present their heroes in the worst possible light, either to appeal to a depraved public for financial gain, or because they love to speak evil of dignities. The Bible does neither, and exposes sin to warn all future generations against its temporal and eternal conse-

quences and to prove the grace of God to repentant sinners.

11. Astronomy of the Bible.

The Bible urges the study of Astronomy. We are often exhorted to "consider the heavens"; but if the study of the widening wonders of astronomy get no further than greater knowledge of mathematics or optics; if one cannot say, "heavens declare the glory of God and firmament showeth his handiwork"; man's study of astronomy has been unavailing. Even in the use of the proverbial expression, "as numberless as the stars" Bible is confirmed by modern science.

The Bible is Scientifically Correct. The Position of the Earth in Space: the oldest book in the Bible we read, "He hath set the earth upon nothing" (Job 26:7) verse expresses most beautifully in language intelligible to all for all time, the position of the world in the universe. The inspired writer evidently had knowledge possessed by the authors of the wild grotesque cosmologies of other people.

As to the lack of scientific terminology or detail, suppose any Bible writer had employed any terms of the Ptolemaic or Copernican theories! It would have been unintelligible to past generations or foolish to hinder the times and unscientific to future generations.

Before discussing any astronomical theories of the Old Testament, it is important to know just what the text says. In the Bible, the moving backward of the sun on the dial of King Ahaz (2 Kings 20:11) was said to be a local phenomenon which did not involve the reversing of the sidereal universe. In 2 Chronicles 33:10 says the ambassadors were sent "to inquire of the wonder that was done in the land."

Similarly, the account of the sun standing still is definitely said to have been quoted from the poetical books of Jashur, and it is possible that these statements should be taken with the same allowance for poetical license as the verse in Psalms 114:6, "The mountains skipped like rams, and the little hills like lambs."

Certainly the statement that this is the only time in all history, past or future, when "the Lord listened to the voice of an angel" is quite contrary to the experience of Abraham, Moses and many others. The poetic hyperbole and the quotation from the poetical book of Jashur must be taken through this verse of Joshua 10:14.

12. The Bible Meteorologically Correct.

There are many references in the Bible and especially in its oldest book, to the position and movements of the clouds, to rain, snow and hail. After carefully considering in detail all these references, William Dawson, a most careful exegete as well as a great scientist, wrote, p. 77, "Origin of the World, in regard to the sixth and thirty-seventh chapters of the Bible: 'The knowledge of nature that existed at that time probably anterior to the age of man—a knowledge far superior to that which we find in the works of many modern writers and expositors, and accompanied by a just and intense appreciation of the grand beauty of natural objects.'"

(To be continued)

When we give a pledge—of service, of help, of friendship—we have solemnly bound ourselves to God. The trust of others is valuable, but the respect is essential.

mighty and Everlasting God, inspire church, we beseech thee, to see—as thou art—everything reconciled in the unity of love; to discern thy gracious goodness through every veil; to behold all things being brought together for good and for thy glory, through Jesus Christ our Lord. Amen.—
 —William Knight.

ou have but touched the hem of his garment; what must it be to be clasped in his embrace: Happy they to whom the darkness of this world reveals the boundless distances of the starry heavens, and who finds that the blows which have shattered their earthly happiness have merely broken the shell which confined their true life and have given an entrance into a world infinite, eternal, merciful Dods.

nd because trustful love is always hopeful—such hope grows directly out of belief in men and in their possibilities. It looks for something better to come. It trusts growth, is confident of new developments, keeps its hope as to men, and persists in its loving service because of its unshakable hope.—Henry Churchill King.

THE PIED PIPERS OF THE UNITED STATES

(Continued from page 2)

dry should fit himself or herself by reading and preparation to answer a loud-mouthed wet that is spouting his words in the street or in the parlor or anywhere else, and see to it that he is checked. Also dries in millions should be added to their papers protesting against an unfair flood of wet propaganda that appears in them, telling the publishers they have no reason why a few plutocratic adventures should be allowed to poison the minds of the American people, using other people's money to do it. Also every dry should give fully to the support of the organizations they are carrying on their war in this most desperate fight. If all this is done, the situation will clear up rapidly. Let every dry take the slogan, "THEY SHALL NOT PASS!"—American Issue.

THE TIE THAT BINDS

GILBERT—Mr. Lee Shry Raum and Miss R. Alice were united in marriage on the evening of May 12, at the First Brethren church of Washington, D. C. which was most attractively decorated and was crowded to the doors. The bridal procession was very beautiful to see as it slowly marched down the center aisle of the church to the music of the wedding march. The bride was accompanied by her father, Mr. Brook Gilbert. The ring ceremony was performed by the writer. Both of these young people are active members of the Washington church. They are their home in Washington. These young people are the best wishes of a host of friends as they begin their life.
 HOMER A. KENT.

COBURN—Weddings bells have again rung in celebration. The happy young couple were Dwight T. and Faye W. Coburn, both of the city. The wedding ceremony was held at the home of the bride's mother, which was beautifully decorated and as the young couple took their place before the altar, a large audience was present to witness the ceremony. Mrs. Lessie Keller, our pianist, played the wedding march with Harold Redd, organist and James Starbuck sang "I Love You Truly." The ceremony was attended and after the "Bing" ceremony congratulations from their many friends presented. The reception was held at the home of the bride's mother, where they spent their honeymoon in the northern states. They are now living in their home where they are happy in that it makes their interests one. May God's blessing be upon them! Ceremony by the writer, their pastor.
 A. B. COVER.

WEDDING—At the home of the writer in Ash Grove, the following two young couples were united in marriage on May 30th, 1931, at 11:30 in the morning: Margaret Baer, daughter of Mr. and Mrs. Charles of Goshen, Indiana and niece of the Editor, and Detwiler, son of Mrs. Anna Detwiler, also of Goshen, and Miss Roberta Marie Yoder, daughter of Mr.

and Mrs. Chris. Yoder of Goshen, Indiana, to Ray Burton Shorthouse, son of Mr. and Mrs. Kenneth Shorthouse of Shiloh, Ohio. An original single-ring ceremony was used to unite these two couples in holy wedlock. After the double ceremony, a two course wedding dinner was served. In mid-afternoon they started on their motor trip to Goshen, Indiana, where both couples will establish their new homes, amid their many friends, whose wishes they will have for success and happiness through life. May the blessing of God be upon Mr. and Mrs. Detwiler and upon Mr. and Mrs. Shorthouse to the end that each couple may indeed be successful in establishing and maintaining a happy, Christian home.
 GEORGE S. BAER.

IN THE SHADOW

MEYERS—Oscar M. Meyers, youngest son of Mary and Henry Meyers, was born at Dutchtown, near Milledgeville, Illinois, October 10, 1868, and departed this life at Milledgeville, Ill., March 13, 1931, aged 62 years, 5 months and 3 days. He is survived by one sister, Della Coleman; two sons, Guy A. and William H., and one daughter, Hazel C. Kook, all of Milledgeville. Funeral services held from the home March 16. Services in charge of the undersigned.
 GEO. E. CONE.

DICKEY—Rufus Dickey, youngest son of Nicholas and Mary Dickey, was born in Somerset County, near Berlin, Pa., August 30, 1858, and died at the home of Chas. Holbrook near Lanark, Ill., March 26, 1931, aged 73 years, 6 months and 26 days. He was the youngest of a family of 12 children, 7 boys and 5 girls. Two brothers and one sister survive him, namely: Benjamin of Somerset, and Henry. One sister, Mrs. Sallie Ball, of Berlin, Pa., also many nieces and nephews. Mr. Dickey came to Illinois in February, 1879 and lived here continually. Mr. Dickey united with the Bethel (First) Brethren church, November 23, 1884 during the ministry of Elder Stephen H. Bashor, and remained a faithful member during the years until his death. Funeral was held from the First Brethren church at Milledgeville, March 28, 1931, the undersigned officiating, assisted by Rev. J. H. Mathis of the Church of the Brethren.
 GEO. E. CONE.

FREAS—Mark B. Freas, eldest son of Margaret and Hiram B. Freas, was born at Millville, Pa., October 29, 1853, and departed this life at Milledgeville, Ill., April 30, 1931, aged 77 years, 6 months and 1 day. He is survived by one brother, M. H. Freas of Prairieville, Ill., and four sisters, Mrs. Jennie Jacobs and Mrs. Cora Miller of Sterling, Ill., and Mrs. L. G. Garrow and Mrs. M. E. Brosnan of Chicago, Illinois. His devoted wife, Mrs. Hannah Freas, one son, Ray and daughter, Mrs. T. K. Schell of Milledgeville, Ill., three grandchildren, Mrs. J. C. Hurlburt of Oakland, Cal., Mrs. Louis Richardson of State College, Pa., and Miss Wilma Schell of Milledgeville, Ill., and two great-grandchildren mourn his departure. In the early history of the Brethren church, during the ministry of Stephen H. Bashor, Mr. Freas was identified with the Brethren church and has remained a member through the years. The funeral was held from the residence Monday afternoon, May 4. The service was conducted by the writer, who was assisted by Rev. E. J. Johnson of the Evangelical Lutheran church.
 GEO. E. CONE.

MUNK—Our sister, Adda Munk, wife of George F. Munk, answered death's summons April 28, 1931 and went home to be with her Lord whom she loved and served. Our deceased sister had been a quiet sufferer for some time, but being of a retiring disposition, she kept her ailment to herself and assumed a cheerful attitude that was characteristic of her. However, during the last year, failing strength asserted itself and during the last several months she was confined to her bed most of the time. The writer, her pastor, has known her during a period of years. She and her husband were members of the church at Louisville, Ohio, which was our first pastorate after leaving college. She has always been a consistent Christian, a loyal church member and a devoted wife and friend. To have known her was to fellowship with a sweet-spirited woman, who let nothing interfere with her devotion to the Lord she loved and served. She was always regular in her church attendance and loved to speak of spiritual matters. When they decided to make California their home they brought their letters from the Louisville congregation and placed them with the First church of Los Angeles. It was a privilege to minister to her in her fine Christian life and she loved prayer which always brought commendation from her. She leaves a sister, Mrs. Francis Oyster of Louisville, Ohio, also a half-brother, Benton Seefong, of the same place, nieces and nephews, many other relatives and friends who mourn the passing of a real friend. The body was laid to rest in the beautiful Pasadena cemetery and flowers expressing the esteem of loved ones. May God comfort our brother Munk who is left lonely, there being no children. Services by the undersigned assisted by the pastor of the Church of the Brethren of Pasadena.
 A. B. COVER.

LUTZ—Mrs. Elizabeth Lutz was born February 15, 1850, at Zanesville, Indiana, and passed into the life beyond May 4, 1931, at Benson, Minnesota, after more than 81 years in the earthly life. Her body was brought to Falls City, Nebraska, accompanied by relatives. She was married to Herman Lutz in the early seventies, and to this union were born two daughters, Mrs. F. M. Shaffer, Benson, Minnesota (with whom she made her home for a number of years) and Mrs. C. F. Yoder, Argentina, South America. She was a daughter of the late Elder Samuel C. Stump. She early united with the Brethren church and remained faithful to its whole gospel teaching until she peacefully fell asleep in Jesus. Her funeral service was conducted by Brother H. H. Rowsey, Friday, May 8th, using 1 John 5:11 upon which to base his encouraging message. Many old-time and other friends paid their last tribute of love and esteem by their presence and beautiful floral offerings. Her body was in-

terred in the Silver Creek cemetery beside the grave of her husband under a wide-spreading evergreen tree which she had planted in his memory.

MRS. H. J. PRICHARD,
 Corresponding Secretary.

CARNES—Leonard Carnes was born in Zanesville, Ohio, February 22, 1865, and departed this life at the hospital in Fort Scott, Kansas, May 11, 1931, at the age of 66 years, 2 months and 19 days. He was married at Uniontown, Kansas, February 23, 1887. Mr. Carnes had resided near Fort Scott, Kansas for 45 years and as a farmer and nursery man, he was well known and highly respected by all who knew him. Mr. Carnes had been a member of the First Christian church for 42 years and had served as deacon for 23 years. He is survived by his wife and the following children: Bert Carnes, and Mrs. John Coberly, both of this community; Ray Carnes, another son, was a member of Company G and was killed in the World War. One daughter, Dora L. Carnes, is also deceased. The following brothers and sisters also survive: Mrs. Arrilla Mendel, Mrs. Mamie Wright, Mrs. Alice Zimmermann, Mrs. John O'Brien, Isaac Carnes, William Carnes, Thomas Carnes, all of Fort Scott; Mrs. Lizzie Coffeen, Mound City, Kansas; Mrs. Maggie Koontz, Los Angeles, California; Albert Carnes, Columbus, Ohio. One brother, James Carnes, is deceased. This was a very large funeral, conducted from the home by the writer, and many beautiful floral offerings were made. Burial was made in the Evergreen cemetery.
 L. G. WOOD.

COOMBS—Mrs. Catherine B. Coombs was born in Charlottesville, Virginia, March 24, 1850, and departed this life at her home in Fort Scott, Kansas, at the age of 75 years, 1 month and 13 days. She was married to John Coombs in Fort Scott, Kansas, in 1875. Her husband preceded her by about three years. There survives her four sons and one daughter as follows: James, John, Jr., Roxie, Charles of Fort Scott, and Mrs. Myrtle Jackson of Neodesha, Kansas. She is also survived by two sisters, Mrs. Fannie Poyner, Los Angeles, California, and Mrs. Maggie Salyers, Carthage, Mo., also one brother, Gideon Davis, Los Angeles, California. Mrs. Coombs was of a kindly disposition and a mother devoted to her family and home. She was held in high esteem by all that knew her and she had resided in Fort Scott for 60 years. Funeral by the writer from the Cheney Parlors on Sunday, May 10, 1931, and burial was made in the Marmaton cemetery.
 L. G. WOOD.

FRESE—Donna Lee Freese, daughter of Mr. and Mrs. Harold H. Freese, was born August 21, 1925, died April 22, 1931, aged 5 years, 8 months and 21 days. Little Donna Lee's death resulted from burns received while she and her little seven-year-old brother were engaged in preparing supper to surprise their parents. The child's dress caught fire enveloping her in flame. The little boy heroically succeeded in extinguishing the flames with water and then summoned help. She was rushed to the hospital where she died eight hours later. The little body was removed to the home of her grandparents, Mr. and Mrs. Frank Lichty, where it remained until the funeral hour, Friday, April 24th. The blow of sorrow that dealt indescribable pang to her loved ones was shared by the whole community. The church was filled to capacity with sympathetic friends. Brother H. H. Rowsey preached a comforting sermon, after which little Donna Lee's body was taken to the Silver Creek cemetery where it was laid to rest beneath a profusion of beautiful flowers.
 MRS. H. J. PRICHARD,
 Corresponding Secretary.

DELOZIER—Gilbert James DeLozier was born December 23, 1903, and departed this life April 18, 1931, at a hospital in Youngstown, Ohio. His death was caused by a wound in the hip. He is survived by the following: His wife, Mrs. Almada; his parents, Mr. and Mrs. Austen Blare DeLozier of Duquesville, Pennsylvania, and nine sisters and brothers.—Rev. Arthur Lee DeLozier, Ashland, Ohio; Harry Ralph DeLozier of Vixburg, Miss.; Mrs. Gertrude Yarnell of Youngwood, Pennsylvania; Mrs. Mary C. Mock of Roaring Springs, Pennsylvania; Mrs. Edith Heron of Roaring Springs, Pennsylvania; Mr. Elmer F. DeLozier of Toledo, Ohio; Mrs. Elmada Shaffer, Miss Martha Ellen DeLozier, and Austin, Jr., of Duquesville, Pennsylvania. Funeral services were held in the Church of the Brethren at Lamersville, Pennsylvania, and conducted by the writer.
 J. S. COOK.

ZIMMERMAN—Mary Louise Bowers Zimmerman, wife of George H. Zimmerman, deceased, was born in Hopewell Township, Bedford County, Pennsylvania, October 20, 1848, and departed this life April 6, 1931. She is survived by one sister, Mrs. Eli Flake of Harrisburg, Pennsylvania; one brother, J. Albert Bowers of Pittsburgh, Pennsylvania; three daughters, seven sons, 44 grandchildren and 13 great-grandchildren. Sister Zimmerman had been a faithful member of the Brethren church, for 33 years. The services were held in the Lutheran church, as it was near the cemetery where interment was to be made.
 J. S. COOK.

MARTIN—Charlotte A. Martin was born February 28, 1854, near Spencer, Ohio, and departed this life April 29, 1931, at the age of seventy-seven years, two months and one day. She was the daughter of Rev. Samuel Garver, being one of a family of nine children. On February 2, 1876 she was united in marriage to Daniel Martin. To this union were born four children, three of whom survive: Mrs. Charles Meyers, Mrs. Mable Shafer and Mr. Samuel Martin. Her husband and one son, Earl, preceded her in death. One sister, Mrs. Lydia Mishler of Akron and two brothers, Dan Garver of Spencer and Newton Garver of Youngstown, survive her. There are also twelve grandchildren. She was a faithful member of the Fairhaven Brethren church until her death. Even through her intense suffering she remained faithful to her Lord. Mrs. Martin was well liked by the entire community as was manifest by the beautiful floral tributes and other expressions of sympathy from

her host of friends and neighbors. With every available seat filled and with over a hundred on the outside, services were conducted by her former pastor, Rev. George Pontius, assisted by the pastor, Rev. Raymond Gingrich. She will be greatly missed in her church, in her home and among her friends, but her loving memory lingers on and we await that great day when we shall all meet again.

GEORGE C. PONTIUS.

CLUM—Mrs. Agnes Shopwell Clum was born in Allen county, Ohio, August 31, 1852, and died at the home of her daughter, near Clarksville, Michigan, May 4th, 1931, aged 78 years, 8 months and four days. She was married to George Clum, August 14th, 1870, at Brighton, Indiana. To this union were born eight children, seven of whom remain to mourn a mother's passing. They are Mary Zuscchnitt of Clarksville; Everett Clum of Woodland; Lewis and Calvin of Lake Odessa; Andrew of Detroit; Sherman of Grand Rapids; Glenn of Hastings. Adah Strong, the other daughter, died June 8th, 1928. There are also 22 grandchildren and 17 great-grandchildren, other relatives and a host of friends who mourn her departure. She found her Savior and was baptized into the Dunkard church in 1876. She was a member of that church for twelve years and when the Brethren church was organized at this place in 1888, she, with her husband, joined it and remained true to it till death. Her chief concern was that others might know her Savior. Her husband preceded her in death 16 years. Rev. Messner, assisted by Rev. John Smith of the Church of the Brethren, conducted the funeral in the Campbell Brethren church, before a large crowd gathered to pay their last respects to one they loved.

MARY ZUSCHNITT.

BOONE—John Calvin Boone, Sr., was born near Libertytown, Maryland, May 26, 1855, and departed this life at the home of his daughter, Mrs. Clark Gabler, Waynesboro, Pennsylvania, April 5, 1931, at the age of 75 years, 10 months and 9 days. Brother Boone accepted Christ early in life and was for a number of years a faithful member of the Waynesboro Brethren church. He was a busy life as farmer, mining engineer and employee of railroad shops. It is interesting to note that Brother Boone was a direct descendant of Daniel Boone, the famous American pioneer.

Brother Boone is survived by six children: Wm. D., Hagerstown, Maryland; Clyde D., Harrisburg, Pennsylvania; James D., Washington, D. C.; M. Calvin, John E. and Mrs. Gabler, all of Waynesboro. One brother and eleven grandchildren also survive.

During a lingering illness, Brother Boone spent much time in the reading of the Word and in fellowship with the heavenly Father. He passed into the presence of the Lord with a wonderful assurance of the joys which awaited him in the home beyond. Funeral service conducted by the writer from the home of his daughter.

W. C. BENSHOFF.

KOONTZ—Jesse E. Koontz departed this life from the home of his parents, Mr. and Mrs. Victor B. Koontz, of Waynesboro, Pennsylvania, April 10, 1931, aged 35 years, 1 month and 21 days. Brother Koontz was born in Waynesboro where he attended the public schools. Later he was a student in the Carnegie Institute of Technology for one year, leaving that institution to accept a position with the Southern Ice Company of Charleston, South Carolina, as a construction engineer. He was forced to give up his work due to ill health and for a while was a patient in the Moot Alto Sanatorium near Waynesboro.

Brother Koontz accepted Christ and united with the Brethren church at the age of seventeen. While living in Charleston he transferred his membership to the M. E. church of that city. Brother Koontz was a model boy and throughout his life lived a beautiful, exemplary life. Always thoughtful and considerate of others, ever manifesting a spirit of good will and helpfulness, he won for himself a host of friends.

Surviving him are his wife, Esther, and four children, Walter G., Lorraine, Doris and Ellen. He is survived also by his parents and three brothers: Donald R. and Cronise of Pittsburgh, and Rev. Herman R. Koontz of Masontown, Pennsylvania. Funeral services were from the home of his parents conducted by the writer, assisted by Rev. Levi K. Ziegler of the local Church of the Brethren. May the Lord bring comfort and strength to bereaved hearts.

W. C. BENSHOFF.

MONTGOMERY—Hanna Leona Montgomery, daughter of Daniel R. and Rachel Smith, was born in West Bethlehem township, Washington County, March 1, 1874, and departed this life December 11, 1931.

Mrs. Montgomery was well known, having lived in this community all her life. She became a member of the Baptist church about 33 years ago. On February 4, 1912 Mrs. Montgomery was baptized by Elder M. C. Meyers and admitted to the Highland Brethren church, and remained a member until death.

Mrs. Montgomery died after a lingering illness. She leaves her husband, Henry L. Montgomery, two sons, Archie and Earl Montgomery and a number of friends.

Funeral services were conducted in the North Ten Mile Baptist church, services in charge of Elder J. L. Gingrich, pastor of the Third Brethren church of Johnstown, Pennsylvania, assisted by Elder William Gray, pastor of the Highland Brethren church. Interment was in the North Ten Mile Cemetery.

WILLIAM GRAY.

HUFFORD—David Hufford, son of Levi and Hannah Smith Hufford was born in Anwell Township, Washington County, Pennsylvania, November 2, 1844, and departed to be with the Lord, April 2, 1931, nearing the age of 87 years. Mr. Hufford was the oldest of nine children, four of his brothers

surviving him. He leaves four children, seventeen grand children, eighteen great-grandchildren.

Mr. Hufford served in the Civil War as a member Company L, 18th Pennsylvania Cavalry. After the war he became a farmer and continued until a few years ago he retired. He was well known throughout the community and was esteemed as a man of high Christian character. He was a Christian for about seventy years, a member of Highland Brethren church for about 38 years, baptized by Elder J. B. Wampler, September 27, 1893. He was a deacon in the Highland Brethren church for a number of years, in former years served the Sunday school as superintendent for twenty consecutive years. Mr. Hufford was present for the morning service on Palm Sunday and died Thursday. Although Mr. Hufford was near 87 years of age, he faithful in attendance, having quite a distance to walk to church. He will be missed by the family and friends and the church, but when we think of him we think of the words of St. Paul in 2 Timothy 4:7: "I fought a good fight, I have finished my course, I have kept the faith," and that he has gone to be with the Lord.

Services were in the North Ten Mile Baptist church in charge of Elder William Gray, pastor of the Highland Brethren church, assisted by Elder H. W. Koontz of the North Ten Brethren church. Interment was in the North Ten Mile Cemetery.

WILLIAM GRAY.

EARLY—On Saturday afternoon, May 23rd, at the Mt. Lebanon Brethren church, the funeral service of Sister Early was conducted, with one of the largest concourses of people assembled, in the history of the congregation. Sister Early had reached the age of sixty-two years and six months. She was reared near the vicinity in which she lived all of her life. A member of the Lutheran church originally, in 1910 she became a member of the Mt. Lebanon Brethren church, remaining in that congregation until death. Her husband, two sons, two daughters, nine grandchildren, an aged father, three brothers and a sister survive. Sister Early, also a host of friends including a large relationship. The writer, who was in charge of the service, knew Sister Early almost as long as he has known anyone. It was not an easy task for him to say the last word for her honor. Sister Early was a true wife and a loyal and devoted mother. She was possessed of a kind, sunny, friendly, sympathetic nature. She was faithful to the church and a good and willing neighbor. That she had very many friends was evident from the great gathering of people present at the many beautiful floral tributes. Prof. J. A. Garber and Mrs. Garber were present, Mrs. Garber being a relative of the bereaved husband and family. To Prof. Garber the writer is much indebted for very kind, sympathetic assistance rendered him on the occasion. Our hearts and our prayers go out to Brother Early and family as more and more they are made to realize that in the death of wife and mother they have sustained a very great loss.

WM. H. BEACH.

It's NEW--It's DIFFERENT--You'll LIKE IT A NEW PAPER

EDITED AND PUBLISHED BY A NEWSPAPERMAN

Mr. H. C. Marlin is publisher of the Daily News, Covington, Ohio, and has been pastor of the Pleasant Hill Brethren Church for the past six years.



H. C. MARLIN
THE EDITOR-EVANGELIST

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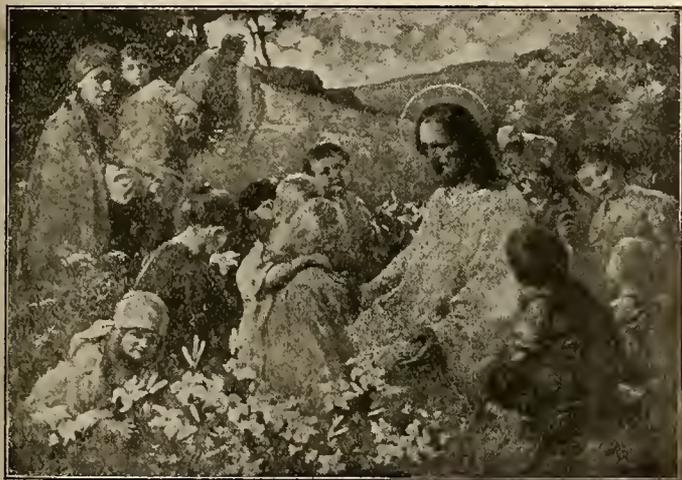
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THE BRETHREN EVANGELIST



Children's Day is Christ's Time

Being Politic to Children

Children should be treated with politeness and courtesy and consideration of their feelings. The approach to their confidence should be quite as discreet and cautious as that in the case of an adult on whom one wishes to make a good impression or whose cooperation is desired. This is found to be a good policy with young dogs—and surely the young child is more likely to respond to such methods than a young animal.—From "How to Live."

—:—:—:—

But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.—Luke 18:16, 17.

The Beautiful Garden of Prayer

By Eleanor Allen Schroll

There's a garden where Jesus is waiting,
There's a place that is wondrously fair;
For it glows with the light of his presence,

'Tis the beautiful garden of prayer.

There's a garden where Jesus is waiting,
And I go with my burden and care,
Just to learn from his lips words of comfort

In the beautiful garden of prayer.

There's a garden where Jesus is waiting,
And he bids you to come meet him there;

Just to bow, and receive a new blessing,
In the beautiful garden of prayer.

—Tabernacle Hymns.



Garden of Gethsemane Today

—H. A. Kent Photo

Signs of the Times

by
Alva J. McClain

THE "Value" of an Evil Reputation

Reno, Nevada, expects to clean up five million dollars a year from divorces now that the state has passed the "quickest and easiest" divorce law in America and at the same time legalized open gambling.

Reno is ready for business, but needs some advertising. Therefore, the city offers a cordial welcome to any and all newspaper reporters who come to "write up" its wickedness. One Reno business man said recently to an outside reporter, "We want Reno advertised as the wildest, wooliest, wickedest and wide-openest town in all America. Roast us all you want to; it's free advertising. We want the whole world to know that here is one place where blue laws are dead and everything goes."

Now the strange and ominous thing is that the scheme will work from a purely mercenary standpoint. It doesn't much matter how evil your career may have been, if you can get enough publicity, you can make money out of it. For example, a young woman with few physical charms and even less intelligence was not long ago the principal figure in one of the most unsavory messes that ever graced the headlines of the newspapers. As a result of free publicity, the lady made thousands appearing in theaters throughout the country.

Reno will make considerable money on the side from "respectable" tourists who will want to see this well-press-agented "hell-hole." There is something seriously wrong with a civilization like this.

It is interesting to note that in Reno, at least, divorces and gambling go well together.

CIGARETTES—119,624,909,000

This figure represents the number of cigarettes smoked in this country during the year 1930, which is just about 1000 a piece for every man, woman and child in America.

That is one kind of progress.

DOES a hen "sit" or "set"?

Words are curious things. To know something about them requires vastly more than a knowledge of dictionaries. That is why the translator of the Bible into an African dialect must know the people as well as the rules of grammar. It is why the foreigner who learns our language out of books often makes amusing mistakes.

Ted Robinson, columnist of the Cleveland Plain Dealer, was taken to task recently for speaking of a "setting hen." I quote his rejoinder in support of my first paragraph.

He said, "The majority of people, including the educated classes, use 'set' as an intransitive verb when applied to a hen; and as such the verb may be said to have acquired a separate meaning. A hen may sit without setting; a setting hen does not sit all the time. A setting hen is not merely a hen that sits; she is a hen that is undergoing certain biological and temperamental changes, such as an increase in body temperature, preparatory to the act of incubat-

ing eggs. A rooster may sit, but only a hen sets. If the dictionary says that this use of the word 'set' is wrong, then the dictionary is behind the times."

DR. CRILE Speaks

Whenever this famous surgeon speaks, it is news. He has the very happy faculty of talking about important technical matters in the speech of the common man.

In a recent address, he declared that man's two worst enemies are infections and emotions. Man's greatest asset is his brain, says Dr. Crile, yet he burns it up with worries, work and fear. Long, grinding emotions may consume as many as 100,000 brain cells. If you think anything of your brain, don't get mad and begin to hate somebody. Jealousy and envy are just as bad, or worry of any kind.

There is nothing new in all this. Three thousand years ago Solomon wrote as follows: "He that is slow to anger is of great understanding. . . . A tranquil heart is the life of the flesh, but envy is the rottenness of the bones." (Prov. 14:29-30 ARV)

What Dr. Crile does not tell is how a man can avoid worry when he has no job and there is no food in the house for his children. It is becoming clearer that the doctors can never wholly succeed until there are radical changes in our economic order. During the Millennial reign of Christ these problems will be completely dealt with. Every man will receive what he earns. Perhaps that is one reason why long life will be restored. Man will no longer need to worry himself into the grave.

One thing the famous doctor said is a great comfort to me. The greatest thinkers, he declared, get sick easier than other people!

SPEAKING of Words

Mrs. Doran, wife of the well known Prohibition official, recently gave a little talk over a national broadcast to help advertise the excellencies of coffee as a beverage. Her subject as the "Social Qualities of Coffee." Curious to know what could be said on this point, I listened for a moment or two.

What she said is not worth retailing here, but I noticed the pleasing and cultured manner of her speech. She gave a little English twist to certain words such as "charming," which she pronounced as "chawming." Yet in talking about "coffee" she consistently mispronounced it "Cawfee." So did the radio announcer.

Mrs. Doran failed to mention one "social quality" of coffee. It keeps people awake! And some one has suggested that preachers who have difficulty in keeping their congregations awake might try serving strong coffee just before the sermon.

It would be better for them to preach strong sermons.

Since I am on the subject of sleeping during the sermon, I would like to add that the reason many people fall asleep in church is because they overeat. It is not by accident that in the Bible "fasting and prayer" are put together. The greatest preacher in the world could not keep the interest and attention of people gorged with food.

The same reason sometimes keeps preachers from preaching with freedom and power.

THE Effect of Food

Food is a very necessary thing, and it is as well as anyone. But there is a necessary connection between food and life. Sociologists sometimes talk of the whole world would suddenly become dead if everybody could be fed properly.

It is of interest to recall that the Kingdom of Israel with its "ease and ease of life lasted but a brief period before plunging into immorality and while Judah on her rocky hills could keep alive the spark of the true faith.

Our Lord found the same thing today. Seeing a great multitude about him with no food, he created sympathy and satisfied their hunger. What happened to make them more receptive to the truth? Did they repent of their sins? Did they come to Christ for forgiveness? Did they try to take him by force and make him King. Here is the right kind of food they reasoned; he can give us life and meat.

Jesus left them and withdrew into the wilderness by himself. He would take the attitude today toward those who are interested in him only because of the political and social implications of his teaching.

The Hard Tasks

*Give me hard tasks with strength
not fail;*

*Conflict, with courage that shall
die!*

*Better the hill-path, climbing to a
sky,*

*Than languid air and smooth swivel
vale!*

*Better to dare the wild wrath of
Than with furled sails in port
lie!*

*Give me hard tasks, with strength
not fail:*

*Conflict, with courage that shall
die!*

*Not for a light load fitting shoulders
Not for an unearned victory in
Strong is the struggle that wins
high,*

*Not without loss the hero shall
Give me hard tasks, with strength
not fail!*

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Short Talks by the Editor on Steps in the Way to Life and Fellowship

X. THE BREAD AND THE WINE

nal step in this blessed communion service is the partaking of the bread and the wine, the emblems of the broken body and blood of the Savior of mankind. This is by many erroneously called the Lord's Supper, thus identifying it with the Love Feast which was eaten in connection with the Eucharist, but as we pointed out in a previous editorial, was and is somewhat different and distinct. It is the culmination of the Love Feast or the Christian Passover, pointing back to Christ, to whom we refer as "our passover," which "hath been sacrificed" (1 Cor. 5:7). It has come to be widely referred to as the Eucharist, a sacrifice of praise and thanksgiving, due to the ceremonial which was pronounced at its institution and invariably at the same time (See Luke 22:17; 1 Cor. 11:24). This is the communion service. The entire evening's program, including the Feet Washing and the Love Feast, is often spoken of as the communion, and so, yet in a stricter sense the partaking of the bread and wine is the real communion, as Paul brings out when in 1 Cor. 11:26-29, he says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Institution of the Rite

Service of the Eucharist was instituted by our Lord immediately following the supper, or possibly while they were yet eating. The supper was about to draw to a close, on the night of his death. Let us have the statement of Scripture, for it alone is the authority for any one to press a religious truth upon another. Matthew (26:26-29) says: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples and said, Take, eat: this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink of this fruit of the vine, until that day when I drink with you in my Father's kingdom." Mark's record (14:22-26) is nearly identical with Matthew's that we need not quote. Luke's also is very similar, but is more definite as to the relation of the Eucharist to the supper in point of time. He says: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22:19, 20). Paul's words are worthy to be placed right along with those of Jesus, for he states very positively that he received them from the Lord. Hear him: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus on the night in which he was betrayed took bread: and when he had given thanks he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. In the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as often as ye drink it, in remembrance of me. For as often as ye eat of this bread, and drink this cup, ye do shew forth the Lord's death until he come" (1 Cor. 11:23-26).

Different Doctrinal Views

There has been more readily received, or more persistently practiced by Christian people than the Eucharist, and at the same time it has been the occasion of so much bitterness and division. These views have been many and mysterious, but there are four principal differences which are not hard to understand and comprehend which it will be profitable to be informed. They are as follows:

(1) The Roman Catholic doctrine is that when the bread and wine are blessed by the priest, a miracle is performed and the bread and wine are changed into the actual body and blood of our Lord. That which was bread is no longer bread after it has been consecrated, but is really flesh; the substance has been changed. Likewise the wine, though no change is apparent, is no longer wine but is the real blood of the Lord Jesus. The substance has been changed. Therefore the actual physical, fleshly presence of Christ is at every communion and the communicant partakes of his actual body, according to this view.

(2) The Lutheran view is that the bread and the wine are not changed when the blessing is said, but that when the communicant partakes of these elements the actual body and blood of the Lord are somehow present and are partaken of as truly as are the bread and wine. Lutheranism asserts that "under" (or "in and under") the bread and wine the true body and the true blood of our Lord Jesus Christ is imparted (to all receivers) as a certain pledge and sign of the benefit of the sacrament (to the faithful only), the remission of sins." Thus the material presence of Christ is had at the communion according to this view also, though by a different method or manner.

(3) The Anglican doctrine, called by the Anglicans themselves "The Real Presence" view, holds as certainly to the real presence of our Lord in the communion as do the Roman and the Lutheran views, but does not attempt to define the nature or the manner of the Presence. These Church of England divines believe that "the body and blood of Christ" ... "are verily and indeed taken and received by the faithful in the Lord's Supper," but they do not explain how, but rather say, "Our doctrine leaves this subject in the sacred mystery with which God has enveloped it." As Archbishop Laud has said, "As for the Church of England, nothing is more plain than that it believes and teaches the true and real presence of Christ in the Eucharist."

(4) Over against these decidedly materialistic views of the Presence of Christ in the communion, is the "Reformed" doctrine, championed by Zwingli and Calvin, holding that the bread and wine are emblems or tokens of the Savior's absent body and blood. Benefit is to be derived from partaking of the sacred emblems only by "spiritually eating," or by "discerning the Lord's body" (1 Cor. 11:29). This view conceives of Christ as being exalted "bodily" at the right hand of God (See Matt. 26:64; Mark 16:19; Luke 22:69), and is not present "bodily" at the communion. The Eucharist is a devout, commemorative worship in which both the service itself and the sacred emblems are intended to remind the worshippers, by the senses, of the great act of redemption. By engaging in such services the sincere worshipper is inspired to a more devout contemplation of the atonement and the mediation of our Lord Jesus Christ. This, in general, is the view of the communion service that the Brethren church holds to be biblical.

The Significance of the Eucharist

The communion service will be highly prized only as it is full of meaning for the individual. The rite is heavily freighted with significance, but it will not thrill the heart to whom it is not known. The poor attendance some churches have at their communion services would seem to indicate a lack of understanding on the part of the lukewarm and careless as to richness of meaning in the Eucharist. Following are a few of the important points to have in mind.

(1) It is a memorial of the sacrificial death of our Lord. This truth runs in two directions. It is a memorial before God and a reminder to man. The former view is the prominent idea set forth in Luke 22:19; 1 Cor. 11:24, 25 and in Hebrews 10:3, where it refers to the remembrance of sins before God in the Jewish sacri-

fices, though, of course, there is also the memento to man. It serves as a perpetual plea to the Father and reminder that the sacrifice hath been made in Christ, and at the same time keeps man mindful of the price of his redemption. It seems clear from such sentences as "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me" (or, "as my memorial", r. v.), that the outstanding idea is that Christians would have access to Christ's high-priestly work on the cross and in heaven. Thus it would serve perpetually as a memorial before God and to man. It is a blessed and challenging fact of which to be reminded. The memory of that supreme sacrifice for the world and for the individual soul tends to arouse and stimulate the higher nature until it become dominant.

(2) The partaking of the bread and the wine symbolizes the receiving of the divine life from Christ. Paul asks: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" In other words, he would point out to us that the Eucharistic emblems are the means whereby Christians may participate in "the blood of Christ" and "the body of Christ."

(3) The communion service is an occasion for the renewal of the covenant the Christian has made with his Lord, which covenant our Lord sealed with his own blood. It recalls the making of a covenant between Jehovah and Israel. A sacrifice was offered by the slaying of oxen and the sprinkling of blood upon the altar and upon the people as they stood before the altar and pledged obedience. Whenever the Christian faces the emblems of the broken body and shed blood of Christ, he is reminded anew of the obligation he took upon himself when he accepted the divine sacrifice for his sin and pledged allegiance to his Lord and is spurred to re-

(Continued on page 9)

EDITORIAL REVIEW

NO PAPER NEXT WEEK

Dr. Charles A. Bame, editor of the Sunday school lesson publications, writes a review of a book dealing with the merits, or rather the demerits of the Revised version of the Bible. You will be interested in reading what Brother Bame says whether you agree with the author of the book or not.

We were saddened to learn of the death of Brother Albert Trent, for fifty years superintendent of the Sunday school of the First church of Johnstown, Pennsylvania. We have no definite data regarding his death, though it is said to have occurred about a week ago. More definite information together with an appreciation of his unique service and splendid life are promised. In the meantime we extend sympathy to those who most mourn his passing.

Brother B. F. Owen, of Nappanee, Indiana, conducted a few nights of preparatory services and held a communion at Burlington, Indiana, where Brother D. A. C. Teeter is pastor. Two persons confessed Christ and were received into the church by baptism. Brother Teeter is handicapped in his work by eye trouble, and yet he is doing a good work in spite of it. Prayer is asked to the end that clearness of vision may be restored. Mrs. Teeter ably assists him in his work and gives us one of the reports in this issue.

Brother L. V. King, pastor at New Lebanon, Ohio, tells prospective delegates how to reach his splendid church where the coming Ohio conference is to convene, June 16 to 19. New Lebanon is "10 miles straight west of Dayton," instead of "east" as was erroneously stated in a previous issue of *The Evangelist*. The entertaining church and the conference officers are very anxious for a large attendance. They know, as we have frequently stated, that numbers go a long way towards making a successful conference. So, let's go.

We were sorry to learn of the death on May 30th of Brother B. F. Puterbaugh, prominent laymen of the Waterloo, Iowa, church, and father of Prof. M. P. Puterbaugh, who is head of the department in chemistry in Ashland College. His genial presence will be missed at our National Conferences, at which he has been a regular attendant for many years, and the pastor, Brother Whetstone,

states that the local church suffers a real loss in his passing and extend sincere sympathy to the sorrowing ones.

From Dallas Center, Iowa, comes a report characterizing the church with optimism and confidence. Brother A. R. Staley is highly respected as the leader of this church and with his faithful co-laborers is leading the people forward to larger things. The Sunday school has gained a place of leadership in the town. The W. M. S. and S. M. M. organizations, as well as the two Christian Endeavor societies are maintaining interest. Sister Staley's work in the home along with that of her helpers, is appreciated. The prayer of God's people is asked for those who are sick in their homes.

Brother A. T. Wirick, one of the leaders of the Shick Lake project, writes this week presenting the appeals of the conference and the beautiful Retreat and pointing out how the project has led in the development of this splendid institution. The date of the Bible Conference is July 19 to 26. The inducement for the year seem greater than ever, and we anticipate a good attendance. The district owes much to those far-seeing men who laid the foundation of this undertaking and have so wisely guided it to the present development.

In a personal communication Brother W. R. Deeter, pastor of the church at Carleton, Nebraska, informs the editor that he has baptized four persons, one a Methodist woman who was previously baptized by sprinkling some time ago and became dissatisfied with the sprinkling mode of baptism, and requested to be baptized according to the Gospel way and was received into the Brethren church. More than one instance of re-baptism has come to us recently. In each case it has come about not through proselyting on the part of pastors, but merely through the influence of the Gospel in regular Brethren channels and by example. This ought to be an encouragement to those whose faith is weak in the Gospel baptism.

Dr. Florence N. Gribble writes from French Equatorial Africa stating that while those on the field have been very busy, the time has gone forward rather monotonously due to the delay of mail and the non-arrival of missionaries when expected. Days of "waiting" and isolation are a part of the price that missionaries must pay to be in service for Christ on the outlying fields of the kingdom, and concerning which they make no complaint, but it helps us to appreciate the sacrificial nature of their service in comparison with ours to have brought it to mind. Dr. Gribble has had several attacks of fever, but she continues to be faithful to the Lord to keep at the work. In a foot note she reports the death of Brother and Sister Kennedy and the return of Sister Hathaway.

Brother Harold D. Fry, pastor of the church at Sunnyside, Indiana, reports excellent progress in spite of financial difficulties such as churches everywhere are experiencing. During the four months of this year he has received eleven new members into his church, five by baptism, one by letter and five by re-baptism. Then another has entered into the waters of baptism. The Sunday school has averaged 200 in attendance for three months. The Vacation Bible School is being conducted. The four Christian Endeavor societies are maintaining a good interest, and the Women's Society is active and truly missionary. The Easter gift to Foreign Missions was exceedingly good for the financial conditions prevailing. It having reached the \$1,081 mark. Brother Fry reports a general satisfaction on the part of members of other churches having been satisfied with their former unscriptural mode.

Brother Frank Gehman writes of "Kentucky's need" and refers to us that he uses the word "need" in the singular and referring to its need of the Gospel. Of course, Kentucky has many needs, but primarily the people of this state, as well as every other, need to become acquainted with and to appreciate the saving Gospel of Jesus Christ. Some of the various needs of the people are similar to those experienced elsewhere, on the other hand, much exaggerated. There are few places where ignorance, superstition and poverty are so accentuated and long-standing as in Kentucky, seemingly so indigenous as in the mountains of Kentucky. The conditions of other states along the Appalachian highlands have missionary needs that rival many foreign fields for their appeal and backwardness. The Home Board, we understand, is laying plans for the more intensive evangelization of Kentucky.

The Bread and the Wine

By W. Irvin Duker

been our pleasure, from time to time, to dwell upon wonderful incidents which made up the last evening with Christ with his disciples. Christ was at his best. Humanity was pushed into the background and Deity was in the ascendency. This evening about was like the Mount of Transfiguration. His glory so evident to the disciples at that time but it has increasingly so, as ages have melted away. His were so close to his glory that they were blinded by splendid rays.

not our purpose at this time rather, to offer a learned and discussion of the "Bread and Wine." Those who may desire to be content will conveniently find in the discussions of this subject on the shelves of any ordinary library. As some one has said, "I did not request Peter to feed the fishes but he did say, 'Feed my sheep.' The truths taught by the Bread and the Wine are evident to the simple soul and are equally applicable to the mind of supreme attainment.

The hearts of the disciples had been filled for what was to follow by the washing of one another's feet. They were further warned by the Lord's supper. Now at the right moment their minds filled with the truths recently taught but not fully understood, they are led into the "Communion." How wonderful and significant it is to know that Christ fed his Disciples for this moment. Had they just entered the "Dining Room" and immediately received the sacrament of the Bread and Wine, while it might have been in the manner in which many receive it today, yet much would have been lost because of unprepared hearts. To be ready for the administration of the Bread and the Wine is altogether necessary.

How did they approach a table at which "Magic" was being working. It was a table of symbols. Previous to the moment he had said to Peter, "What I do thou knowest now; but thou shalt know hereafter." To have received the actual flesh of Jesus and to have drunk the blood of our Savior would have helped the disciples understand. Jesus was not teaching cannibalism, but kindness to himself.

It is a teaching as wonderful as only a God can provide and not be completely absorbed by the human heart, but it can be understood by the mind of man. As time passes and as Christian people attempt to know the will of God, are we able to understand the "WHAT I HAVE DONE FOR YOU." The greatest artists of all ages since the time of Christ have attempted to place this scene on canvas. But the Lord wants it painted upon the heart!

There are some of the most evident lessons taught by the Communion? First it was to be a **COMMEMORATIVE ORDINANCE**. Jesus said, "FOR AS OFTEN

AS YE EAT THIS BREAD, AND DRINK THIS CUP, YE DO SHEW THE LORD'S DEATH TILL HE COME." The human heart and the mind of man soon forget the blessings of God. Our minds, said by some to be so wonderful and God-like, soon lose the memory of truths received. If we could just now recall all that God has done for us, what a change it would work in our conduct and hearts! So the Communion of the Bread and the Wine was to recall the death of Jesus.

Then again it was to promote unity and brotherly love.

If we, all, have one common hope and purpose, we are united in one great brotherhood. If the blood of Jesus flows through our veins and if the Body of Christ builds up our spiritual body we become one in Christ Jesus. How men can really partake of the Communion service and still not be Brethren, is one of the mysteries of the ages!

Then again it not only points to the Death of Christ but it points to the future. It is a splendid thing to remember his death. To remember the death of our loved ones is the mark of a tender heart. But to remember Christ's death "Till he comes!" Here is the joy of the whole matter. It is a splendid thing to recall the suffering and death of our Lord and Master, but it is more blessed to anticipate meeting him again. So as we pause with the cup in our hand our heart must go back to the Cross and our faith to move on to the "Until he comes."

Again we see this service as a sealing ordinance. A promise given and a promise received. We strike our hands with Jesus. He promises his children a great blessing and they promise to receive it. Many promises are made to mankind but many

of these self-same promises are refused. A promise must be accepted if it is to be realized. Christ forced his love on no man. In the symbol of the Bread and the Wine we have a mutual pledge. Christ promises to give and we promise to receive. Have you kept your promise, Brother? Are you as dependable in the matter as we expect Christ to be?

Then also the Communion is an ordinance of nutrition. As bread is to feed our natural bodies so we must partake of Jesus if we are to expect spiritual strength. How strange that we can not understand the law of Spiritual growth! No one can grow spiritually unless he feeds his soul. We are wondering today whether our present difficulty is the result of overproduction or underconsumption. When we see hungry men and hungry children we are led to believe it is the result of underconsumption. Then, too, when we see starved and poorly nourished souls all about us, we are forced to believe that it, too, is the result of underconsumption. **WE MUST FEED OUR SOULS IF THEY ARE TO GROW.**

Also we are constantly renewing our covenant with our

(Continued on page 7)

BREAK THOU THE BREAD OF LIFE

Mary Ann Lathbury

Break thou the bread of life,
Dear Lord, to me,
As thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek thee, Lord;
My Spirit pants for thee,
O living Word.

Break thou the truth, dear Lord,
To me—to me—
As thou didst break the loaves
By Galilee;
Then shall all bondage cease,
All fetters fall;
And I shall find my peace,
My All in all.

Thou art the bread of life,
O Lord, to me,
Thy holy Word the truth
That saveth me;
Give me to eat and live
With thee above;
Teach me to love thy truth,
For thou art love.

O send thy Spirit, Lord,
Now unto me,
That he may touch my eyes,
And make me see:
Show me the truth concealed
Within thy Word,
And in thy Book revealed
I see the Lord.

Some Brethren Church Leaders of Yesterday, as I Knew Them

By Martin Shively, D.D.

XXX. Elder W. M. Lyon

When Brother Lyon came into the Brethren church, during the early nineties of the last century, he was one of the most handsome men in it, a man of more than ordinary size, erect in carriage, with a face which would attract immediate attention. And when I describe him as a handsome man, I mean more than the outside, for he was equally handsome within, as all who knew him will attest. He was a native of West Virginia, being born 1859, so far as flesh is concerned, and was born again twenty years later, and called into the ministry three years after this new birth. All who are familiar with the custom of the church of that day,—the custom of electing men to that high office, will at once see that he must have taken an active part in the work of the church from the first, and more than that, he must have lived above reproach



The late Elder W. M. Lyon

to have thus commended himself to his brethren. In common with many other men of his intelligence, in that day, he taught in the public schools on week days, and exercised in the office of the ministry on the Lord's day, and won such favor among his people that he was sent by the Home Mission Board of his denomination, the Church of the Brethren, to open and serve a mission in the nation's Capital. Since intelligence and character and devotion are the primary essentials in a man who undertakes such a task, choice of him seemed to be the proper thing, and his work was blessed, though the matter of nonconformity in the matter of dress seemed neither to be stressed nor insisted upon. This finally led to interference from the outside, and rather than see the work wrecked which had thus far been accomplished, he transferred his own membership and that of the group to the Brethren church, and under the leadership of our Home Mission Board, he went on with the work. No doubt he had found that Elder Howard Miller was right, when he said in my hearing, perhaps thirty years ago, "Tunkerism (of the type of that day), does not do well in the great centers of population, but flourishes best in green fields and beside still waters." Of course that is no longer true, for since the dress question is no longer stressed, the church he had in mind has established many flourishing congregations in the great cities of our land. At any rate Brother Lyon found then, that this non-essential offered an impossible handicap in the Capital City, and since no essential doctrine was involved he came himself, and at least most of the people whom he had gathered and served, followed him into the Brethren church. As I have already said, he continued to serve the church there for some years, and then accepted the pastorate of the congregation at Louisville, Ohio, which he served most acceptably for some years. Later he was sent back to Washington city, where he served until death brought the promotion which our Lord promises to the faithful soul.

Brother Lyon was a man who was exceptionally intelligent, in spite of the fact that he had been denied the advantage of academic training. He was loyal to the Book, and when I say that, I mean the whole Book, for to

him, it was the inspired word and there was no equivocation in preaching of it. To him it was the "News" not only as it uncovered the mind and heart of God, but as it offered men a sure escape from sin and its consequences. Thus he had a real conviction and shunned not to declare it, and was counted for the success which attended his ministry. In the life which he lived he left a rich heritage to his people, and in the faithful, loving service rendered to his people, he set an example before them which they and we would do well to emulate.

Ashland, Ohio.

By Way of Comparison

What Happens When We Compare Christianity with Anything Else

There are 232,000 churches in the United States with an enrolled membership of 44,380,000. Has any other organization anything by comparison? There is not.

In addition, there are 16,000,000 children in the ranks. Is there any other society with a reserve force as mighty as that?

The church spends \$851,000,000 annually to educate mankind. Does anything else do as much for humanity?

The number of churches comes within one percent of equaling the public schools. Does the reader know of any other body with such an amazing background?

The Sunday school enrollment is but one-sixth as large as the public school roster. Mull over that! At the same time, remembering the former is voluntary and the latter compulsory.

Twenty cents of every church dollar is devoted to relief and mercy during normal times, and the figure is much larger in periods of stress. Has any other organization a record?

The church census shows Christianity is more than holding its own. That can not be said of any other organization—political, social or business.

No—emphatically no—the church is not declining. Christianity is not on the decline. Nothing which has such a foundation can pass out of existence.

The Golden Rule is that foundation, and every church is a school in which it is more than taught—it is lived.

Call on Sunday and learn that Christianity is a growing, glowing concern and everything in its path is tarry.—Reading Eagle.

No man is fair to himself so long as he ignores the things which he has and chases madly after the things which he hopes to get. True appreciation of the things we have helps us to recognize their true value when we once realize their real worth, the things we value both material and spiritual, lay the foundation for the things we long to possess. You are now perishing all that you will ever be. No matter where you want to go, you must start from where you are now. The things of all you long to do, or be, or have, is wrapped up in the dormant, in the man you are today.—E. Maude

The Bread and the Wine

(Continued from page 5)

FOR AS OFT AS YE EAT THIS BREAD AND THIS CUP." We not only need to make a covenant with Jesus, but we need to renew this covenant from time to time. This sealing ordinance referred to, needs to be renewed from time to time. Just as we need to go back to renew our notes when we are unable to do so, so need we renew our covenant with Jesus from time to time. We are but human, we forget, we have our purposes; so from time to time we must go back to the great bank of heaven and renew our notes with

us. As we have thought for a while upon this most important theme, we are again forced to remember the words of Jesus to Peter, "WHAT I DO THOU KNOWEST NOW: BUT THOU SHALT KNOW HEREAFTER." Of course this was spoken relative to the washing of Peter's feet. But doesn't it also apply to the covenant? Can't we understand that this glorious service of God and therefore is beyond men? Not that

we cannot understand much of it and receive a wonderful blessing from it, but that "the half has not been told."

Brethren, may we in anticipation look forward to that time when Christ shall again gird himself and serve his own. Until that time when he shall again "DRINK OF THE FRUIT OF THE VINE." If we have partially understood and partaken of the Blessed Communion as instituted in the "upper room," may we by a constantly renewed covenant be enabled to sit down with him at the end of our earthly pilgrimage.

Elkhart, Indiana.

A little Chinese lad in a mission school was assigned a certain subject upon which to prepare an English composition. He wrote the name of the theme at the top of the sheet, and began with these words: "I shall now proceed to exercise my ignorance upon this subject." Wiser in the philosophy of life was the Chinese child than many a man who rebels because his prayer is not fulfilled.—Holy Cross Magazine.

The Story of Creation

By S. Z. Sharp, A. M., D. D.

(This poem was written by the author on his ninety fourth birthday.)

Brilliant light flashed out of darkness
At Jehovah's stern command;
All creation bathed in brightness,
Brilliance on every hand.

Million stars burst into being—
Suns and moons and planets all,
Each one in its own position,
Subject to the Master's call.

Earth came forth among the planets,
Draped in swaddling clothes of mist,
Took its place among the others,
Smallest one among the list.

Chaos reigned at first among them,
Order had not yet begun;
At Jehovah's mighty fiat,
Order came to every one.

Some of mist turned into water,
All around the earth it lay,
When Jehovah's intervention
Closed the order of the day.

Next the waters were divided,
And the firmament between
Keeps them in their proper places;
Now the sky and stars are seen.

Planets circled in their orbits,
Moons attending as they sped,
Suns attracting each in order,
Over all their brightness shed.

When the waters rolled together,
Continents and islands came
All the water stood in basins,
Seas, Jehovah called their name.

Void of life were all the planets,
Nature seemed as if asleep,
Till Jehovah's mighty Spirit
Moved upon the waters deep.

Sowing germs of life and motion
For the future growths to come,

When Jehovah should demand it,
Then responsive every one.

First of life the Algae, growing
On the bottom of the sea,
Growing rank in great abundance,
Food for fishes there to be.

In the sea the creatures flourished—
Swarms of animals are seen,
All the species in abundance,
Ne'er so many e'er had been.

Then appeared the giant saurians,
Mighty monsters of the deep,
Dinosaurs and Messosaurus,—
Now forever are asleep.

On the earth came herbs and grasses;
Fruit trees are not far behind.
There was naught of transmutation,
Each producing just its kind.

O'er the earth the birds are flying,
Long before quadrupeds came;
Left their impress on the strata,
Pterodactyl is their name.

On the earth came living creatures—
Cattle, beasts and creeping things.
In transmitting of its species
Each one just its kind it brings.

Step by step creation marches,
Each one to a higher plane.
GOOD, Jehovah called it,
Perfect in all God's domain.

All creation now is waiting
For the highest in God's plan—
One to wear God's holy image;
Next to angels made was man.

All the sons of God are shouting
When creation's work complete.
Morning stars join in the chorus
Hallelujahs to repeat.
Fruita, Colorado.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

The Faith of the Gospel

II. THE FORM OF BAPTISM (Continued)

2. The form indicated by the meaning of the word "baptize."

The word "baptize" is from the Greek word "baptizein." It has not been translated in the English Bible when it refers to baptism, although it is elsewhere. These translations reveal its meaning. In John 13:26 we read "he that dippeth (baptizeth) with me in the dish." In Luke 16:24 it is used of putting the finger in water. In 2 Kings 5:14 it is used in the Septuagint or Greek version to translate the Hebrew verb *tabhal* and reads "Naaman dipped (baptized) himself seven times in the Jordan."

The Greek dictionaries are, without exception, in accord with this meaning. Liddel and Scott define the word, "to dip, to dip repeatedly, to baptize." Thayer's *Dict. of the N. T.* says, "to dip repeatedly." Doctor Kiriakos of the university of Athens, Greece, says, "The verb *baptizein* never means to sprinkle or pour water upon, but to immerse." Doctor Conant says that the word never means literally anything else but to immerse. The use of the word in Matt. 28:19 is literal and therefore it means to immerse, and that repeatedly.

In the Bible there are used fifteen derivatives of the word to baptize. They are used in all eighty-one times, and always in the sense of to immerse, while the word *nipito* (to wash), *cheo* (to pour), and *raino* (to sprinkle) are never used of baptism.

Besides, the ancient translations always use words which mean to immerse. The prepositions used with the word require this meaning. For example we say "sprinkle upon" something, but dip in," and we read that Jesus was "baptized in" Jordan (Mk. 1:9).

The use of the word in Lk. 12:50 with reference to the baptism of suffering of Jesus is in accord with the prophecy of the same thing in Ps. 42:7, "All the waves have passed over me." In Eph. 4:5 the expression "one baptism" is literally "one dipping" (*baptisma*). As in one whipping there are several strokes, so in one dipping there are may be several dips.

3. The form of baptism indicated by the commandment.

"Go ye therefore into all the world and preach the Gospel to all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." (Matt. 28:19).

Having proven that the word baptize means to immerse, we now shall see by how many actions. It is easy to know if we wish to know. For example, if the census taker comes and says, "Please write here the name of the father, and of the mother, and of the child" any child knows that it is not enough to write just the one last name. The first names are also wanted. The name of the Father distinguishes him from the Son. When we speak of the Son we do not mean the Spirit. These are particular names and not a common family name like "God." The use of the preposition "of" indicates particular possession.

"But God is one," says some, "and therefore there is but one name and one dip. "Yes, God is one in spirit and will, but not one in function or manifestation, and it is

faith in the separate work of each member of the Trinity that is confessed in baptism. All true believers are one, as the Father and Son are one (John 17:21) they have different names and different work. The Father and the wife are one, but they also have distinctive names and work. The Gospel is one, but the Gospel of Matthew is not that of Mark. If some one is told to write his name "in the gospel of Matthew, and in the gospel of Mark, and in the gospel of Luke," how many times must he write his name? The Father, Son and Holy Spirit are not one, did the Son appear in the form of a dove? or was the Father baptized? Manifestly not. Then they are not one in all senses, nor are their names one, nor can they represent baptism into these three distinct names.

In the commission the repetition of the conjunction "and" indicates that the three names are equal and the three actions must also be equal. If the commandment should read simply, "Baptizing them into the name of the Father," what would we do in baptism? Use one immersion, of course. Or, if it read "into the name of the Father and of the Son," and therefore another immersion must be added, and when it adds "and of the Holy Ghost" a corresponding action must be added to the command.

He who says, "I baptize thee into the name of the Father" and does nothing, is not doing as he says. If he adds "and of the Son" and still does nothing, he does not baptize the Son. If he adds "and of the Holy Spirit" and does nothing, he has really baptized only in the name of the Holy Spirit. If he argues that he has recognized the Father and the Son by pronouncing the names, then if he does not dip, that he may honor the Spirit in the same way as the Father and the Son, he has not done all action.

SIGNIFICANT NEWS AND VIEWS

MOTORISTS WARNED OF LIFTS TO STRANGERS

A general warning to motorists against giving hitch-hikers and pedestrians "lifts" has been voiced by the legal department of the American Motorists' Association.

"The primary argument against such practice," it is pointed out by the Association, "is that the motorist, in most states, is held financially responsible for the safety of the passenger. That the passenger is being transported without compensation does not change his legal liability.

"Another argument is that oftentimes the motorist becomes the victim of his guest by assault and robbery. The kind-hearted motorist has much to lose and nothing to gain from such practice," the A.'s warning declares.—The Evangelical-Messenger.

REPEAL SOMETHING

Wets should not overlook this terrible indictment of prohibition. It was in an address delivered by Dr. J. S. Russell before the Institute of Hygiene in New York. "Girls not out of school seen drinking cocktails, champagne, and liquor. . . . It is a serious national question that young women should be kept on excitement and keeping themselves going by drugs and alcohol. Surely it is what the wets have been saying about the prohibition in this country. But alas for the wets! The prohibition is taken from a cable message from London, England, that we don't have this horrible prohibition! How are we to stop it? Don't they have some kind of law in England that has repealed" so as to stop this crime wave?—Religious Telegraph.

INTERNSHIP FOR THEOLOGICAL STUDENTS

Medical students, after graduation from a standard school of medicine, must, before beginning the general practice of the profession, undergo an internship of one year or more in an accredited hospital. Many have thought it would be w

ical students also serve a similar internship in the prac-
 ork of a parish under competent supervision before they are
 pastorates of their own. This suggestion is now to be tried

California Christian College has perfected a plan by which
 ministerial student before graduating serves for six months
 some established pastor as his assistant. The service is given
 churches without charge, the preacher giving his time in
 ge for his training. When the new minister takes a church
 own, therefore, he brings actual pastoral experience, and
 eory only, to his Christian leadership tasks.—The Evangel-
 essenger.

THE POPE'S LABOR ENCYCLICAL

was not much in the latest labor encyclical on labor which
 not contained in a former message, already noted in these
 as. Perhaps "caution" would best characterize the Pope's
 delivrance. If it was not dictated by caution, it must have
 out of a real lack of understanding of the problem. He
 one good blow in excoriating speculators and corporations,
 whose anonymity "works of injustices and frauds take place."
 is into the error, shared by many Protestants, in taking a
 nient view of unduly swollen incomes on the ground of "ser-
 vity" rendered by those enjoying such incomes. Pro-
 tism is not in position for drastic criticism of the message.
 F. Ward, in "Which Way Religion?" says of Protestantism:
 hics have confusedly mixed the concepts of profit and ser-
 vity. He also says that the ethic of Jesus "is an ethic of service
 rifice, and it takes life in a different direction than the ethic
 quest and enjoyment. It offers renunciation by the privi-
 es the substitute for class war. There is no other meaning
 cross in social development." If our criticism of the Pope's
 e enables us to see our own faults more clearly it may be
 service to us.—The Presbyterian Advance.

SUN'S RADIATION AND WEATHER

sun's radiation is the key to earth's weather according to
 G. Abbot. Predictions for the current year are said to be
 elizing pretty much as forecast. Not all of the sun's radi-
 cles are known, but Dr. Abbot feels enough has been charted
 e useful forecasts extending weeks, months, and even years
 nce.—The Gospel Messenger.

**THIRTY-THIRD PSALM BRITAIN'S PRAYER FOR RETURN
 OF PROSPERITY**

things have been suggested for bringing about the return
 rperity. In Great Britain, at least, it seems to be recognized
 ible trust in God may be the best way to face the situa-
 rding to an appeal which has been made by church lead-

twenty-third Psalm, which begins "The Lord is my shep-
 shall not want," is to be Britain's prayer for the return of
 rity.

se in churches and chapels on "empire day," May 24, was
 n a letter to clergymen signed by the Archbishops of York
 magh, eleven bishops of the Church of England, and lead-
 Protestant churches in England and Wales.

ners to the British Broadcasting Co.'s "silent fellowship
 re asked to repeat the Psalm daily for three months.—The
 ical-Messenger.

Short Talks by the Editor

(Continued from page 4)

effort to live the life and render the obedience that is re-
 of him.

By participating in the Eucharist the Christian points for-
 ith faith to the coming of Christ. "As often as ye eat this
 and drink this cup, ye do show forth the Lord's death till he
 (1 Cor. 11:26). As the Christian engages regularly and
 y in the communion service, he receives strength and in-
 n to maintain this as a lively and truly blessed hope in his

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Exodus 39:27-31. The priesthood of Aaron were or-
 dained to wear ceremonial robes adorned with rich dec-
 orations and finery; but lest they become vain, and for-
 get that after all they were but priests in the service
 of a higher power, upon the crown was engraved the
 phrase: "Holiness to the Lord." There are many times
 today when due to circumstances about them men for-
 get that holiness belongs ONLY to the Lord. May we
 have a vision of his holiness and of our need of his
 holiness.

TUESDAY

Exodus 39:32, 33, 42, 43. According to all that the
 Lord commanded Moses, so the children of Israel did;
 and when Moses saw that they had done it as the Lord
 commanded, he blessed them. How this reminds us of
 the parable of the talents which our Lord told, in which
 they that had done as the master had commanded re-
 ceived blessing, but he who had neglected to do his
 bidding suffered extreme loss. Some day our work shall
 be examined by the Master Builder; if it is according
 to his plan we shall receive the blessing of one greater
 than Moses. If our work is not according to his plan
 —but we dare not allow it to be otherwise!

WEDNESDAY

Exodus 40:1-9. The various parts of the tabernacle
 with its furnishings were now completed, and Moses
 was instructed to set them up. The tabernacle was to
 be consecrated by anointing it with the holy oil, and
 it was then to be holy. How different from the cheap
 theatricals so often attendant upon the dedication of
 our "tabernacles" today! Perhaps God would bless our
 work more if we followed his methods more closely.

THURSDAY

Exodus 40:10-16. Aaron and his sons were washed
 as an outward symbol of cleansing and separation from
 sin, and then anointed with the holy oil, symbolic of
 the presence of the Spirit of God. Note well the pur-
 pose of it all: "That he may minister unto me in the
 priest's office." Our ministers today are called and
 consecrated to that same purpose, yet so often the peo-
 ple expect and require of their ministers everything
 EXCEPT the duties pertaining to the priest's office.
 Perhaps God would bless our work more if we followed
 his methods more closely in this case also.

FRIDAY

Exodus 40:17-33. There is a real inspiration in read-
 ing after each of Moses' acts, "As the Lord commanded
 Moses." It is sobering, however, to realize that the
 Lord has also given commands to each one of us. May
 we each carry out his commands as fully and as ex-
 actly as did Moses. What an eloquent testimony in
 that last phrase: "SO Moses finished the work"—fin-
 ished it so, as God had commanded!

SATURDAY

Exodus 40:34-38. Upon the completion of the taber-
 nacle the cloud of the Lord and the fire by night de-
 scended upon it, and the glory of the Lord filled the
 tabernacle. There could be no greater reward for our
 labor than to have our Lord honor it with his blessing
 and his presence when it is finished; without his recog-
 nition the mightiest work is in vain. How his presence
 blesses each life, guiding us in our journey to the
 promised land, brightening the hours of darkness all
 along the way. May we ever wait for his blessing and
 guidance in all that we do!

SUNDAY

Psalm 1. Blessed is the man who follows our God
 in all his ways. How many times in the wanderings
 of the Israelites we find this exemplified. How many
 times, too, do we find the other side exemplified: the
 ungodly are not so! May we ever delight in the Law
 of Love which he hath given us, and may we ever be
 found walking in his way that leads unto life. The
 way glows with his own footsteps, for he has traveled
 this pilgrim road before us, and has gone to prepare
 a place for us.

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Goshen, Indiana

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Is the Bible Scientifically Correct

By Frederick Erdman

(Continued from last week)

13. Botany in the Bible.

The Bible encourages the study of Botany. Solomon knew the names of every plant from the "cedar of Lebanon" to the "hysop on the wall." Who does today? Also, Christ said, "Consider the lilies of the field."

But if the increasing wonders revealed by the microscope and other means of botanical study do not teach one the wonders of the Providence of God, if one does not learn to believe, "If your Heavenly Father so clothe the grass of the field which today is and tomorrow is cast into the oven, shall he not much more clothe you?" such a study of botany falls far short of the purpose for which a man was given a brain.

There are no mistakes in the numerous Biblical allusions to agricultural methods. Most of them can be seen in the Orient today.

14. The Bible Scientific Nautically.

The Bible account of the voyages and shipwreck of the Apostle Paul contains nothing which is not correct in regard to navigation in sailing vessels.

Not only so, but Admiral Nelson won the battle of Copenhagen because the morning before the battle he happened to read the account of Paul's shipwreck. The use of anchors from both bow and stern, the method by which he won the battle, was suggested to him by the reading of Acts 27. He was able to out-manuever the enemy and maintain the line of battle by the use of extra anchors. This illustrates how the Bible has been a source of wisdom to men in every department of life if they "Searched for it as for hid treasure."

15. The Bible Correct Zoologically.

In the many allusions to animal life, from the ant to the crocodile, there were no mistakes in natural history in the Bible as are found in all other literature, modern as well as ancient. The Encyclopedia Britannica says that Job gives the best description of the crocodile which has ever been written.

16. The Bible Correct Ethically.

The Humanitarianism of the Bible is scientific.

Moses wrote (Lev. 19:18), "Thou shalt love thy neighbor as thyself." This surely anticipated all modern humanitarian movements by 3500 years. The Bible is not not to blame if Jews and Christians delayed so many centuries beginning to practice its commandments. Since it required a bloody Civil War in the United States only a few decades ago to abolish slavery, we must not condemn the Old Testament characters if they fail to measure up to Christian standards when all the rest of the world was in condition of incredible cruelties and immoralities.

Moses also anticipated by 3500 years our very modern Society for the Prevention of Cruelty to Animals when he wrote, "Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. 25:4). So also Solo-

mon: "A righteous man regards the life of his beast, but the tender mercies of the wicked are cruel" (Prov. 12:10). "Thou shalt not see a kid in its mother's milk," is commanded three times. Deut. 22:6, 7 contains a practical command for the protection of birds during the breeding season: "Thou shalt not take the dam with the young," but "thou shalt in any wise let the dam go." The citizens of the United States did not wake up to the necessity for such laws until the practical extermination of invaluable birds and animals. Even the failure to cover an open pit or well was penalized (Ex. 21:33-35).

All will agree that the Bible, at least the New Testament, contains the highest ethics to be found in the world. But even the first book of the Old Testament which gives so much space to the story of Joseph, sets the highest moral standards to be found in the world. The story of Ruth gives a relationship between a mother-in-law and a daughter-in-law which it would be hard to find even in a Christian country. Job exhibited the greatest patience. Daniel set the highest standard for courage. This subject could be indefinitely elaborated, but one's opinion of the ethical value of some sections of the Bible depends largely on whether one believes there is any moral government of the universe and whether sin deserves punishment.

If a man had escaped from the cruelties of Egyptian slavery, he could heartily join in Miriam's song of triumph over the Egyptians on the shore of the Red Sea. As a secular writer on Carthage remarked after viewing the row of urns containing the ashes of children burned alive to the god Molech, one could sympathize with the threatenings of divine punishment by Isaiah and other prophets and the Imprecatory Psalms on the nations surrounding Israel, since their highest religious practices consisted in burning babes alive and other unspeakable abominations.

As to the polygamy of the Old Testament characters, notably Solomon's, Christ called attention to the fact that even divorce is condemned in the second chapter of Genesis. "Therefore shall a man . . . cleave unto his wife." Next, the Bible shows how Solomon's sin caused centuries of civil war and final destruction of the whole nation. But, how many modern men, if they had unlimited power, and if polygamy was the recognized means of maintaining international treaties, and if it were encouraged by the clergy as well as the politicians, and if it were the custom of his own and all surrounding nations, would have done better than Solomon?

After 2000 years of Christian Ethics, the United States leads the world in divorce.

The Bible was written to expose human depravity and exhibit the mercy of God.

17. The Bible Biologically Scientific.

When it says that plants and animals were created, each "after its kind," Bible is stating a fact of human observation for thousands of years. Any one who watches the universal tendency of the highly cultivated plants and animals to revert to type. Evolution will always go beyond observation and its supporters always postulate millions of years and less rhetoric to maintain their theories.

Darwin undoubtedly was correct in concluding that all pigeons were descended from one pair of pigeons and all dogs and cats from one pair of ancestors. Noah should be credited for understanding this biological law thousands of years ago when he saved the animals in pairs to go into the ark. Darwin unintentionally removed a Bible duty for some people.

The Apostle Paul was scientifically correct biologically when he had the common sense as well as the scientific knowledge to look down on all other nations as barbarians, "God hath made of one blood the nations of men for to dwell on the face of the earth" (Acts 17:26). This is a biological generalization, centuries ago, which science, accepted now by the wise men of the world as a fact, although the pigments of color is involved, at least in demand (!) countries.

1 Cor. 15:39 is a very comprehensive biological statement which the latest tests have not discredited: "All flesh is of the same flesh, but there is one flesh of men and another flesh of beasts and another flesh of birds and another of fishes."

18. The Bible is Scientifically Ethnically.

Discoveries in Philology as, for example, that the Greek and Latin equivalent of the word "father" is "pater" and the Hebrew "vater" and the Sanskrit "pitar," prove a common origin of widely scattered peoples. The Bible account of the Tower of Babel anticipates all such discoveries.

As Professor Max Muller wrote, "It is possible to point out radicals, which undergo various changes and disguises, having a common origin in these three branches (The Semitic and Aryan branches of speech) since their first separation."

19. The Bible Prophetically Correct.

The most remarkable proof of the natural historical accuracy of the Bible is the fact that it predicted even more than 2000 years ahead of their complete fulfillment. e. g., when Egypt was the wealthiest and one of the most powerful nations of the world, having the most fertile soil and a reliable irrigation system, when the banks of the Nile were covered with vegetable gardens with a marvelous canal system and abundant fisheries, and abundant wild fowl, its skilled workmen were superior to those in subsequent history, and the architecture of its cities the most substantial that the world has known, Isaiah (chapter 19) and Daniel (chapter 30) predicted that Egypt would gradually be diminished in power and become the "basest of kingdoms"; "there shall no more be a prince of the land of Egypt (that it should suffer at the hands of foreign rulers); that Thebes shall be broken up but not destroyed, Memphis should be entirely destroyed, the canals should be dried up; that the Nile should be destroyed (its banks are now barren, although so fertile); that the papacy

the national flowers of Upper and Egypt) would disappear; that the would cease to be of value, and the wonderful industries would disap-

ew of the fact that human statesmen know what is going to happen to—the fulfillment of all these minute through 2000 years, besides many concerning all the nations surround-estine, proves a supernatural accu- the Bible which its critics cannot face. Jews, at the time of the birth of believe, and even the Edomite Herod the historical accuracy of the ent prophecies about the place and Christ's birth; and so have all ortho-istians believed the prophecies about etails of his life and death. Indeed, y church consisted exclusively of ho accepted Christ as their Savior they believed "We have found him a Moses in the law and the prophets te."

The Bible Correct Geologically. ding to Herbert Spencer, the five al concepts of science are time, space, force, and motion. These are all ed in the first two verses of the In the beginning"—time; "heavens"; "earth"—matter; "the Spirit of orce"; "moved"—motion. What could e impressive, more remarkable, than e Bible should begin with the five es-ientific concepts of modern science, es which may be understood by any

order of the appearance of plants and on this earth, given in the first of Genesis, is exactly the same as ight by scientists of the twentieth 1, "grasses," plants without visible e cryptogams); 2, "herbs yielding e the phanerogams); 3, "fruit trees e fruit"; 4, "the waters swarm with eatures" (fishes); 5, "birds"; 6, e sea-monsters (the geological rep- 7, "living creatures of the earth" easts); 8, "cattle"; 9, "Man."

William Dawson discovered the low- a of fossil mentioned in our "mod- ological Table in the Standard Dic- He was a most exact Bible exe- well as a celebrated scientist, and efully studied every phase of the epter of Genesis in the light of mod- ology and calls it "wonderful his- The Origin of the World, p. 142). He also of "the strict precision of lan- which everywhere prevails in this e document" (p. 117). Other geolo- rdnold Guyot for example, have made e statements. Dawson also said, "If e it that the Mosaic day corresponds e these geological periods, it would e ple better to characterize their crea- so few words adapted to popular eension" (p. 218).

is one apparent discrepancy in Gen- a the King James version where e are mentioned too early but the He- rd here translated "whales" is cor- ranslated "sea monsters" in the Re- ersion. Therefore, this Bible diffi- e others, is due to man's ignorance e to the Bible. Moses was therefore ears ahead of our modern geologists. ical Strata: In Psalms 104:5-9 is ed in a few words the formation of al strata:

and the foundations of the earth, should not be moved for ever,

Thou coveredst it with the deep as with a vesture;

The waters stood above the mountains.

At thy rebuke they fled;

At the voice of thy thunder they hasted away

(The mountains rose, the valleys sank down)

Unto the place which thou hadst founded for them,

Thou hast set a bound that they may not pass over;

That they turn not again to cover the earth.

Subsequent verses tell how this made possible the formation of springs of water which form rivers; thereby making plant life possible, and plant life, making animal

(Continued on page 15)

Editor's Select Notes on the Sunday School Lesson

The Sin of Causing Others to Stumble

(Lesson for June 21)

Scripture Lesson—Rom. 14:13-23.

Devotional Reading—1 John 4:7-13.

Golden Text—It is good not to eat flesh, nor to drink wine, nor to do anything where- by thy brother stumbleth.—Rom. 14:21.

Introductory Note

This Epistle of Paul naturally fall into two parts. The earlier chapters are devoted to expositions of doctrines, while the later chapters are taken up with practical applications. In our lesson chapter for today, we are cautioned against misjudging others about their manner of living in regard to things not sinful in the abstract; but the rule can easily be applied to the subject of Temperance and total abstinence from indulgences that are hurtful to the body. If you think yourself strong as a Christian and grounded in the faith so that the troubles of weaker brethren over "drinking wine" and using tobacco are but small things to you,—you are under Christian obligation to show that you really are strong to deny yourself and to seek the good of others rather than your own pleasure. The possession of muscle is shown by the act of lifting! Ro. 15:1. So the possession of Christ's strength is shown by acts of self-denying love towards our fellow-men.—Whittle.

Comments on the Text

13. Let us not ... judge. Not condemn those who honestly do not see things as we do. Judge ... rather. Turn your judgment to yourselves, and see to it that you do not put a stumbling block in the way of any one weaker than yourself.

14. I know. He felt that through the spirit of the Lord Jesus he was right, in the particular case which gave rise to this passage in Romans, the eating of meats offered to idols which some considered to be unclean and productive of moral stain. There are many who feel that drinking liquor moderately, especially "light wines and beer" and that therefore not only should they be allowed to drink it, but the drinking should be made easy by having places for its sale numerous and easily found.

15. Destroy not ... him for whom Christ died. If Christ cared enough for this weak man to die a terrible death on the cross for his salvation, should not his neighbor be willing to do without this which make it so hard for him to refrain from the drink that is killing him, body and soul?

16. Let not ... your good, your freedom of thought, your liberty—even in cases where there is no difference of opinion among enlightened people. How much more should we be careful when many feel that drinking is evil, yet one is so weak that he will indulge, and suffer, if he sees those around him whom he respects drinking. Be evil spoken of. Do not bring discredit on the cause of Christ.

17. The kingdom of God, the rule of God in life, is not eating and drinking. It is not a matter of externals but of what effect these have on the inward man. If drinking never did any harm to anybody no "dry" would fight it. If it does harm—and we have all seen the harm it has done to multitudes of people—the most radical "wet" cannot conscientiously belittle those who want to rescue its victims, however much they may differ in the wisdom of the methods used. Righteousness, peace, and joy in the Holy Spirit. These are the results of active citizenship in the kingdom of God. No person who does not possess these can justly claim to be trying to bring the kingdom to the world. Can a man under the influence of liquor possess these? Can the one who by his example is encouraging a weaker friend to drink to his harm, possess them?

18. Serveth Christ, by helping those Christ came to save. Those who are weak and tempted, in whatever way, should be encouraged to fight, not to yield. Approved of men. "Men can approve the conduct of Christians, even while they hate it for the reproof it conveys." We see this, too, in the reverse, by the scorn with which the non-Christian, especially those who are opposing Christianity in many ways, look upon the one who while professing to be a follower of Jesus yet shows himself a follower of the worldly.

19. Things that make for peace. Things given up for the sake of others except those which would be a sacrifice of principle. Edify. Here meaning build up in the Christian life.

20. All things are clean. Christianity has no ritualistic ban on certain articles of food. Those who knew the most of Christianity and of the world at the time of Paul's letter had no ban against the meat offered to idols, for they knew that idols were nothing at all, hence how could they possibly affect the meat set down before them? Evil ... eateth with offence. If anyone really thinks he is doing wrong in doing some action it is as evil for him to do it as if every Christian thought so, and it was distinctly prohibited. Therefore, do not, through your example, make him commit this sin. This does not forbid attempts to teach and to persuade when your conscience is educated, and his is not. But it does forbid urging him to the degree that he does the thing, even under protest, unless he has been absolutely converted to your way of thinking—and if your way of thinking is wrong, woe to you if he is thereby led into sin.

21. True Christians—even honest men and women who do not call Jesus their Lord and Master—will not willingly do anything that will harm their brother men.

23. It is doubt of the rightness of an action which harms a person in doing it, unless the act is actually wrong either by the moral or the nation's law, against the law of God. If you are not positive you are right do not "go ahead."—Illustrated Quarterly.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

A Month of Monotony but of Activity

Bassai, March 20, 1931.

Dear Evangelist Readers:

Sometimes waiting days seem long even now, although we do not require the courage and fortitude that we did during the first three years of the work, when all days, however full of labor, were waiting days for the gospel to have free course and be glorified.

Since Mr. Hathaway's departure for the Coast February 23rd, we have had no news of him, nor of Mr. and Mrs. Foster and Miss Myers, who departed with him, nor of Mr. and Mrs. Kennedy who were to have arrived with him. We are now only four days from the Coast, eight for the round trip by automobile. It is useless to try to conjecture reasons for African delays. We can only patiently wait upon God until deliverance comes.

Meanwhile we continue, Miss Byron and myself, and the few native Christians surround us on the station under the care and protection of God in a remarkable way. Fever has assaulted me again and again, but God is sustaining. Miss Byron has nobly cared for the Bible classes, the detail hospital work and the supervision of the school-boys' work out of school. Our housekeeping has been the least of our troubles. Between us we (she, when I am in the school room and I, when she is occupied with her many other duties) have managed to keep this important department going with the assistance of our faithful boys. We have been so busy that it just now occurs to me that during the weeks neither of us have seen any other white face! We have had no one to whom to speak English but each other, no one to whom to speak French but the school children! So we have enjoyed talking Karre, or occasionally Banou or Sango to runners from the other stations. Every once in a while our lives are brightened by news from Yaloke or Bellevue, or by foreign mail. Every moment is so full that these innovations seem like Miss Carmichael's "overweight of joy."

Jean, one of our native Christians, has preached faithfully every Wednesday and Sunday morning in the church, daily at the hospital, and besides continues to give us our afternoon Karre lessons. The outpost evangelists are faithful at their stations, going out for the week-end and during the week attending Miss Byron's Bible classes, and taking lessons in French.

Before we mail this we will doubtless be able to tell you of the arrival of Mr. and Mrs. Kennedy and of new plans for the future.

Until then we close this brief record of a period of monotony, joyously awaiting not only for them, but for him, who is our Hope.

Faithfully yours,
FLORENCE N. GRIBBLE.

P. S.—We are glad to relate the return of Mr. Hathaway with Mr. and Mrs. Kennedy to Bassai on Thursday evening, March 26th, all well and happy. On the following day Mr. Hathaway and Mr. Kennedy arrived at

Yaloke, Mr. Kennedy returning to Bassai with Dr. Gribble's car. The delay was caused by extra business being transacted at Yaounde.
F. N. G.

Kentucky's Need

Kentucky calls with the great need of the Gospel. Of all types of ignorance with which men may be afflicted perhaps the most inexcusable, and certainly the most pitiable, is ignorance of the Word of God. Yet men are ignorant of the Word. This is not only true of Kentucky,—it is true of other places also, but there are few places in the United States where it reaches such unfortunate proportions as in the mountains of Kentucky. There are many things which make this true. There is the handicap of poor school facilities which tends toward illiteracy. There is the superstition which ignorance breeds. There is the hard task of earning a living in these reluctant hills. Then there are the generations of limited training.

Some mountaineers realize their need; others do not. Some know that there are better things than those to which they are accustomed; others do not know it. Some know that the Word of God in their lives can make great changes even with their limited means; others know nothing of the Word, while still others are indifferent to the great fact of the Word. Some are very grateful for what others try to do for them; some take what they can get from others and let it rest at that, while others may be actually hostile at being disturbed with

things from the outside. The Kentucky mountains can almost be likened to a sleeping man who is just dropping into his slumber,—he does not want to be bothered, but after the full vigor of life has been stored he will be very thankful for the efforts of those who proved themselves his friends when he himself could not see his own need. That is a picture of the Kentucky mountains. Some day they will be thankful for the awakening.

Commercial interests do not shun money when there is an opportunity for profit. Nor do they shun any other gain upon the face of the globe. Had Christianity ought not to be at least as zealous to find our greatest profit, not in time, but in eternity. Eternity will reveal how much is right now at stake in the mountain region. Of course if we could have that glory right now, we might all feel more interested in this work. But if we knew all that what had been our need of divine guidance. Being Divinely guided we have no need of the knowledge that eternity will reveal. The big thing is this: Are we ready and willing to be guided of God?

Kentucky will change. It will change much within the next five years. Conditions cannot remain as they now are. Outside developments coming in more and more rapidly. Just what these changes will be is partially uncertain. Just what they will have upon the lives of the mountain people might be hard to forecast. The fact of the coming change is not uncertain nor difficult of forecast. The harder the Brethren Church strikes with its message of the Gospel in the mountains, the greater will be the result—the more glory to God. In a period of changing from one set of customs and habits to another is a splendid time to introduce such a message as the Brethren Church has. Kentucky is that place of change,—What will the Brethren Church in answer to this challenge of opportunity. What part will you contribute to the answer?
FRANK GEHM

With Christ Among the Lepers

A Story of Courage and Joyous Self-Sacrifice in Sam Higginbottom's Field in India

By Robert Wells Veach

One Sunday morning while visiting Dr. Sam Higginbottom in Allahabad, India, he announced at the breakfast table that we would attend church at the leper asylum. It was a bit startling. The recoil was inescapable. Of course I was anxious to see the wonderful work but enthusiasm ebbed with approaching proximity. All my emotions began to churn violently; my skin itched; the car swung into the compound; we were in church and what a sight!

Seated on the floor in front of us were three hundred and sixty-two lepers, the men on one side and the women on the other, while behind us and elevated slightly were twenty-eight children. At our feet sat sixteen segregated babies. Their mothers, seated in the congregation and hungry with a yearning tenderness they could not satisfy, watched them with amazing resentment. One little fellow fell asleep and toppled over; another began to fret; the mothers became uneasy. Mrs. Higginbottom, quick to sense the situation, arranged the one comfortably, then picking up the other she adjusted its clothing, caressed it lovingly and placed it back upon the floor. How did

she know it was not tainted? She did not know.

The church building is comparatively new, built very much like an open portico with high pillars forming arched window. Chicken wire is stretched across these windows to keep out the birds, admit sunlight and insure plenty of circulation. As Dr. Higginbottom casually remarked, "There are more ship than stained glass."

All heads bowed in adoration; no daylight filtered through the arched and robed figures of St. Peter and St. Paul; incense suggested sanctity; but there was the glory of the Seraphim and the shimmer of a seamless garment and the consciousness of an Infinite Love.

Then they sang, and oh how they sang over and over again, with joyous devotion, the simple gospel songs translated into Hindustani. All my squeamishness disappeared, my sordid fears took wing, I yearned to reach out and touch the leper. I say "Be Thou Clean."

At the close of the service, Dr. Higginbottom called to him a young man (the

she carried a bright baby boy in her arms. They were a fine looking young couple, handsomely and quite intelligent with a touch of refinement in their manner.

"Suppose you want to know the physician's decision," said Dr. Higginbottom, "his own emotions and looking into her, inquiring faces.

"Sahib, indeed we do."

"It is this, Dr. Forman says you are to go. You can go out tomorrow and build yourself a happy Christian home."

"It was one holy moment. It was worth the long half way around the world just to see the faces of the young husband and his wife light up with that 'light that never goes out by land or sea.' It was one of those moments in one's religious experience when the true Christ emerges from the fog of physical speculation and ruinous dogmatic controversy and reveals himself in a plain fact about which there can be no doubt."

"At the church we walked about the grounds where we saw two hundred more in the last stages of that dreadful disease. There were many with hands and feet stiff and off; some with eyesight gone and some with festering sores eating into their faces. The pain and mental depression is probably great. Poor, gruesome, putrid, now they haunt me, these unfortunates for whom Christ died.

"The doctor who is in charge of the medical school told me that the number of cures had increased to eight per cent among adults and to two per cent among little children. A great advance is being made in the efficacy of the treatment. There are in the city 30,000 lepers of which only 10,000 are in any kind of a home. The remainder are in the streets.

"When we came to the laboratory and the school where I met N. A. Nitale, he took me into one of the most Christ-like faces I have ever seen. Some years ago Dr. Higginbottom received a letter from a man which read about as follows:

"I am an assistant professor of biology in the University of Bombay. The doctor has told me that I am a leper and must leave my work here at once. Will you let me come into your institution and let me know how I can work for my suffering fellow men and have yet strength?"

"When he was admitted; and immediately he set up a laboratory where he has carried out several valuable tests. He has found that most lepers have hookworm, malaria or some form of intestinal disease, all of which must be eliminated before there is any hope for cure.

"Content with this great service he has founded a training school composed of men and women who have been cured of leprosy. These young people are being employed in laboratory work so that they can help in other institutions where leprosy is sorely needed.

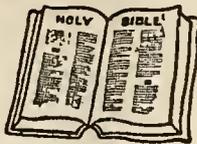
"I am glad that the training, which requires three years, may be as thorough as possible. Professor Nitale requires the study of English, mathematics, physiology, sanitation, the elements of chemistry and biology, of which he himself teaches. From dawn to dusk this man labors, healing and multiplying himself all over the place.

"I sat beside him in his little laboratory and was thrilled as he explained his work. He was loathe to leave. With just a few minutes I introduced me to a group of nine

students, bright, promising young people enthusiastic over their future work.

Professor Nitale is a large, well-built man, good looking once; but the leprosy is rapidly marring his countenance. The intense pain is leaving deep lines in his face, but no word of complaint escapes his lips. He is one of the few souls big enough to

absorb his suffering and translate it into joyous service, and this experience glows in his face a steady, transfiguring, flame of love. Retiring, reticent, humble, despising pity, Professor Nitale is an obscure savior of humanity of whose existence and intrinsic greatness the world is unaware and unworthy.—The Presbyterian Advance.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



BURLINGTON, INDIANA

An arrangement was made by the pastor, Rev. D. A. C. Teeter, and his loyal members at Burlington, Indiana, that the writer should come to their church on Monday, May 25th, and preach four sermons and assist in their Spring communion on Friday night, May 29th.

Brother Teeter began these services by preaching on Sunday. Then according to agreement I came Monday and in my first service I discovered a splendid loyal group of Brethren ready and eager to cooperate in every way possible for them to function.

Brother Teeter has been with these people for three years and he has accomplished a great task in gathering a nucleus of young people in the church that work and attend its services. Then the loyal number of members who have supported this work for years are to be commended. As far as I could discern all the membership plus the friends of the church are proud of their pastor. I discovered that Brother Teeter is a real Brethren, and he is working for the Brethren Church.

I express my appreciation to the pastor and members of the Burlington church for their kindness to me while with them. I trust they enjoyed my being with them as much as I did. The church at Burlington, Indiana, will continue and grow under the leadership of Rev. D. A. C. Teeter and his loyal brethren.

Let the brotherhood unitedly pray the Lord to restore the clear sight of Brother Teeter who is handicapped at present due to eye infection. **BENJ. F. OWEN.**

BURLINGTON, INDIANA

More than a year has passed since we reported the work of the Church at this place.

We are able, however, to report progress in every department. We have not been asleep.

As the pastor was unable to conduct a revival meeting this year, we decided to have a short meeting prior to our communion service.

Brother Benjamin F. Owen, pastor of the church at Nappanee, was secured for this meeting and we had a profitable time together. Brother Owen preached each night for a week and conducted the Communion service on Friday night. His sermons were not especially evangelistic but were heart-stirring messages preparing us for that last night.

Two, however, made the confession and were baptized and came to the Lord's table for the first time.

All of us feel that it was well worth the effort put forth. Some one said it was the

best Communion service held there for several years.

We wish to speak a word of appreciation for Brother Owen's work among us and hope to have him with us again sometime.

MRS. D. A. C. TEETER,
Bunker Hill, Indiana.

WINONA BIBLE CONFERENCE

Ministers and church workers will be interested in the announcement of speakers for the annual Winona Lake Bible Conference which will be in session here for ten days, August 14 to 23 inclusive. This Bible Conference, founded 37 years ago, is outstanding among the Bible conferences of the world. Dr. W. E. Biederwolf, director, in announcing his speakers and schedule of services, expresses the opinion that this year will be outstanding both in quality of program and in interest and attendance.

Homecoming Day, an annual event, will mark the climax of the conference. Thursday, August 20 will be the date. Rev. W. A. Sunday, noted Winona Lake evangelist, will be one of the outstanding speakers. He will talk at 2 P. M. Great services are planned for the Sundays. Rev. Paul Rader, of Chicago, will be the speaker on the second Sunday. Some equally noted preacher will be selected to deliver the sermon on the opening Sunday. Homer Rodeheaver, former song leader for Rev. Sunday, will have charge of the music throughout the conference.

Dr. Biederwolf announces a regular schedule for each day. Most of the speakers have already been secured. A few others are to be added. The schedule follows:

7:00 A. M., Morning Inspirational Hour in charge of Dr. J. C. Masee.

8:30 A. M., Morning Interpretation Hour with Dr. W. I. Carroll in charge first five days and Dr. Charles R. Erdman in charge the second five days.

9:30 A. M., Ministers' Hour with Dr. G. Campbell Morgan, Dr. Max Reich, Dr. James M. Gray, Dr. J. C. Masee, Dr. Clinton N. Howard, Dr. Y. M. Yonan and others as speakers.

9:30 A. M., Women's Hour conducted by Miss Grace Saxe.

10:30 A. M., Morning Sermon with such speakers as Dr. Morgan, Dr. John Timothy Stone, Dr. Robert E. Speer, Dr. Frederick D. Kershner and Dr. J. C. Masee scheduled.

3:00 P. M., Missionary Hour in charge of well known mission workers.

4:00 P. M., Afternoon Bible Interpretation Hour conducted by Dr. Herbert W. Bieber.

5:00 P. M., Denominational rallies. 6:30 P. M., Hillside Inspirational Hour. Speak-

ers scheduled to appear at these open-air services include, Dr. Milford H. Lyon, Dr. W. E. Biederwolf, Dr. David Bayless, Dr. John Hess McComb and Dr. William B. Hogg.

7:30 P. M., Evening Lecture. These lectures will be given by preachers who appear during special hours during the day.

9:15 P. M., Missionary stereopticon lectures.

FIRST BRETHREN CHURCH OF DALLAS CENTER, IOWA

I have been requested to give a report of our church activities. This is my first endeavor at writing church news and I will try not to tire you with a long report, but I would like to say a few good things about the work at this place.

God has continued to bless the labor of his people here. The coming of Rev. Staley and family to us March 1, 1930, found us ready for work, and pastor and people certainly spent a profitable year together. We have started the second year's work with fine attendance and splendid interest. With Mrs. Gring, our faithful pianist always at her place, Mrs. Staley, our choir leader, and Mrs. Alvin Greif assistant, and all of the other helpers, our choir is fine and we are proud of it.

Our Sunday school at this place is second to none. Mr. Gring, our superintendent, and his assistant, Gordon Carter, are at their post of duty doing all they can to make it the best.

We have an active Senior and Junior Christian Endeavor society. Marie Weber leads the Juniors and it is certainly a wide awake group. Our W. M. S. meets every month with good attendance and interest. Also our S. M. M. girls have an active organization.

Rev. Staley is well liked and it is certainly a pleasure to work with him. He is highly esteemed in the community for the life he lives and the wonderful gospel sermons he delivers, for he surely preaches the word of Christ Jesus which is so much needed in these days and for which we as a church are truly thankful to the Giver of all good.

There is but one sermon well lived and that is the sermon which we can live through a life used as a channel of blessing to the hungry, thirsty world. The secret of our life rests upon the life so used by the Master who died for the world. It takes each one of us to do our part to help carry on the work, for in union there is strength. What we need these days is the fire of devotion, loyalty and faith—to go back to the good old Book and preach the word, and we have the promise that God will be with us.

Mr. Staley had the pleasure of delivering the Baccalaureate address in our church to a well filled house of not less than 500 people. Four of the graduates were of our own church. It was a masterful address, and in conclusion he said to the class, "Give your best to the Master and remember that the little church around the corner is the greatest force in the world."

We ask the prayers of God's people for those of our number who are sick, and, if it be God's will to restore them back to health, that he may do so. And may we as a church exalt the name of him who gave himself for us.

MRS. CONRAD GREIF.

SUNNYSIDE, WASHINGTON

Dear Brethren:

Lest there be too much "past history", this report from Sunnyside is limited to 1931. The first four months we received 11 members, five of them by baptism, one by letter, and five by relation. Since then another has been in the sacred water and at least one awaits the rite. I should add that five members of other churches here, not satisfied with the mode they received, were baptized by trine immersion.

Our Bible school has averaged over the 200 mark for three months, and our goal for Children's Day (June 14) is 300. The pastor's Tuesday evening Y. P. Brethren Bible Class has held up its good interest and attendance despite many interruptions. These young people last week unanimously voted against any (summer-slump) vacation this summer. The Presbyterian church and we are affiliated in a two-weeks Daily Vacation Bible School, pastors and teachers of both fundamental institutions opening the doors to the children of the community. I might state that this is not the Standard course, but one entirely based on the Bible.

The Women's Missionary Society, which in this church is rightly named, has carried on well, interesting strangers and visitors in the study of the Word, and in Christian Missionary fellowship. Each Sunday our four Endeavor societies register from 50 to 70 in attendance.

The writer was absent ten days with his father, who has recently ceased his sufferings—a saved man. To his congregation the pastor owes a debt of gratitude for their united intercession during the past year for his salvation. We praise God for answered prayer!

The District Conference convenes here June 24 to 28, a program of which will be mailed as soon as printed. Any isolated Brethren in the Northwest, or travelers are invited to share our fellowship and feast.

As elsewhere, this membership has been and is at bed-rock, financially, having had no markets, but the usual high land, water, and personal taxes. Mid-western folks know nothing of taxes compared to Washington exactions, the ratio of \$200 to \$2,000, which is worse when not even \$200 are made. Yet despite the depressions, and because of a united people desirous for the most part of being rich toward God, the church has had a commendable year. Our Foreign Mission offering, we believe, will reach last year's \$1081 mark. Since a year ago May 1, these people have completely redecorated the inside of our large church, painted the outside, done sundry repair and reshingling jobs, and now have redecorated both inside and outside of the parsonage. Add to this the hauling in and seeding for lawn of about 100 yards of dirt. We praise God for all these efforts, for labor, time, and scant means have been given unstintedly. Sunnyside says that tithing pays; and those who have been a blessing will be blessed abundantly in the day of Christ.

We feel very keenly our responsibility as pastor and Brethren church in this community and in this age. So many souls have been hardened by error, modernism, hypocrisy and the "social gospel" and need the only Gospel of the Son of God. Others, being starved in the churches, are hungry for the whole truth, which is not the whole truth apart from the prophetic word. Moreover, several centers in the northwest, such as Yakima and Seattle, need Brethren

churches to give food in the day of spiritual famine, and the time is ripe for such a God give us faith, wisdom and means to get it. Pray for us, Brethren!

HAROLD D. F.

THE CALL OF SHIPSEWANA

The Ninth Annual Bible Conference was held at the Shipshewana Brethren treat, July 19-26, 1931, and as I write seems like a dream, like a watch on the night, like a tale that is told, to me nine years have come and gone since we first gathered on these beautiful grounds to dedicate them to God and start these conferences. In faith we prayed that this might lead not only for that year, but all the years to follow, so that Shipshewana might stand true to his Word and be a blessing to him.

Today we rejoice in the thought that our missionaries have found it a place of rest and prayer when they have visited the land, and that our ministers have increasing numbers given their service time to make its programs helpful to our laity have come to feel a responsibility for this work and that we dare not treat lightly their opportunity and privilege of being here.

Above all we rejoice that our young men who have been busy with their school and church work, have heard the call of God when he said, Come ye yourselves apart and rest a while (Mark :31). And out here from the rushing world, these young men are concerned with life problems, trying to find out what they are good for. They are trying to discover themselves and the world, and make proper adjustments between themselves and others. They are not always happy. They have many problems to face, and in our day they are carrying a tremendous load of poverty of freedom, They are handicapped with more chances for evil in hideously effective ways of expression than any generation this world has ever seen. And because we know that Christ has a tremendous attraction for young men and women when he is properly presented, and when they sit at his feet they will find the way and learn the road which leads to the Father's house that we are calling them to under these influences. May he draw out these influences. May he draw out of himself and hold them in breathless wonder. It is for these very reasons we would invite you out here by the lakeside to the beautiful trees, to study your Bible get near God.

When Jesus was here he was so simple, men bragged of their rich, busy, filled with people, perhaps the finest ever built, but returned away and said, It is all for the ritual and externality and is doomed, the true spirit and essence of religion is not there. He went to a boat for privacy and gathered the people on the rugged side where without ornate architecture without ritual, without organ or choir with simple, direct, life, filled with truth vibrant with truth and simplicity, he lifted them up to God.

Make your plans now to be here. Do not wait till the last minute. We are planning a good program which we hope to have finished by next week. Come with a fresh hand and a loving heart and make this the best and most helpful week we have ever had together. Sincerely,

A. T. WICK

AT THE EIGHTEENTH AMENDMENT HAS HELPED TO ACHIEVE

message to Youth from the National Congress of Parents and Teachers) removal of the open saloon which engaged gambling and degraded politics. reduction of the amount of consumption of alcoholic beverages by 70 per cent in a remarkably short time. elimination of liquor advertising appealed to the crudest and lowest classes to create new victims of the drink habit. protection of children and their mothers from the neglect and brutality of drink-drivers. increase in savings that has given the best man and woman in America the most economic and social position enjoyed here in the world. the most efficient industry to be found here because of the reliability and loyalty of sober working men and women. the reduction of many forms of vice and until cities are safer for law observant citizens today than they have ever been. the moderation of "automobile" and "war" crime which would have created terrible conditions in a country with twenty million autos were liquor not out-

the development of all types of schools that millions of young people have a better educational opportunity. High school enrollment alone in the United States increased from two million in 1920 to nearly five million in 1930—the most remarkable increase in the history of civilization. the foundation for a future rich in promise and opportunity for home life, for education, for government, for labor, for industry and for the realization of religion.

THE GOSPEL MINISTRY IN PRINT

By Norman H. Camp

The thirty-seventh annual report of the Institute Colportage Association of Chicago, founded by D. L. Moody in 1894, published, shows the splendid work being done by the Association in the dissemination of Evangelical Christian literature. Notwithstanding the financial depression which has interfered somewhat with the ministry of the Association, no less than 1,616,616 copies of its own books, booklets, literature portions and Gospel tracts have been sold and distributed to many parts of the world. Of this number, 1,064,868 copies have been sent during the past fiscal year to the spiritually neglected classes, such as miners, mountaineers, lumberjacks, homesteaders, seamen, firemen, patients in hospitals and the peoples of India, Philippine Islands, Latin America and other mission fields. This part of its work is made possible through the free-will contributions of Christian people to its eighteen missionary funds. These funds have enabled the Association to reach nearly one million people with the Gospel in print during the year. the publication of its books and other printed matter, the Association has five objects in mind, viz.: the salvation of those which otherwise would not be reached; the establishing of young Christians in the Word of God's Word; the stimulating of old Christians in their prayer-life and service; the helping of Christian workers, such as pastors, missionaries, Sunday school teachers and others; and the combatting of prevalent evil and error of the day

which is propagated so largely by means of the printed page.

In a recent missionary tour by a member of its staff, the Association has discovered half a million of Acadians in Southern Louisiana who have been oppressed and kept in ignorance of Gospel truth. The dominion of Rome has been so absolute that these people have been denied the benefits of public schools until quite recently. Now that public schools have been provided, they are awakening to a sense of their sad plight and many are eager to receive the Gospel message.

A French missionary, himself a convert from among the Acadians, expresses the need of his people, as follows: "I truly believe that the time is here for an extensive distribution of Gospel literature. These people are native-born Americans, but they are as foreign as though they still lived on French soil. They are in as much need of the Gospel as any group of people of the world. There is great need for a vigorous campaign that shall reach every section of this country, and dispel ignorance and superstition by the light and knowledge of the Gospel of Christ. The harvest is ready, but the laborers are all too few. Probably

I LOVE A PURE, CLEAN LIFE

By P. W. H.

- I love it because it points out the safe way for the little ones.
- I love it because it strengthens the weak and enlightens the ignorant.
- I love it because it injures no one with poisonous fumes of tobacco.
- I love it because it brings hope and not despair, joy and not sorrow.
- I love it because it is never besotted by alcoholic liquors nor narcotic drugs.
- I love it because it brings "peace on earth, good will to men."
- I love it because it leads onward and upward into the glories of eternity.

nowhere else in the United States is there such a ripe field for Christ at present."

No less than forty French converts, glorying in their new-found Savior, are ready and eager to assist in taking the Gospel to their own people. A systematic home-to-home visitation work has already been planned by them. They are poor and utterly unable to buy literature. What a blessed privilege to provide them with seed for sowing. "The Way to God," by Moody, so greatly blessed among Catholics in Latin America, should be placed in 100,000 French homes; also other literature especially adapted to their needs.

The Association has recently translated and published "God is Love" by Moody in the Portuguese language for large distribution among the people of Brazil. These are being sent to missionaries for distribution as fast as funds are provided. How important to "Lift up your eyes, and look on the fields; for they are white already to harvest!" And let us remember the parting words of our Lord, when he delivered to his servants the ten pounds: "Occupy till I come" (Luke 19:13).

(Editor's Note: This is what an independent publishing house with generous support is doing for the spread of the Gospel to the needy. What might not our own pub-

lishing house do for the dissemination of whole Gospel truth if it were given equally generous support? And what might it not do for the more thorough indoctrination of our own people if every Sunday school in the brotherhood were using Brethren literature?)

Is the Bible Scientifically Correct?

(Continued from page 11)

life possible; all of which makes food and life of man possible. Was not the Psalmist scientifically exact 3000 years ago when he said all this? Is it not true that "the mountains rose, the valleys sank?"

The account of the flood in Genesis which gives the only possible explanation of many fossil remains of animals which were submerged in mud over large areas of the world in enormous numbers while still alive.

Interior of the Earth: Some scientists believe that the earth's interior is a molten mass, others that this is true only of local areas. In either case, the Apostle Peter was 2000 years ahead of modern science when he wrote, "The earth is stored with fire" (2 Peter 3:7, R. V. margin). He may have been still ahead of modern science when he added, "against the day of judgment." The world has often seen, in small areas, the destruction wrought by volcanoes, and Christ and all those he taught have predicted that there will be "the wrath to come."

Future of the Earth: Thompson, the well-known English evolutionist, says that the universe is running down. This was very plainly stated 2000 years ago in Hebrews 1:10-12: "And thou, Lord, in the beginning laid the foundations of the earth; and the heavens are the works of thine hands. They shall perish but thou remainest; and they shall all wax old as doth a garment, and as a vesture shalt thou fold them up and they shall be changed; but thou art the same and thy years shall not fail."

(To be continued)

OUR LITTLE READERS

THE FOOLISH LITTLE GIRL

"Once upon a time there was a little girl who was always wishing, wishing, wishing. She wished for almost everything she saw.

"One day she started down town with her lovely mother. They had not gone far when she saw her neighbor Carrol, riding his Shetland pony.

"Mother, I wish I owned that pony!" she frowned.

"Mumsy, I like Grace's house much better than ours. I wish we lived in it!"

"On they chatted, the Foolish Little Girl holding to the wise mother's hand. Soon they came to a large window full of toys and dolls.

"Oh, Mumsy, see those beautiful playthings. I wish they were all mine!"

"Her mother looked down at the small bobbed head, and said coaxingly:

"Listen, dear, forget your wishes and run down to the play room of this store while I go up to the rest room for a few minutes."

"The Foolish Little Girl ran down the steps till she came to the play room. It was in the basement of a huge department

store, fitted with swings and slides and everything that makes the hearts of children glad.

"Oh," gleefully exclaimed the Foolish Little Girl. "I wish all these wonderful things belonged to me."

"Upstairs sat the mother, thinking, thinking, thinking:

"If only I could break the Foolish Little Girl of this bad habit of wishing for everything she sees. It really makes me sick at heart."

"I can break her of this habit," said a tinkly, pleasing voice at Mother's elbow. Mother eagerly looked up. Sure enough there stood a fairy.

"Oh, can you, lovely fairy? How grateful I shall be!"

"But when she looked again, the bad-habit-breaking fairy had vanished.

"Soon Mother heard a small voice, 'Come on, Mumsy, time to do your shopping.'

"The Foolish Little Girl went with Mumsy to do her shopping. Mumsy talked to her, telling her how she must be satisfied with what she had and not be always wishing, wishing, wishing. The Foolish Little Girl would remember only a short time and then:

"Oh, Mumsy, look at that lovely parrot in the cage. I wish I owned him."

"Pretty dress, isn't it, Mumsy? I wish it were mine."

"Shopping over, Mumsy and the Foolish Little Girl started home. Still was the Foolish Little Girl wishing, wishing, wishing. When they arrived home, there stood not their dear, inviting little white cottage, but a house exactly like the big white one the Foolish Little Girl had wished for that very morning.

"How strange!" said the Foolish Little Girl, blinking in amazement.

"But Mumsy only smiled a mysterious little smile and led her into the house.

"The lovely fairy has been here," she thought.

"And what do you think? There in the front room stood the Shetland pony pawing at the blue rug—the very pony the Foolish Little Girl had wished for. In another room were all the slides and swings and playground things piled high. And, oh goodness me! In the dining room were the hundreds of toys and hats and coats and shoes. The sight almost made her ill. There was no place to sit down, for all the chairs were full of things she had wished for, and hardly room to turn around.

"The Foolish Little Girl hated it all. Over in the corner sat the gay-colored parrot squawking:

"And what do you wish for now, Foolish Little Girl?"

"Mercy, I shall never again wish for a single thing!" and the Foolish Little Girl ran to the wise mother's shoulder and cried very hard and long and—"

"Oh, Grandmother," chimed Marjorie, "you made up that story about me!"

Grandmother smiled and looked over the top of her glasses at her grandchildren, but said never a word. Grandmother was like that. She often kept you guessing and knew lots of secrets.

"Sure, Marjorie, the Foolish Little Girl was you. I knew it all along," Billie grumbled in his deep little voice.

"Dran'ma, you is a fine story-teller. But please make the next one about me," Small Sister squealed, delighted.

"Well, I guess I'll have to be a wise little girl now, and break my bad wishing habit,

or I may have our parrot squawking at me, 'What do you wish for now, Marjorie?'"

And all the children hurried along to Grandmother and voted her the very, very best story-teller they knew.—Helen Gregg Green, in Pittsburgh Christian Advocate.

Our Authorized Bible Vindicated

A REVIEW OF A COMMANDING NEW BOOK

I have just finished reading one of the most thought-stirring books of a long time. It is by Benj. J. Wilkinson, Ph.D., Dean of Theology, Washington Missionary College, Takoma Park, D. C., and may be ordered directly from him. (\$2.00).

If the Authorized or King James text needed vindication, it has surely received it in this interesting book. Tracing the Received Text of the King James Version across Europe to the North of Italy and mainly through a people with whom Brethren peoples have always had a great deal of sympathy, the Waldenses, he also traces the influences sinister and otherwise, to the Romanists whose constant ambition was to inflect the original to their views which was achieved only to their satisfaction volubly expressed, after the Revisers had finished their work.

Doubtless you had often wondered why it seemed that almost every great doctrine had suffered a toning down from the loftiest ascriptions of the Deity of the Godhead and fidelity to the inspiration of the Word, even as I had; now, we have the answer in agreement with the best scholars, with quotations from the scholarship of all time, book, chapter, page or verse.

We are aware that the Westcott and Hort text is largely used by scholars of the present time and that it is widely accepted. But they who have accepted it without questioning must surely first read this book as to the basis of the changes in the Revised versions and discover the confessions made by these scholars in personal letters from which this author quotes freely and faithfully.

The story of how the Jesuits captured Oxford University; of the confession of purposed modernistic interpretations; the line-for-line comparison of many texts and the rising flood of Modernism in our country since the acceptance of the Revised Bible are eye-openers that doubtless many innocent people need and can in this book, discover.

Dr. Wilkinson goes at the matter in the manner of the scholar he doubtless is, and cites authority wherever it is necessary—indeed it is full of the evidence of exhaustive research and wide reading.

I commend this book to our people and it can be ordered through our publishing house or direct for two dollars.

CHARLES A. BAME.

IN THE SHADOW

PUTERBAUGH—Benjamin F. Puterbaugh was born October 20, 1858 in Lanark, Illinois, and passed from this life May 30, 1931, at his home in Waterloo, Iowa. He was married to Miss Ella Rudy at Lanark, April 3, 1884. To this union one son, Myron, was born. A few years later Mrs. Puterbaugh died. In 1898 he was married to Miss Emma Lichty, also of Lanark and at that place. One son was also born to this union, Prof. Milton Puterbaugh of Ashland College. This Mrs. Puterbaugh died in Waterloo in 1915. In 1917 he married Miss Mary Lichty in Waterloo, who survives him. Besides the wife and two sons, he leaves

four sisters, Mrs. Anna Hamilton, Milbank, S. F. Carrie Trostle, Rocky Ford, Colo., Mrs. Kate Zuck, Addle Stiltzel, both of Lanark, Illinois.

A short funeral service was held in Waterloo on June 1st, conducted by his pastor. The body was taken to Lanark for burial on Tuesday, where Brethren C. C. Z. T. Livengood and J. L. Oillin conducted a short service. Brother Puterbaugh was a loyal member of the church and he will be greatly missed.

S. M. WHETSTONE, Jr.

FRANK—Mr. Harry J. Frank, son of John and J. Frank, was born in Carleton, Nebraska, July 6, 1891, and departed this life at the St. Elizabeth Hospital in Nebr., May 4th, 1931, aged 28 years, 9 months and 4 days. He was a member of the Brethren church, and his funeral was the largest attended of any ever held in Waterloo—at least for many, many years.

He leaves a mother and two brothers, a wife and a host of friends.

Thank God, sorrow can never be so crushing but it can be comforted, and adversity's night is never so dark but that the morning light will dispel it. Even death does not frighten when God is near.

W. B. DEW

HORNSBY—Mrs. William Hornsby, aged 65 years, Bowlin, W. Va., met with a tragic death on Friday afternoon when she was electrocuted at her home. Mrs. Hornsby was instantly killed when she came in contact with a fence which was charged with 6000 volts of electric current from a wire of the Appalachian Electric Power Co., which had fallen across the fence some three or four hundred feet from where the tragedy occurred.

Mrs. Hornsby, who was a Miss Carter prior to her marriage, was born and reared at Wriston. Many years ago she was united in marriage to Levi Duncan who died in 1898. To this union six children were born, five sons and one daughter. In 1906 she was united in marriage to Mr. Hornsby and he together with all the children by her first marriage, survive. The surviving children are Hermon Duncan, Russell Duncan, Clayton Duncan, C. W. Duncan, and Mrs. E. M. Duncan of Oak Hill and Mrs. Virgie T. Ayles, a twin brother, of Fayetteville; Theodore Carter, of Kan.; Henry A. Carter, of Roanoke, Va.; Mason Carter, of Lewisburg, Kan.; and another brother John; Mrs. Thomas, of Oak Hill; Mrs. Ellen Canterbury, of Kinross, the sisters.

Early in life Mrs. Hornsby united with the Baptists but later transferred her membership to the Brethren church of Oak Hill. She was a splendid Christian woman and her friends were many.

Funeral services were conducted at the residence of C. S. Donnelly, of the Oak Hill Baptist church on Sunday afternoon and interment was made in the family grave yard at her home.

MRS. ESSIE BOYD

ANNOUNCEMENTS

CONFERENCE NOTES

Location:

New Lebanon is 10 miles straight west of Dayton on State route 11. The nearest and easiest route from Springfield is on U. S. 40 to No. 4 to Dayton which runs into route 11. This takes you straight through Ironton without any street turns. You enter Dayton on 3rd Street and leave on W. 3rd St.

Those coming on train into Dayton should come to New Lebanon on the Dayton and Western Traction Co. Most street cars leave on the even hour for New Lebanon.

The church is the only church in town on the main Route or street. Turn to the left on Church street, the first street in the center of town.

Entertainment:

Those attending Conference will be entertained in the homes of New Lebanon members. Night's lodging and breakfast will be free. Other meals will be served in the basement of church at a reasonable price. Cafeteria style.

Those wishing entertainment in the center of the village near the church should write a card to the pastor immediately. If you desire lodging and number of party. If pastors have choice of room and write and arrangements will be made for you upon arrival.

Welcome:

Again we welcome a large attendance at the best Conference Ohio has ever had. Wonderful, helpful and inspirational program, good country eats at reasonable prices and a fine time together. WE SURELY LOOK FOR YOU. Bring Bible and prayer book.

L. V. KJG.

THE BRETHREN EVANGELIST

DO SOMETHING

WILL YOU DO WHAT YOU CAN to stay the prospect of war and to promote the spirit of peace?

Among the things you can do are these

1. Teach the people that life is sacred, that war is wrong, and that, as Christians, they cannot engage in it.
2. Teach them that the historic Brethren attitude of non-resistance is still the Christian way, and that more and more the Christian people of all churches are adopting that view.
3. Teach them that cooperating in the promotion of every rightful and promising agency that is calculated to encourage peace and to lessen the chances of war is the Christian's duty and privilege.
4. Teach them to **THINK** peace, **BELIEVE** in peace, **WORK** for peace and **PRAY** for peace.
5. Have faith in the Prince of Peace, that in proportion as the disciples of Christ follow the principles he set forth, he will bring in the Kingdom of Peace.

**BLESSED ARE THE
PEACEMAKERS**

Signs of the Times

by
Alva J. McClain

A GOOD Proposition

Some of our churches are not using the Sunday school literature put out by the Brethren Publishing house. I shall not bother to discuss the reasons which have helped to create this situation, but wish to give three reasons why every church should NOW subscribe to our own literature.

First, the editor has announced publicly his determination to make the literature absolutely true to the teachings of the Word of God.

Second, he is emphasizing the distinctively Brethren interpretations and positions, whenever possible.

Third, he invites constructive suggestions from pastors and churches as to how the literature may be still further improved.

It would be difficult to improve upon this threefold policy. I feel that it deserves a whole hearted support, not only for the sake of Brother Bame's effort, but also for our own sakes. Where can you find literature outside the Brethren church which has the three advantages named above?

Some churches will doubtless need to supplement Brethren literature by taking some outside helps. That is a good plan. But we should begin with a foundation of our own. If the foundation does not suit you, write to Brother Bame your suggestions. He will welcome them.

THE Tractor god

In many of the Russian schools one may see a motto on the wall which reads as follows: "Where there is a tractor there is no need for God."

Many pious people in this country will raise their hands in horror at such a motto, and yet the philosophy underlying it has become quite popular in America. We have become worshippers of science and machinery. Sin, salvation and the future life have ceased to concern many people. Their serious problems are economic; how to get higher wages, more bread, more leisure. Whatever will solve these economic problems, they are ready to worship. All political Messiahs are tested by the ancient question, If thou art a statesman worthy of our respect, command these stones that they become bread. If more tractors can solve our economic problems, then men will fall down and cry, "These be thy gods, O Israel, that brought thee up out of the land of Egypt."

Theoretically, there is a vast difference between America and Russia, but practically there is a great deal of "tractor" religion and philosophy here.

Tractors will give us more bread, but tractors cannot take away the selfishness of men. Even Russia is finding that out. The fundamental problems of the race are spiritual, not economic. It is sin that constantly vitiates all the mechanical triumphs of man. And only the Blood of Jesus Christ can take away sin.

Until the statesmen and sociologists discover this, they know nothing.

THE Religious Play-Actors

It is generally known that during the past few years there has been a serious reaction in missionary interest among the churches. For the purpose of arousing anew a missionary zeal, the Layman's Missionary Movement has issued a call for the observance of November 15th as "Men and Missions Sunday."

This is a timely and worthwhile suggestion. If missionary interest reaches the proper pitch, it must reach the layman in the church. Missionary work began with the twelve Apostles, and all of them were laymen, not priests. It would be well for the Brethren churches to observe "Men and Missions Sunday." It might be combined with our Thanksgiving Offering for Home Missions this year.

On November 15th will be celebrated both the twenty-fifth anniversary of the founding of the Layman's Missionary Movement and the 125th anniversary of the famous "Haystack Prayer Meeting" which took place at Williams College and is regarded as the beginning of American Protestant interest in missions.

One large denomination will celebrate these anniversaries by giving a pageant depicting both the "Haystack Prayer Meeting" and the gathering of 80 men in New York at which the Layman's Movement was born.

There is something tragic about this last proposal. Why hold a pageant of a prayer meeting which took place 125 years ago? Would it not be better to hold another prayer meeting? Is there not more power in prayer than a pageant?

Does not the very proposal constitute an admission of spiritual sterility? In the Dark Ages, when the Church had lost its spiritual power, it began to depict in ritual and pageant the spiritual experiences of the past. Play-acting became a substitute for the reality of spiritual experience.

Let us observe November 15th by holding prayer meetings instead of pageants. God still lives.

THE Tongue Movement

Brother William Schaffer, energetic pastor of the Conemaugh church, puts out a very interesting little church calendar. In a recent issue he quotes a paragraph from W. P. White, which is worth reproducing here.

"Half truths are ten times more dangerous than untruths," says Dr. White, "but they are tolerated by a certain kind of conscience. Given a little skill, a little malice, and no scruples, and anything can be done with facts. If you would allow me to select from among the words and actions of the best men just what I choose, and let me use what I have selected in just the way I please, I could make the man's character look like that of Judas Iscariot's. I could poison the minds of his friends against him, and I could convict him before a jury of honest men. Just a sentence without a whole letter, just the saying without the circumstance, just an action without the reason, just a text without the context, just some judicious selections and some judicious omission—and out of the man's innocence I could create the plausible evidence of his wickedness. There is nothing on earth quite so mean or so clever as the evil tongue working deceitfully, decently, politely. What course a single slander may wreck."

To this, Brother Schaffer adds monition, "Now take your Bible to James 3 and read the whole AMEN."

Benefits of Abstinence

Of the good effects of abstinence, tilled spirits, I shall furnish only a few samples from a multitude which I can only relate: A respectable man, who for thirty years in the army, too long since, that he had been in two general engagements; he had suffered vicissitude of weather, and had frequently found his companions dead by his side. Some years ago, he with a hundred and thirty others left for active service abroad: of these are living; and he attributes the preservation of their lives to having abstained from strong drink. After relating this in a public meeting, a gentleman who had been an officer in the East India service, addressed the meeting and felt called on to corroborate the truth which have been made, by detailing the result of my own experience. I spent ten years in the hottest climate since been exposed to the severe of Canada, and to the rapid change of American climate. I have never crossed the Atlantic; and I attribute my sound health, now at fifty years of age, to my having abstained entirely from intoxicating liquors."

(Editor's Note)—The excerpt is indicative of the early movement for temperance in this country. We wonder our writer would think if he were living today, to learn of a nation without a saloon, of a generation of young people who never saw one. Surely the faithful among us rejoice in this country for a successful enforcement of the Eighteenth Amendment.—The Christian Index.

It has been reported that the Junkers Company, in Germany, is constructing an airplane which will reach a speed of five hundred miles at an altitude of forty thousand feet. It is reported that the German plane is designed to cross the Atlantic Ocean from Germany to the United States in 10 days. It will be necessary to provide the passengers with an air-tight cabin so that the passengers can exist in the artificial sphere necessary at so great a height.

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Announcements,

GEO. S. BAER
Editor
R. TEETER
Business Manager
All moneys to the
Business Manager

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The Freedom Yet to Acquire

the season when we are celebrating the birth of freedom on the American continent and patriotic sentiment runs high. It is the Fourth of July, 1776, that the Declaration of Independence was adopted by the Continental Congress, assembled at the Independence Hall, in Philadelphia. It was a great event and marked the beginning of our national independence. At that time the thirteen colonies cut themselves free from Great Britain and declared for freedom. Then came the Revolutionary War which resulted in the defeat of Great Britain and its withdrawal from our shores. National freedom was attained; we were no longer a subject people.

It is good that we commemorate that event and keep memory of it concerning the price of freedom, and also that we maintain our appreciation of the quality and extent of our freedom. The noble word—this word freedom—and stands for something highly prized. It is so precious to those who possess it that they will undergo almost any hardship or make almost any sacrifice even to the giving of life itself, rather than give it up. Those who have not yet achieved their freedom, covet it and prize it. All men want to be free, whatever their station in life. They will struggle long and hard for it, will pay almost any price to gain it. It is a universal human instinct that cries out for liberty and for freedom, and will not be repressed.

There are degrees of freedom and kinds of freedom and degrees of freedom. It is quite possible for a people to be partly free and partly enslaved, to be liberated in one sense and in bondage in another. We need to give consideration, therefore, to the quality of our freedom, lest we become content with an inferior and incomplete kind of freedom. Let us ask ourselves how much of freedom we really do enjoy, and if there is a considerable portion to be acquired?

Racial and National Hatreds

Are we free with regard to racial and national prejudices and are we free from them? We scarcely need do more than ask the question to cause us to hang our heads in guilt. Our antagonism to the Negro race is ever leading us to take measures against our fellow-countrymen of color, and to exercise ourselves against them in ways that are decidedly to our discredit. In our quarters we seldom speak of the Chinese except with distrust, of the Japanese except with hatred, or of the Mexicans except with disdain. We despise the Turk and the Arab, scorn the Slav and the Slav and are arrogant toward all foreigners. We are covered over with prejudice. We are bound hand and foot by racial and national antipathies. We do not know what freedom is at this point.

Selfish Nationalism

we might inquire whether or not we are free from selfish nationalism. But the inquiry is scarcely necessary, for there are many who rather glory in it. They shout aloud the selfish and narrow slogan, "America first" and they are ready to resort to any means, legitimate or otherwise, to make America first in a material sense. "America first" means that we want the very best deal, that we want the advantage in every agreement. We want the largest and strongest in the way of national power and security, that we want to be in position to say to every other nation, we are stronger than you and you must revere us and wish our good. Patriotism is a virtue, but he who wants to have more than what is fair and right is no true patriot. To take pride in one's country is proper and commendable, but to take delight in seeing his country seize a commercial advantage over another country and supports her in that which works for the enrichment of a few of America's citizens and the impoverishment of the masses of other

lands has no proper sense of national pride. He is enslaved to a very small and unworthy conception of nationalism, and needs a new birth of freedom.

Militarism and War

Third, let us ask if we are free from the spirit of militarism and dependence on war. There are many lofty and clear-seeing souls who have risen above the war-dependence attitude, but there is also a very considerable and decidedly active portion of our people who still prefer the smoke of the cannon and the engines of war. Some are sincere and some are selfishly motivated. The manufacturers of war machinery and ammunition, together with our professional military men, have cooperated to build more and more strongly the spirit of militarism into our national policies and into every phase of our national life and have sought with all the resources at their command to bring into popular disfavor every effort or plan calculated to exalt pacific means of dealing with international problems and misunderstandings. This is a matter at which we need to be alarmed. Just a suggestion of the rude awakening that awaits us was furnished by the recent incident at Ohio State University of the dismissal from the faculty of the distinguished sociologist, Dr. Herbert A. Miller, because he had used his influence against militarism in education and the mailed-fist attitude in international relations. The military department of our government has succeeded in establishing compulsory military training in every government-supported school of higher education and also in a goodly number of high schools. Unless this policy can be brought into the discard, we are headed straight for the re-enacting of German militarism into our American life. It is distressing to think that the seat of militarism has been transferred from the continent of Europe to that of America, but there are frequently recurring incidents that seem to point that way. Immediately following the close of the World War it seemed that we as a nation were to exercise a great leadership in behalf of peace, but we suffered a reversion and the number of those in high positions who are supporters of the war method is increasing. Right now some of those next to the top in positions of authority seem to be "so obsessed with the basic necessity of preparedness for war as a patriotic duty, that they have little time or inclination to develop the spirit and the institutions which tend to remove the danger of war and to further the cause of permanent good-will among the nations," as the Reformed Church Messenger puts it.

The Secretary of State is about to visit some of the nations of Europe with the purpose in mind of helping to prepare for the success of next year's Disarmament Conference at Geneva, but in a radio address he reveals that his expectations of success are not very keen. "The brute inheritance of the human race is stubborn," said Mr. Stimson, "particularly toward men and races who are strangers to us and different from ourselves." While he thinks this inheritance can be slowly overcome, yet he goes on to speak of "the duty of national defense" as "one of the basic duties," which a citizen must be ready to perform, and it is, moreover, "a noble duty" because of the "readiness for self-sacrifice" which it involves. Such sacrifices, he asserts, we must be ready always to make "so long as war and violence remain a hazard in this imperfect world." It would be perfectly logical, by the same argument, to insist that so long as fighting and violence remain a hazard in this imperfect world, men must be ready to make the sacrifice of duelling. Let us use the same good judgment in our reasoning in national terms as we do in our personal and social relations.

The fact is that we are yet very much enslaved to the war spirit and method. How shall we be freed from this enslavement? We must stop thinking in terms of war and think in terms of peace in national affairs as we do in individual relations. We must stop putting our trust in war and begin to place trust in the agencies of

peace. We must no longer pray for the superiority and triumph of our arms, but for the direction of our state affairs along the lines and in the spirit of peace. We must take a stand against the spending of 70 to 90 percent of our nation's income for wars and preparation for war and urge that our government shall take very definite and constructive measures calculated to promote peace. And in our church fellowships and agencies, cannot we also do something that will definitely promote thinking in terms of peace and yearning for the progress of the spirit of peace in the hearts of men? Our contemporary referred to above reports that it was "a very impressive spectacle in the Albert Hall of London, on the even of last Armistice Day, crowded to the doors with a multitude who had come to engage in a sacred ritual of remembrance and to contribute to the support of funds for the care of ex-soldiers. What made it new in the celebrations of Armistice Day was that thousands took a solemn vow, after it had been read by Dr. Frederick W. Norwood, of City Temple. It was as follows: 'I promise for the sake of the humanity that has suffered, and the humanity yet to be, to take henceforth my part in the prevention of war and the promotion of peace.'" And we would do well to undergird the promise with religion and say, "For the sake of Jesus and his coming kingdom of peace." We join in the challenging question: "Is there a follower of Jesus Christ anywhere in this whole world who would refuse to join in that solemn vow?" Surely it would not be inappropriate to adopt it by our own churches in America and repeat it in our rituals.

Materialism

Fourth, how free are we from enslavement to materialism? Is it not true that we are pretty strongly entangled at this point? Here is our long-standing and outstanding fault. We are a nation of materialists. We are primarily after things. We are greedy for gold; we are lovers of pleasure; we are seekers after luxury; and we give much attention to sating our appetites. We forget God and the things of the Spirit and the finer gifts of life. We need to be called back, and perhaps, if we should listen, we could hear the voice of God calling in the midst of the depression back

(Continued on page 9)

EDITORIAL REVIEW

We are informed that Brother Arthur Carey, a student of Ashland College, has become the summer pastor of the Brethren church at Mulvane, Kansas.

Our correspondent from the Calvary church in New Jersey, where Brother R. F. Porte is pastor, announces the coming evangelistic campaign to be held July 6 to 26 by Dr. Charles A. Bame and family.

Brother Homer A. Kent, secretary of the Southeastern district conference, gives us a very interesting report of the proceeding of the recent conference held at Hagerstown, Maryland. It is said to have been a conference of unusual interest and helpfulness, and the secretary sets a fine example in the manner of reporting it.

The Cambria county Brethren churches in Pennsylvania, not only maintain a Christian Endeavor league that functions effectively, but also has a Sunday school baseball league, and, quite naturally, it is proving to be the occasion of much interest among the boys of the churches.

Brother R. I. Humbert writes of some of the special services he has rendered, and particularly his meeting conducted at the Riverside Institute, Lost Creek, Kentucky, where, with the fine cooperation of Brother and Sister Drushal and their fellow-workers, the Lord blessed with the conversion of twenty souls, and the reconsecration of several others. A communion service was attended by over sixty and the spirit of reverence was manifest.

President E. E. Jacobs reports the commencement exercises for Ashland College, where, as he says, the attendance was unusually gratifying. The number of awards and scholarships is coming to be an increasingly interesting feature of the commencement week exercises and they have operated to increase the impression of the worthwhileness and character of Ashland College. The Summer school has opened, and though the enrollment is somewhat less than last year, the attendance is still very creditable.

Two district conference programs are to be found in the Northwest district, to be held at Sunnyside, June 24-28, and that of the Indiana Shishewan Conference program. This latter program is not really the district conference program, which meets in the fall to place among the churches, but is the program of the summer Bible Conference, and which is coming to be more a district affair, and is held in connection with the Young Training Camp. The date of the meeting is July 19 to 26.

In a personal communication from Dr. C. F. Yoder, that he and Evangeline Larsen arrived safely at Rio Cuavaya, says, "We found everybody well in the mission family, and my new granddaughter, Elza Ruth Romanenghi, who arrived 28th. We had a very pleasant voyage with many proof of good providence of God. I find the work here in good shape and can renew my labors with joy. We will at once prepare a workers' conference in July. His new street number is 4000 Avenida. Sister Larsen may be addressed as follows: Evangeline Larsen, 433 Rivadavia, Rio Cuarto, Argentina.

Turlock, California, has enjoyed an evangelistic campaign under the leadership of Brother Leo Polman, who served in the capacity of song leader and preacher. Brother Polman is pastor of the growing mission church at South Gate, Los Angeles. Brother N. W. Jennings, the pastor at Turlock, presided in a meeting at Brother Polman's church. At the meeting fourteen made the good confession and six expressed a desire for a life of deeper consecration. The parsonage was remodeled and painted, a new room having been added to the pastor's study.

Dr. Florence N. Gribble writes her last letter before leaving on furlough, being compelled to depart for a period of rest in advance of the regular time because of the severity of the attacks upon her. Brother and Sister Kennedy having been in the field, it was possible to make a readjustment as to location of the workers so as to have a force of four at each of the stations. A nine day field council devoted to Bible study and conference came to a close on April 16th. She asks for the missionaries remaining on the field, also she asks for more workers, doctors, nurses and teachers, and recommends Dr. Taber in France.

Brother Frank Gehman writes on the C. E. page of the Krypton, Kentucky, which work the Christian Endeavor is endeavoring to support. The Gehmans and Miss Carter are busy about the Lord's work at that place. They have been in their getting about among the hills by the gift of a mule, not only serves as a riding "horse," but also as a help in digging and in the hauling of boxes. This missionary mule enables them to carry the Gospel into the mountains where no one could go and to many more places than human feet would time to travel. One of their important tasks is to tell the people, particularly the children, how to read so that they can come into direct contact with the Bible, as many of them do not know how to read and so have very distorted notions of religion.

We have an interesting letter from Miss Tyson, who shares with us some of the interesting experiences she and Miss Engstrom had on their return trip to the field. They were very conscientious about the Lord's leading and care for them all the way. He directed them at any point, and they rejoiced when they were again in the field ready again for the work of giving the Gospel to the people who sit in the darkness of heathenism. It is with a sense of satisfaction and of rejoicing with them that we read of the Lord's leading in the ways and making provision for his missionaries in the fields. But is he any more solicitous of his children in foreign lands than he is in the homeland? May we not have that same care of his presence and guidance the same as they? It is our conviction that we may if we will but seek it with faith and dependence. If God's providence seems more marvelous in the lives of missionaries than in the lives of Christian people in the home churches, it is because the missionaries diligently seek and more faithfully trust him, and not are more willing to provide in the one case than in the other.

The Cost, the Causes, and Cure for War

By John F. Locke

ath showed thee, O Man, what is good, and what Lord require of thee, but to do justly, and to love and to walk humbly with thy God."

week the Associated Press carried a dispatch London containing these words from an eminent scientist: "Nature keeps her human orchard by pruning, and war is her pruning hook. We dispense with her services." He declared the state-be harsh and repugnant to him but he could see way although he dreamed of a time of everlasting. This brother, though a distinguished scientist, does not seem to have led the way far toward a time of peace. The repetition of a well worn fallacy will we, too, refuse to be shown good? What does God require of us? Wars for greed? A man who does not do justly and love mercy will not walk humbly with his God will not be engaged in carnal warfare, will not be any nation whose God is with it, and whose path is righteous.

we forsake the pathway of peace, pestilence, hatred, heart-ache, error and tyranny for a peace-able way with God in justice and humility. This is a question for Americans. We have been told that War is not good. It cost too much in money. 1. We

that the war cost \$337,846,- of the world's resources. The cost per day was \$215,000,- \$9,000,000 an hour. An interesting note here, if you will pardon a moment, is, that what all Christians have said on the foreign missionary front last year wouldn't keep a man's war going a full eight hour day. Dr. Frank Crane visited the cost, in money, of the late war in an interesting comparison. He said that the money which the war had brought together in silver and these dollars were placed around the edge they would lap around the globe 236 times; they would

earth at the equator with a silver girdle 29 feet wide rolled one on another they would reach one and a half times the distance to the moon; rolled into a ball they would make a railroad twice around the equator among the entire population of the globe they would allow each human being about \$170." Little wonder following a great world conflict there is a world depression. Enough wars will bankrupt the nations. Let us assume for the moment that I have a bill in my hand. I strike a match and burn it. I leave it to anybody . . . Am I better or worse off financially? The nations had accumulated wealth, by commerce, by natural resources; in a great measure they disposed of \$9,000,000 of it per hour. A financial depression followed. Fine pruning hook for the myth-

ical tree, upon which dollars are supposed to grow, is war! It costs too much in money.

2. The war cost too much in life. War in its costs is almost incalculable either in dollars or in life. It is a most dangerous enterprise when considered from the biological standpoint alone. 9,988,971 is the number of the known dead. 2,991,800 are presumed dead. 6,295,512 were seriously injured. Listen to this description of an Armistice Day Parade in Paris, 1924. "First came the seriously wounded in wheel chairs and on stretchers, a few carried by relatives, then came hundreds of blind men led by children born when Verdun guns were booming. Following that division came men with one arm, men with one leg, and then smashed mugs. There were men with noses off, men with no chins, men with only half heads. Never has there been such a tremendous spectacle since wars began . . . and over all was an overwhelming silence . . . the silence of the wrecks who marched, and the silence of the horrified multitudes who watched." Yet the last war is admitted to have been only an experiment with new and deadly weapons which science has perfected. At the beginning of the last war there was no airplane carrying a gun. The greatest weight of bombs dropped in one month was 12 tons. Today the planes of France alone could drop 120 tons of bombs in a single raid.

War is not a desirable pruning hook for the race for it does not prune but ruthlessly despoils. One man has added recently another reason to those already existing for the fall of Rome: "The incessant drain of the right kind of military stuff from the population of Rome, led in the long run to the production of that degenerate people who wished only for bread and circuses. The recruiting officer rejected the halt and blind and feeble kneed, the easily fatigued, saying, though he did not know it: 'You are not good enough to be a Roman soldier, go home and be a Roman father.' The

future was ruthlessly sacrificed by Militarism to the present."

3. War costs too much in spiritual energy. Every war which has been participated in by the United States has been followed by a crime wave and religious unconcern. Wars kill sentiment and altruism; wars dissipate the finer emotional nature; wars hinder the progress of all that is good.

Major General O'Ryan is in position to speak with authority. He says: "We soldiers are not ashamed of the way we fought, but those of us who know anything about fighting know that it is not glorious. No matter how righteous the cause, the experience of the soldier at the front tends to lower his finer sensibilities. If a soldier came out of the war a better man than he went in, it is

RISE UP, O CHURCH OF GOD

By George Stanley Baer

*Rise up, O Church of God!
This day of Freedom's birth,
Call youth and age
From war and rage,
And give the day new worth.*

*Rise up, O Church of God!
Proclaim the Prince of Peace,
That love and truth
May guide thy youth,
And hate and conflict cease.*

*Rise up, O Church of God!
Preach heav'n's unchanging word.
"I bring good will,"
"Thou shalt not kill,"
"Put up thy bloody sword."*

*Rise up, O Church of God!
No more thy lips be dumb.
Let service lead,
Halt human greed,
The reign of peace must come.*

*Rise up, O Church of God!
Proclaim the truth with power,
That strength of State
Is love, not hate,
And righteousness its tower.*

*Rise up, O Church of God!
Thy message to relate:
The just are strong,
And patience long
Befits a nation great.*

*Rise up, O Church of God!
Wher'er thy pathway lie—
Thy courage rise
And fear despise—
The god of war decry.
Ashland, Ohio.*

in spite of his battle experience. War is the denial of Christianity, and all the most sacred things in life. It exalts force. It thrives on lies. It is the product of hate and fear and cannot by any stretch of the imagination be waged humanely." The General must have read the Sermon on the Mount. Would that there were more as fearless in truth-telling as he! Private Peat who drew so much attention during the war has written a book titled "The Inexcusable Lie." Another post war book is titled "Now It Can Be Told." It is time to tell the truth about the cost, the causes and the cure for war. It is time to unveil the grim horror of war lest any be deceived by the music, the speeches, or any of the well laid plans of the diabolical forces that foist wars upon us.

Lowell has a poem titled, "Many Loved Truth," it concludes:

"Those love her best who to themselves are true,
And what they dare to dream of, dare to do."

Every true Christian has dreamed of a world released from the terror of war. Let us dare to make our lives count against this the greatest enemy of mankind. If we are to make our lives count against them, we must know what these principalities and powers are that our attack may be directed accordingly.

1. **One of the chief causes of war is militarism.** The Kaiser and the French and English Militarists, not the people of France, or Germany, or England, caused the war. Any one who has visited France or Italy recently will appreciate the great program of Militarism in these countries. In the great War Gallery in Versailles, or by the tomb of Napoleon or any other place in France you seem to be breathing an atmosphere which reeks with militarism. Militarists are everywhere more active since the war. It remains yet to be seen who won the late war. Perhaps after all we have been captured by the efficient Militarism which was Germany's. Militarism likes the sounding brass and tinkling cymbal. Militarism vaunts itself, is puffed up and seeks men, money and materials for her own. **Militarism declares that Love, reason, intelligent arbitration of difficulties must fail but that poison gas, submarines, and a bayonet thrust solidly through your temporary foe can never fail to make peace.** Militarism despises all decent things and believes all hateful, nasty things about other nations.

Not long ago a well known columnist uttered what I choose to term a Brisbanality. Thus he chirped in high glee at the conclusion of a naval conference which might have succeeded if the civilization of the countries represented at the conference had been Christian: "The London Naval Limitation fiasco is a blessing for the United States. Our statesmen may now decide to rely on this country to defend this country, realizing that the role of America is to take care of itself, depend on itself and not lean on other nations. If our great engineering intelligence will now devote themselves to the production of adequate air fleets and submarine fleets and to constructive projects inside the United States, we shall have nothing to worry about." He is quite right if he is speaking for Militarism, he is all wrong if he is speaking of righteousness, doing justly and loving mercy and walking humbly with God.

In times of Peace Militarism prepares for a "next war" by making that war possible.

2. **Jingoism is another cause of war.** By this is meant the hatred toward the other races or peoples. The refusal to try to understand or love our neighbor and the feeding of the mind upon stuff designed to arouse suspicion or hatred is the program of jingoism. Hearst papers

trumpet loudly against imaginary perils and foes may become real if tormented long enough. In papers there is never word that would aid one to intelligent appreciation of the other nation's situation. A paper free from Jingoism, don't help the cause of militarism.

3. **A new and effective weapon disclosed since the war is propaganda.** The principle was doubtless old time of Sargon or Tut, but propaganda never had so effective machinery for its diabolic designs before. We were fed stories of German atrocities, we all remember how children in Belgium were having hands and feet chopped off. A repentant Y. M. C. A. secretary who served in France told me that after all the real cause of the war was that an institution bearing the name of Christianity should lend itself to the project of hate and murder.

The war letters of Lord Grey, British Statesman, published in the Saturday Evening Post several years ago, give us an insight into the program of propaganda which finally resulted in our entering the war on the allied side.

4. **National Honor is a very real cause of war.** A hundred people are lost at sea and a nation spills the blood of a million men and billions of dollars. Nations do not profit by being easily insulted any more than do individuals. If we want to be jealous of the honor of our country let us do it intelligently by seeking to make our country a light to the world by our industries being Christian, our Citizens being marked for their respect for law and decency, by our homes being religious, by our amusements being uplifting and entertaining instead of tiresome (to intellectual people an average movie is as enjoyable as going to the dentist) and degrading. **Intelligent people and nations are always offended by shouting about their rights.** Let us put "America First" not merely in matters material but in things of the spirit. America first, not merely in science, inventions, and skyscrapers, but also in ideals, principles, character. America first, not merely in the assertion of rights but in the glad assumption of duties. America first, flaunting her strength as a giant, but bending in kindness over a sick and wounded world like a Good Samaritan. America first, not in splendid isolation but in age-old cooperation. Not in pride, arrogance, and misunderstanding of other races and peoples but in sympathy, love, and understanding. **Not in treading again the old, worn pathway which ends inevitably in chaos and disaster, but in blazing a new trail along which, please God, other nations will follow into the highway of peace.** Some nation must take that path—unless we are to slide again into barbarism and all the long way the road will come be for naught—that honor each should contribute to our beloved America. In that spirit and with such sincerity say "America First."

5. **Catch Phrases help to popularize wars.** "Liberty," "Freedom," "Kultur," these are words that have been shed in blood. Yet you resign liberty, freedom and culture when you join the army and become simply a wooden figure on parade. No place could be more devoid of freedom than the last war we died "to make the world safe for democracy" before we stopped to decide whether democracy was safe for America, not to speak of the rest of the world. As long as Al Capone's vote and that of the ungodly citizen are worth exactly the same, I'm still in doubt.

6. **Fear and hatred help make a successful war.** A man is taught to fear and hate. Both attitudes are the opposite of the educative process. We need fear no nation

people unless taught to. We have never been
fear and hate Canada, therefore we build no
the border and we have never had a war with
try.

ousy leads to warfare. Practically all wars have
roots. The fight for the best markets; the best
resources to exploit; and capital invested abroad
st be protected have led to many bloody wars.
us hear the conclusion of the whole matter with
the causes of war, namely, **Wars are caused by
of the knowledge of God.** Thus we are led into
terly contrary to the will of God by militaristic
jingoism in the press, cunningly devised propa-
se and unworthy ideas of national honor, mean-
tech phrases, baseless fears and causeless ha-
greedy jealousies of others. We are witnessing
rival of study with respect to the Christian and
oy walked off the campus of a great State uni-
e other day without his degree because he re-
pulsory military training. He had spent four
re but he carried away no sheepskin. He had
break with the war system. He chose to obey
for his life. If we believe in God as he is re-
Jesus Christ, his Son our Lord, war can no lon-
n a perplexing problem. Enough Christian citi-
decide the matter for a nation.

s only one sure cure for war and that is Love.
eth no ill to his neighbor. Outgoing love is the
t we need use. Be not overcome of evil but
evil with good. The nation that is overflowing
will not be overpowered by evil. The trouble
simply wait for evil to arise and then take the
drubbing. We are not trying to overcome the
good. H. G. Wells says quite truthfully, "**To-
majority of people in the world think no
t the prevention of war than a flock of rabbits
ut the suppression of shotguns and ferrets.
t want to be bothered about it. It is amazing
accept the things that will presently slaughter**

d, love justice and mercy, walk humbly with
vars will be impossible. Education is a part of
al defence. Fewer submarines and more Chris-
tation is the best program for defending Amer-
Church must do the peace making and among
s the greatest is love.

urch can inspire a conviction that whoever
; aims at, or contemplates, this form of legal-
er in the future shall be regarded as lacking in
atriotism and a traitor to social welfare.
go forth with Christ in Love to win the world

The Son of God goes forth for Peace,
That men like brothers live,
And all desire the other's Good,
And other's sin forgive,
He turns our spears to pruning hooks,
Our swords to plowshares warm,
And war no more its death blast brings
Nor men their brothers harm!

The Son of God goes forth for Peace
Nor lands nor power to gain;
He seeks to serve, to love, to lift;
Who follows in his train?
A glorious band in every age,
In spite of scorn and pain,
True sons of God, his peace have made;
Who follows in his train.

We send our love to every land;
True neighbors would we be;
And pray God's peace to reign in them,
Where'er their homeland be.

Oh, God, to us may grace be given,
Who bear the dear Christ's name,
To live at peace with every man,
And thus our Christ acclaim. Amen.

Woodstock, Virginia.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

The Faith of the Gospel

II. THE FORM OF BAPTISM (Continued)

4. The form of baptism practised by the apostles.

The three thousand converts on the day of Pentecost "were baptized" but the text does not say how. They were not lacking pools in Jerusalem, nor disciples enough to do the baptizing. The case of the eunuch (Acts 9:38, 39) indicates something of the form, because both Philip and the eunuch "went down into the water" and he (Philip) baptized (immersed) him (the eunuch).

The expression "in the name of Jesus" (Acts 2:38) does not refer to the formula for baptism, but to the authority invoked, as in Acts 4:7 "In what name have ye done this?" The trinitarian formula of Matt. 28:19 was universally used in the church until the time of Eunomius in the fourth century. Augustine says, "You are rightfully immersed three times, who are baptized in the name of Jesus."—Sermon on baptism.

5. The practice of the primitive church

With the ages have come many changes in the practices of the church, but we read that the apostolic church "continued in the doctrine of the apostles." The writings of the early church therefore should show the apostolic form of baptism. What is their testimony?

In the first century

The *Didache* (Teachings of the Apostles), written in the apostolic age, says, "Baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water; and if there is no living water, then in other water; and if you cannot in cold, then in warm; and if there is not sufficient for immersion, then pour water copiously on the head three times." Here we have the command to baptize by trine immersion or by the best possible imitation of it.

In the second century

Tertullian says, "The Lord commanded to baptize into the name of the Father, and of the Son, and of the Holy Spirit, not in a unipersonal God, and, in fact, it is not once but three times that we are immersed." (Ad Prax-eas ch. 26).

In the third century

Monulo, in a meeting of bishops in Carthage, said, "The true doctrine of baptism has always been with us, and especially the trine immersion with which it is celebrated."

In the fourth century

Cyrilo, pastor in Jerusalem said, "There can be no mistakes; baptism by trine immersion was commanded by Christ, and adopted by the apostles, and has been practised by the church until the present time."

"Canons of the Apostles", Art. 49, reads, "If any minister does not perform the three immersions, but one only, let him be suspended." This rule was passed because in this century Eunomius began to perform baptism by one immersion in order to deny the deity of Christ.

Christostum, the most famous preacher of the age, says, "When we dip our heads in the water the old man of sin is buried as in a tomb, buried forever; and when we rise the new man in Christ rises instead of the old. As it is easy to lower the head and raise it again, so it is easy for God to bury the old man and raise the new. And this is done three times in order that you may know that it is the power of the Father and of the Son and of the Holy Spirit that does all this."

Baptistries and pictures

Together with the writings of the early church we find remains of ancient baptistries, dug into the rock, for the celebration of baptism in the catacombs. They are large enough to permit of baptism in the kneeling posture, but not standing.

Rafael Garruci, a Jesuit, who made a study of these ancient baptistries and wrote a book about them, says, "The most ancient and solemn rite was to submerge the person in water, and three times the head, while the minister pronounced the three names, except in cases of illness or lack of water."

Besides, on the walls of ancient churches there are drawings with the candidates kneeling in the water and the minister with his hand upon his head. There are modern pictures which represent baptism by affusion, but none of primitive times.

Continued practice of trine immersion

Finally, the Greek or "Orthodox" church has practiced trine immersion continuously since the days of the apostles. Of this church is the church at Philadelphia, mentioned in Rev. 3:9, and wholly commended. Thus a great majority of the church through the ages has practiced immersion and a still larger majority has and does practice the triple action.

SIGNIFICANT NEWS AND VIEWS

CHURCHES PROTEST RELIGIOUS PERSECUTION IN RUSSIA

The Christian Protest Movement against religious persecutions in Russia has appealed to the British Government to oppose admission of representatives of the Soviet regime to the League of Nations meetings until the communists restore religious freedom. The communication presented to Arthur Henderson, British Foreign Secretary, contained the following demands:

"1. Release of countless ministers of religion and others, who are suffering for religious belief and practice, from prisons, isolation camps, and other places where forced labor is exacted under inhuman conditions.

"2. Cease to discriminate against religious believers in respect of food cards, housing, and civic rights.

"3. Grant freedom to believers to worship according to their consciences and to bring up their children in what they consider to be the truth.

"4. Restore the right of (1) religious propaganda and Church organization; (2) freedom to print books and newspapers of religious and moral character; (3) engaging in those social and humanitarian activities which are essential to a full expression of religious life.

"5. Cease from vexing believers by closing their churches or subjecting these places of worship to crushing taxation."—The Christian Advocate (Nashville).

DR. KOO ON CHINA'S CHIEF NEED

Dr. T. Z. Koo, of the national committee of the Y. M. C. A. in China, says that the chief need of China today, in order that its people may again become creative, is not scientific or material development, but contact with God. "When a people loses its contact with the vital personality of God, a God greater than anything the human mind can conceive," Doctor Koo declares, "that people soon begins to lose its vision; and when a people loses its vision its

creative capacity steadily dies out." He says that the time when the Chinese were discoverers and pioneers in literature, philosophy, government and science, but for the past thousand years they have lived merely on their past.—The Christian Century.

WAILING WALL GIVEN TO MOSLEMS

The commission appointed by the British Premier to settle the rights and claims of both Jews and Moslems to the Wailing Wall in Jerusalem has issued its report, which finds that the Moslems are the owners of the Wailing Wall and the adjoining Temple Mount. It grants to the Jews free access to the wall for purposes of devotions, but limits their right to carry the arduous task of rolling the scrolls of the law to the wall except on certain occasions. On the other hand, the Moslems are not permitted to perform a ritualistic dance during the hours when the Jews lament before the wall. It is doubtful if the opposing sects will accept the decision if they find any hope of changing it. The Moslems made reservations because they do not accept the British Mandate and will not be bound by any agreement it may offer. The decision of the British Government had the approval of the League of Nations.—The Christian Advocate (Nashville).

ARTHUR HENDERSON ON CONSTRUCTIVE WORLD PEACE

In his Burge memorial address delivered early this year on the theme "Consolidating World Peace," Arthur Henderson, British foreign minister, said that during the decades and centuries statesmen and peoples have thought of peace only negatively as a mere cessation of strife, an interlude in the conflict of nations. "Peoples must now be impressed," he said, "that peace is not a mere cessation of strife, but a constructive ideal which must be diligently pursued if we are to enable the nations of the world to live together under conditions of freedom, equality and security. The world must be organized for peace, as it has been organized for war. Peace must be the direct result of a carefully concerted effort, if the awful calamity of another world war is to be averted."—The Christian Century.

THE MISSIONARY MUST BE AN UNUSUAL MAN

"In most mission fields there is no longer a place for the man who is of average ability, who is merely a soldier in the ranks. If I were selecting missionaries today, I would go to a seminary, and observe there the personalities that were most forceful. I would limit my selection to this group," says Charles R. Watson, president of the American University in Washington, in *Far Horizons*.

He also insists on a living experience of God. "Do you go out to make a spiritual impression? How can we make it if we haven't a living spiritual experience ourselves? Mark this: Religious knowledge is not the equivalent of a living acquaintance and contact with God. Courses in religious education will not show a man with what I am talking about. His experience of the presence of God ought not to be something in the distant past, an ever-receding point. It ought to be a present reality in his own life. This qualification is fundamental. Without it, no use being a missionary. If you go out, you will do nothing."—The Congregationalist.

WHAT PRICE LEADERSHIP IN THE ORIENT?

Nearly two years ago Robert E. Lewis, for twenty years general secretary of the Cleveland Y. M. C. A., started on a missionary trip to China, which stretched itself out to twenty months of travel and study in Japan, China, the Philippines, and India. On Feb. 2 Mr. Lewis and his wife landed in New York. When asked "What of the leadership of the Christian Church in the Orient?" he had an interesting reply to make.

"So far as the American missionary is concerned, the Orient needs a more specialized skill than in the past—men and women who can do one task superbly well.

"The national Christian leadership in the Orient is decidedly spotty. Where the missionaries have been wise enough to train, and trust men of ability among their converts, things are going very well. Where they have assumed that only men of genius possess genius for organization and leadership, the outlook is

ood. Transferring responsibility to a national church because church is ready for it is one thing; hastily turning over offices nationals because of a wave of anti-foreign feeling is quite another matter, and often a disastrous one. Through the years the successful missionary is the one who most completely effaces self."—The Congregationalist.

TEMPERANCE EDUCATION

recurring note in the Wickersham Report is that of the need education. Both observance and enforcement of the law, the missionaries are constantly saying, depend upon public opinion, public opinion is the product of education in the broad sense that word. The education to which most of our young people subjected in their daily contacts tends to produce both disregard and contempt for the prohibition law. The formal temperance education such as many of us who are older received in our youth is no longer offered. As the report points out, when the Amendment passed many thought the need for education passed also. It was a disastrous mistake (let us hope it was not a fatal mistake) to be part of the friends of temperance. Roused by a sense of need of a restoration of methods that proved efficacious in the past, gone by, a nationwide total abstinence movement has been started by dry leaders as a phase of the general campaign to strengthen the prohibition cause. The plan calls for obtaining 10,000 total abstinence pledges over a period of five years. It is said that it is already well under way in the South, and that similar efforts are there being made among Negroes. College students will be particularly sought as signers and during the vacation season many of them will be pressed into service to secure pledges. This movement is headed in the right direction. It is overdue. It is fitted to play a large part in that program of popular education which must be inaugurated on a wide scale if the cause of national prohibition is to succeed.—The Baptist.

The Freedom Yet to Acquire

(Continued from page 4)

Some things that abide and are fundamental. Theodore Roosevelt, just a generation ago, saw with prophetic eye our supreme national need and our dominant weakness and his words come down to us as a warning: "None needs more to learn than we of the United States, we of the eager, restless, wealth-seeking nation, the lesson we have to learn is that after a certain not very high level of material well-being has been reached, then the things that really count in life are the things of the spirit. Factories and railroads are good up to a certain point; but courage and endurance, love of wife and child, home and country, love of lover for her sweetheart, love of beauty in art and in nature, love and emulation of daring and of noble endeavor, the homely work-day virtues and the heroic virtues—these are better still; and if they are lacking no piled-up riches, no roaring, clanging industrialism, no feverish and unproductive activity shall avail either the individual or the nation. I do not undervalue these things of the nation's body; I only desire that they shall not make us forget that, besides the nation's body, there is the nation's soul." We have allowed ourselves to become too much enslaved to the material things and have forgotten the finer, spiritual things of life.

Civic Corruption and Lawlessness

We ought to face one more question, but we have space for only a word concerning it. Are we not considerably enslaved to civic corruption and lawlessness? Is there any true freedom here? Scarcely, not much. We have every reason to be ashamed of our condition at this point. We are reputed to be the most lawless nation on earth, and corruption is rampant, especially in our great cities. At the same time we are told that a revival is in the offing, a revival of civic patriotism. It is to be none the less religious if it is civic. It must be religiously inspired and motivated, if it is to be effective and permanent. Piety and patriotism, citizenship and religion must go together if we are to be freed from our present chaotic condition. The same old-time religion that all along has been regenerating the souls of men and reforming social conditions is needed now to rescue us from our plunge into immorality and crime. Herein is our hope for a new and more perfect freedom.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions
(Keep with your Bible)

MONDAY

Rev. 1:10-20; 22:16. From the days of earliest childhood we have all been fascinated by the beauty of the stars. In this respect the stars are a fitting symbol of our God, for of all the gods ever worshipped by man, he alone may be called a God of beauty. In contrast with the hideous idols of pagan lands, we see him who is the fairest among ten thousand, who holdeth the seven stars in his right hand, and who is himself the bright and morning star. And there is nothing so beautiful in all the world as the love with which he hath loved his wayward people. Let us praise him!

TUESDAY

Psalm 139:7-12. There is no place on earth where the stars may not be seen and no one may prevent us from seeing them. Similarly, our God belongs to no one race or people, but may be seen at any time and at any place. Those in the farthest islands of the sea may behold his beauty and know his matchless love, even as we do, and he meets their every need, even as he meets ours.

WEDNESDAY

Psalm 125. The sun may hide their presence by day, or the clouds by night, but the stars are always with us. So, even in the "daylight" hours, when we do not "need him," our God is ever near; in the clouds of trouble we may be sure that he is shining above, just as ever. There is one respect, however, in which the stars utterly fail as a symbol of our God: he is not so remote, as the stars, but "Just when I need him, Jesus is near!"

THURSDAY

John 1:1-14. There always have been stars . . . at least so far as man is concerned. That first night in Eden Adam looked up and beheld the stars already shining. We have learned much about the nature of the stars in recent years, but there is still much that we do not know. And so it is with our God: when man appeared on the earth he found God already existent and active in the world; we know much about him and his nature, although there is much more that we should know, and still more that is beyond our knowing. But let us not hesitate to accept him and delight in his beauty, any more than we would refuse to believe in the presence and beauty of the stars.

FRIDAY

Psalm 147:1-11. Even the faintest stars have names, and are known by name to our God. Job called many of them by name, and the astronomer of today has a name for every star . . . many of them the same names as those Job used. So our God, with loving care, has given to each of us a new name, and he calleth his sheep by name, and tenderly cares for each one, even the weakest.

SATURDAY

Phil. 1:1-6. Perhaps the most wonderful objects to be seen in all the heavens are the great nebulae. Some of them are just masses of inert, gaseous matter, "without form and void;" others are quite evidently in a state of agitation, or revolution, and we may see new stars just beginning to form; others are quite evidently universes comparable to our own. In short, we may actually see God at work, creating new worlds, for what great purpose we know not (1 Cor. 2:9). And God still works in the lives of his people: he has done great things for us all today, and will do more tomorrow, for he that hath begun this good work in us will perform it until the days of Christ!

SUNDAY

Eph. 2:11-22. The stars are at infinite distances from the earth. The sun is nearly a hundred million miles from the earth, but the nearest star is more than 250,000 times as far away as the sun, and many of them are infinitely farther. So is the distance between the natural man and his God: "As the heavens are higher than the earth, so are my ways higher than your ways." But the distance between us was not too great for his love, for it was while we were yet sinners that Christ died for us! We can never praise him enough for his great love and his many blessings!

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary South Bend, Indiana</p> <p>M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois</p>
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More Suggestions for a Temperance Program

By Crawford Grays, Thief River Fall, Minn. Reprinted from O. H. S. A. A. Bulletin.

(By a boy who does not smoke.)

Don't believe, because of certain ads you see, that all the good movie stars and football, basketball and baseball stars are habitual smokers. It has been discovered that not every ad is a true ad. Further, remember when you see the name of some outstanding star recommending a certain cigarette, that he has sold his name for anywhere from five thousand to twenty thousand dollars.

It is reported that after Gene Tunney had settled the matter as to who was ring champion one of the tobacco companies sent him an offer for the use of his name. The company knew that Tunney did not smoke but they said, "We will give you \$10,000 if you will sign your name to the following, 'All my friends use your kind of cigarettes.'" Mr. Tunney replied, "No, I do not smoke and will not lend my influence to start some young fellow doing what I do not do myself."

At the close of his athletic career at the University of Michigan. Bennie Oosterbaan, received six gold medals, rewards for placing on six Big Ten championship teams. He was one of the biggest factors in the football, baseball and basketball championships. Those who know Bennie the closest give this report: "Bennie Oosterbaan is a church member, he bears an unblemished reputation. He neither drinks, smokes, nor swears." Similar testimony can be given of Mally Nydahl of Minnesota University, of Gilbert Welch of Pittsburgh University, and of Flanagan of Notre Dame. University coaches would surprise us with "lists" they could give of the names of young fellows of this caliber.

Boys, remember this. You never saw "Lindy's" name recommending a cigarette. His name is not for sale. Colonel Charles Lindbergh knows when to say "no."

We need a good definite word that will help us to stay in the better way. Perhaps that definite word is one of the biggest little words we have—NO.

Supervised play which shuts out the cigarette smoker from school athletics has but one purpose—to teach that there is a physical fitness worth more than any satisfaction obtained from smoking a cigarette.

A Community Exercise

Participants: A minister of the community, who preached before prohibition was adopted; a physician who does not prescribe liquor; a teacher who is popular with all the children and a total abstainer; the physical education director or coach; the teacher of history; the teacher of home economics; a football player who is a total abstainer in season and out; a high school girl who stands high in her studies and just as high in character; a small boy of the third or fourth grade who is a leader among his associates and a good speaker; a prominent citizen of the community, preferably the

president of the school board or some other member of the board.

The parts may be modified, if desired, to better adapt them to the participants and local conditions. The participants should range themselves in a semi-circle on the stage or in the front of the room, with the minister at the head of the line, the physician to his left and so on in the order of speaking. Each should face the audience or school when speaking.

The Minister: I am a minister of the Gospel, doing my best every day to serve in this community. My work touches the length and breadth, the heights and depths of people's lives. I laugh with some, I sorrow with many. I give counsel and advice and try my best to persuade all people to lead upright, honorable, righteous lives. In all my experience I have found drinking people hardest to reach and hardest to help. There were many more cases of this kind before prohibition was adopted than now, and hence I favor continuing prohibition as a national policy.

The physician: I am a physician. I stand ready at all times to serve those who call upon me in case of illness of any kind and do my best to restore them to normal health. I do not prescribe liquor of any kind in my practice, because of its habit forming tendencies. In cases of serious illness or accident I find that those who do not drink alcoholic liquor are most apt to recover. I advise all young people never to touch liquor as it interferes with normal growth and development and leads them into many other habits and practices injurious to health and happiness. The medical profession, as a general rule, is against the use of all alcoholic beverages.

The teacher: I am a teacher. I teach (name the subjects) but more important than the subjects I teach are the things which I teach about life. The biggest thing any of us has to do in this world is just to live, and the best teaching one can do is just to set a good example. I must be kind, if I would teach others to be kind; I must be square, if I want my pupils to be square; I must be truthful, if I want them to be truthful; I must be honest, if I want them to be honest; I must remember the rights of others, if I wish my own to be respected. Do you remember the story of Daniel; how he "purposed in his heart that he would not defile himself with the king's meat nor with the wine which he drank?" Well, I think that Daniel had a good teacher back somewhere in his childhood who put that purpose in his heart. I wish I could put into each one of your hearts right now the purpose never to drink liquor of any kind. It deadens the brain, overworks the heart and lungs, dilates the blood vessels, takes steadiness from the nerves and strength from the muscles. It blurs the vision, unsteadies the hand, and dethrones judgment. It makes

one reckless of his own safety and dangerous to the safety of others, and the scripture says truly that "at the last it le like a serpent, and stingeth like an adder."

The Coach: I am employed in this school as physical director and coach. I forbid the use of alcoholic liquors to the members of all teams under my control. I have never heard of a coach who allowed his players to drink liquor. Mind and body must work together in any game and alcohol weakens both in proportion to the quantity taken. Liquor never contributed anything to the winning of a football, basketball or baseball game, or a footrace. I could not all the time of this program reciting to you what coaches like Knute Rockne of Notre Dame, Stagg of Chicago, and other famous coaches have said against the use of alcoholic drinks. The following from Coach Fielding H. Yost of Michigan is characteristic of the attitude of all good coaches. He says, "During the past thirty years I have been connected, as player and coach, with college athletics. I know the evil effect of alcohol on the moral and physical life of one who uses it. I have never observed any good from the use of it. I would not waste time trying to train or develop one who is drunk. A boy or young man who drinks does not give himself a fair chance."

The history teacher: I am a teacher of history. There are numerous instances in history of men who spoiled their careers by indulging in alcoholic liquors. I have many to tell you of only one. You all know that at the beginning of this year most of the history classes of Ohio made a special study of the life and achievements of George Rogers Clark, and that on October 10 a great celebration was held in his honor at Springfield, Ohio. Five thousand high school students gathered on that day at Witter Stadium to participate in a program honoring this "Hero of the Old Northwest." But do you know that, great as were the achievements of George Rogers Clark, and that his work was done before he was thirty years old, and that, although he lived for 36 years longer in one of the most dramatic periods of history, he took no part in it. The reason may be stated in one word—"alcohol", for he became a most pitiable victim of the drink habit. He thus unfitted himself for positions of trust and honor which he might have had. He was more brilliant than Washington, but lacked the splendid self-control that characterized the "Father of his Country". The details are too slight to relate, the wreck of his old age too terrible to contemplate. We honored the soldier at 30, we sorrow for the veteran at 66.

The teacher of home economics: I am a teacher of home economics. I spent many years in college learning all I could about food and clothing and home making. I learned that foods taken in certain combinations are healthful and in other combinations are harmful. I learned that there is a close relationship between the body and the mind so that when the body is properly nourished the mind works best. A list of the foods to be served at a given meal is called a menu. Much time is given in college courses to the study of menus and putting different foods and drinks together in different combinations. In all of the hundreds of menus I have seen I have never found any alcoholic liquor listed as an item of food or drink. On the contrary all authorities agree that alcohol with a meal or after it interferes with digestion in various ways, and that it uses

healthy fat to accumulate about the of digestion and the heart. In the on days when beer was plentiful and t was common to see beer drinkers odemics almost as large as all the their bodies. A man would carry day after day as much as a hundred

(Continued on page 16)

Editor's Select Notes on the Sunday School Lesson

(Lesson for July 5)

The Gift of the Holy Spirit

Scripture Lesson—Acts 1:6-14; 2:1-47.

Read Text—Acts 6:1-9; 2:1-8.

Optional Reading—John 16:7-14.

Text—Ye shall receive power, the Holy Spirit is come upon you; shall be my witnesses both in Jeru- and in all Judea and Samaria. Acts

THE QUARTER'S LESSONS

Spread of Christianity—First Half of a Six-Months Course

worthy aim of this course is set to be "to lead the pupils to an un- derstanding of primitive Christianity, and to instill in them the desire and purpose to live the Christian life and to win others to the Lord Jesus Christ." We quote words of another who points out con- siderably the quarter's lessons as follows:

In these lessons we will learn about the Christian Church how it was filled with the Holy Spirit, how it carried on the work of the ascended Christ, and in what beautiful and practical ways it carried on the work, its generosity, its principles of benevolence. Compare this with the practice of the modern

Church. We will learn of the change in the apos- tolic timidity to boundless courage in the coming of the Savior in the midst of se- vere persecutions, typical of those through which all missionaries pass.

Inspiring examples of evangelism, perse- verance and prompt obedience to God's

will. The story of Saul's conversion brings out the importance of the event as an un- doubted evidence of the reality of Christianity. Consider Saul's commission and how far it is the marching orders of the Christian.

We are to learn that God loves all people, of all races, and wants them to love each other and help each other to come to Christ. We are to study in practical Christian brotherhood how to overcome caste and race antagonisms that exist.

The glory of missionary work, the influ- ence that Christianity has attained in the most remote parts of the world, even in lands that are still predominantly non-Christian, in China and Japan.

We also have a most fruitful lesson ap- plying to our own day in the study of genuine social problems such as a wage, differences in church creeds, doctrinal questions and the fundamental prob- lem of politics, and how the prohibitory law may be strengthened.

Inspired Disciples

The disciples had been well instructed by the Lord Jesus during his early walk with them but they needed something more to do their effective workers for his king- dom. They needed inspiration. They needed the Holy Spirit's presence and cooperation of the Holy Spirit. Dr. Lynn Harold Hough

gives us a striking sentence from an arrest- ing book written by Dr. John M. Versteeg and entitled, *Perpetuating Pentecost*: Prior to Pentecost they had been, for the most part, instructed disciples. After Pentecost they were inspired disciples." And Dr. Hough comments: The words cut deeply. For it is indeed true that when the sense of inspiration wanes the sun shines less brightly upon an age, and the twilight of the spirit comes on apace. And it is also true that a sense of authentic contact with sources of moral and spiritual power changes everything. The more we look into the experience of vital and creative spiri- tual leaders the more we find that this sense of profound inspiration is present.

"The Birth of a Voice"

Some one has described the thing that took place at Pentecost as "the birth of a voice." And truly it was nothing less. And that is usually the result when the Holy Spirit comes upon a church or a group of disciples—it makes them new and gives them new courage and power and effective- ness for God. Some one has said, "The man who knows how to put a soul into words has learned one of the most wonderful se- crets in all the world." But it is not so much a matter of learning as it is of Spirit- endowment. That was the case with Peter. He had not discovered the secret; he had received it by tarrying in prayer. It was born of the Holy Spirit and when he had it, he used it with wonderful power. And you can think of others in whom this voice was born: Paul, Augustine, Saint Francis, Lu- ther, Wesley, William Booth. In each case a voice was born when the Holy Spirit came upon the man and a new life entered him. Something new got into the man before any- thing new was put into his voice.

The Whole Church Needs the Baptism of Fire

It is marvelous what God has been able to do with the church through the years; considering how much of indifference and lack of zeal and power it has been troubled with. Except for his infinite mercy and longsuffering, he would have spewed the lukewarm thing out of his mouth long ago. Here is the great need of the church if it would become God's more powerful instru- ment for the redemption of the world. As Dr. Raymond Calkins suggests:

"We have need of just one thing, if a static sectarianism is to become a dynamic Christianity—

"We must have a new Pentecost—not a mere celebration of a dramatic event 1,900 years ago, but a present experience of that power. Not a man or woman who feels this need may not repeat the essence of the Pur- itan and Apostolic experience and then to a degree at least repeat the quality of their living. We have lived in the social gospel of the Sermon on the Mount, there in the soul-cleansing gospel of the Cross, in the Easter gospel of the Resurrection and the deathless life, but there is for us a new Ex- odus—We must overcome the "paralysis of analysis and arise and go on to Pentecost and power.

"From God with us to God in us.

"Ye shall receive power when the Holy Spirit is come upon you." We have need, O Christ, to be baptized of thee."

"If we are on fire, the one nearest us will catch the flame from us. Men are won- derfully eager for this. Their lives are all ready for the spark that our lives can bring to them. The present religious situation calls for nothing so much as for this trans- mission of spirit by a universal contact which can come only as each separate Chris- tian is himself a bit of flame. And no Christian will ever know what his faith means to him until he sees what it may mean to someone else through him. It not only deepens our happiness, it deepens our character also.

"Again, a Christian who has had his bap- tism of fire never acquiesces in the social shames and wrongs of the world in which he lives. He may walk about seemingly se- rene and happy, but always underneath there burn the fires of moral indignation which are ready to leap forth and consume in their wrath some bit of social injustice, some piece of shame which they find in their path. This unquenchable fire for righteous- ness constitutes the social hope, and the only social hope, of our time, and is the guaran- tee of better days to come. And in the per- sonal life it means a positive transforma- tion, the transformation of passive resigna- tion into glad acceptance; of patient endur- ance into spiritual joy; of mere surrender into a lyric kind of happiness and peace which is not of this world."

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Paru, Indiana</p>	<p>C. D. WHITMER, 217 E. Deball Ave., South Bend, Ind.</p>	

Krypton, Kentucky

Dear Christian Endeavorers:

We know that you are wanting to hear something more from Krypton. Krypton is a work of special interest to you. I wish that it were possible to write you a letter every week or two. If some of you would come down some of these days and help out with the many tasks here, then we would be able to write oftener.

Soon we will be getting ready for school here. I know that sounds strange to you who have just been out a few short weeks for your vacation. Here the spring usually comes earlier than it does farther north. It is a big task to get the fields ready for

planting here and then to get them planted is quite another task. Even all the corn must be planted by hand. Some of this must be "dug in" by hand where the places are too steep. That is, if the place is too steep to work a mule, a little hole is dug with a hoe and the corn planted. This must all be done by hand. This is all work with which the children can help. Then, too, the women and the children do the gardening, so the children must be out early to help out with that. Later in the summer when the crops are "laid by" there is not so much for them to do. Thus schools begin early in the fall and are out early in the spring.

Our school will begin July 20. It will be out some time in March. The county schools will begin about the same time and will be out in January. Quite different from your schools, isn't it?

It is very interesting to ride around these mountains and meet the people in their homes. I do not have the time for this that I should like. I wish that I might be at that every day. Then by having services whenever possible one could reach more people with the message of the Gospel. That is what we are here for. Some kind friends of the Mission have given money for the purchase of a very fine mule. We use this animal to sled up freight from the station. We use him for plowing and working our gardens, and we use him for riding. He is very good at getting around over these rocks and stones. I have not yet known him to fall on the rocks. Either Miss Carter or myself try to ride him every day to the homes of some of these people, but there are so many things to look after that it is hard to always get away. Then sometimes we have to use him for garden work. When the Lord makes it possible for us to have another helper we will have more freedom to visit. Will you please make that a matter of prayer?

One finds the Kentucky people very hospitable. In fact, to refuse their hospitality under some circumstances will offend them. In the average case these hospitalities can

be accepted without qualms. Foods are plain and household furnishings are of the simplest kind. Whatever they lack in these respects they attempt to make up in others. You would enjoy visiting them.

These people are religiously inclined, yet with a callousness and a hard-heartedness that is difficult to understand. They have peculiar ideas of Christianity when left to themselves. When one recalls that a generation ago there were few people here who could either read or write and that their knowledge of the Scriptures came from hearsay or from preachers perhaps equally ignorant of letters one can understand why they have some of their strange ideas. They did not have direct contact with the Bible. When one does not have contact with the Bible one will get peculiar ideas of life. Now education will not necessarily give them correct knowledge of the Scriptures, but it will remove one serious barrier to their understanding.

Our work here is to educate them to letters that they may dispel some of their ignorance and so that they MAY read the Bible for themselves whether they will or not. Then we are striving to educate them spiritually, some in the school room, some in the church and some outside both. And when you help Krypton this is the work you are helping with.

Yours in the Spirit of Christian Endeavor.
FRANK GEHMAN.

vue during my prospective furlough will there be Miss Bickel's household and will do clerical work for Station officers—(which includes all leagues there!) until my return. My their gain.

Mr. Kennedy drove the truck to Bellevue with Miss Patterson's belongings as the returning baggage of the combination. Mr. Sheldon obligingly drove the sai delegates to destination, remaining night and resuming the journey with Sheldon and Kenneth the next morning.

We were greatly delayed by car trouble en route—arriving at 6:30 P. M., instead of 11:30 A. M., as we should have done. Trouble was found to be defective gas valves had clogged the carburetor and required numerous operations en route, which operations were cheerfully performed by Kennedy and Mr. Sheldon.

Monday evening Mr. Kennedy returned from Bellevue.

Only a short time now and the Lord, I will be leaving for my enforced furlough—six months early this time, to say. Seven attacks of fever in the last weeks at Bassai during the dry, hot season had left me almost too depleted to attend the Yaloke Conference. God especially answered prayer in sending rain at the hour, and gave a cloudy afternoon for my journey.

The Conference was clouded by illnesses, one of Mr. Hathaway, which kept him from services Saturday and Sunday and the longer fever of Dr. Gribble which kept her from most of the business sessions.

"Faint yet pursuing" is our motto. We have returned to Bassai to tarry many days as possible until arrangements shall be completed for the journey to the Coast. "Our times are in his hand" do not yet know the date of departure, presume it will be in the month of June and that our May epistle may be mailed en route to France.

We look forward to his will, and seek his strength to glorify him. Please joy possess our souls, else we could not template laying down for a time to you which we so dearly love, and especially there is no doctor to replace us nor sufficient nurses to carry on. Pray for more doctors, nurses and teachers. We look you to this end and remember especially Dr. Taber in France, and Miss Mabel Crawford as she looks forward to obtaining necessary diploma.

Pray for the Missionaries who are remaining. The plan is to have four stations until reinforcements arrive—Mrs. Hathaway, Misses Tyson and Mrs. Sheldon (with wee Kenneth). Misses Bickel and Patterson must be retained in their service at Bellevue—Mrs. Kennedy and Miss Byron in their vice at Bassai.

May God bless you, too, dear Evangelist readers. Address me until further notice c/o Mr. Floyd Taber, 23 bis rue de S. Chatillon-sous-Bagneaux, Seine, France.

Yours faithfully,
FLORENCE N. GRIFFIN

P. S.—Miss Patterson's address will be (during my absence) Bellevue, par la route goa, par Bangui, Oubangui-Chari, République Equatoriale Française.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

Dr. Gribble Leaves on Furlough--Readjustments in Location of Missionaries

Bassai, April 20, 1931.

Dear Evangelist Readers:

Our surprise and anxiety over the long delay which occurred on Mr. Hathaway's February-March Coast trip during which he was absent five weeks, were relieved by the arrival of Mr. Hathaway and Mr. and Mrs. Kennedy at Bassai on March 26th. The time had seemed long to Miss Byron and myself—the sole retainers at Bassai Station. It seemed long indeed to Mrs. Hathaway at Yaloke and also to the three other ladies, Misses Tyson, Emmert and Patterson, who waited with her. Business was the explanation—business for which only one week was allowed, but which actually required three.

Mr. and Mrs. Kennedy remained with us at Bassai. Yet it was necessary for Mr. Kennedy to make a rush trip to Yaloke March 27th to get Dr. Gribbles' car which had remained at Yaloke since the return of Mr. Hathaway with Misses Tyson and Emmert on January 18th from Bassai.

Mr. Kennedy returned March 28th in readiness for the services of Sunday, which were richly blessed.

On Monday work was resumed on the unfinished building, work which had been necessarily delayed since Mr. Foster's departure five weeks before. On Tuesday Mr. and Mrs. Kennedy went with the new truck to Bellevue to procure their household goods and belongings, returning on Thursday

night. Sunday was a day of worship, rest and prayer.

On Monday noon Mr. and Mrs. Sheldon and Kenneth with Miss Bickel arrived en route for Yaloke. With Dr. Gribble and Miss Byron they proceeded in Dr. Gribble's car to Yaloke to attend the April Conference. This car carried six passengers including little Kenneth Sheldon. All baggage was carried on the truck driven by Mr. Kennedy, Mrs. Kennedy riding in the cab beside him. All arrived safely about nine P. M. at Yaloke, were sumptuously fed and put to bed, arising refreshed and strengthened for the opening session of Conference on Tuesday morning.

Four blessed days of prayer, Tuesday, Wednesday, Thursday and Friday, were followed by a day of Committee meetings on Saturday and by a Sunday of rest and worship. Then followed three days of business, the Conference closing on the ninth day, April 16th.

Car repairs and other work prevented the delegates from separating until Saturday morning, April 18th, when the return trip was made. A little change was made in the return passenger service, Mr. Sheldon driving Dr. Gribble's car as before, but with Mrs. Kennedy as an additional passenger, she having replaced Miss Bickel, who with Miss Patterson rode with Mr. Kennedy in the cab of the new truck. Miss Patterson, my secretary, is being transferred to Belle-

Arriving Back in Africa

The small tender pulled alongside of the Wadai, early in the morning of the seventh in the Boulogne Harbor, the joy reigned for our trip to Africa at last begun. We had waited almost daily for some papers which were necessary and when God finally gave the way for our going forth we could only praise him.

There were only twenty-nine passengers on the small vessel and fifteen of these were ladies. Among the group were six members of the Basel Mission who were going to the Gold Coast to take up the work which they were forced to leave at the outbreak of the war. We had a very happy journey, enjoying the deep Christian faith of some of these veteran servants of the Lord Jesus Christ.

The voyage which lasted twenty-four days was uneventful, it was a time of real refreshment. Our first stop was at the Canary Islands. Here one of our passengers invited us as guests to a motor party making a tour over part of the small island. We visited some of the Spanish towns and hamlets and the trip not only interesting but also profitable. Between Tenerife and Douala the vessel called at nine ports but we only made more at four stops namely, Lagos, Victoria, St. Isabel and St. Isabel. At these harbors they discharged a large amount of cargo thus giving us plenty of time to wander about. We were very surprised with the new modern hospitals at Lagos for the native population. We found that the equipment is equal to any we could find in the hospitals of London. Expense was spared in the erection and equipment of the hospital which is commendable to the British Government. One cannot help but notice the vast improvement along this line as we visited several hospitals in various territories.

Having traveled this way before we knew just what to expect and since we did not expect Brother Hathaway to be with us we rather dreaded our arrival at Douala and Yaounde but the Lord "when he goeth forth his own sheep, he goeth before them, and the sheep follow him for they know his voice." Perhaps never before did we realize the truth of this verse quite as we did on our entrance to Africa. Certainly planned for us! Each step of the journey we were made more conscious of God's care and provision for us.

On our arrival at Douala at noon December thirty-first we learned that the train was leaving the following morning for Yaounde. How were we to get through the customs and attend to all that is required of passengers entering a foreign port? We had to register at the Chief of Police, report to the Medical Director at the Government Hospital, secure the "caution" to release our baggage and etc., and when he came in, he provided a custom clerk who cleared all our baggage and placed it in the train for us; provided one of the missionaries to help us with the registration at police headquarters; securing the signature of one of the officials of the Bank at Douala for our "caution" and instructing us about the medical requirements.

As we reported at the hospital we were informed that we were in quarantine for six days because our boat docked at Lagos, for

as usual, there was an epidemic there, this time, plague. The examining doctor told us we could go on to Yaounde and report at the hospital there.

The journey from Douala to Yaounde was made in one day, the train service was very much like that of the Matadi-Kinchassa railroad, with the exception, we had a "Diner" but one would have lost their appetite had they peered behind the partition that separated the "Diner" from the kitchen. Our waiter must have worn the same apron ever since the first trip, it could no longer be called white!

Again to show how the Lord planned for us I must tell this little incident. The Presbyterian missionaries suggested that we present our medical passport to the Chief Medical Director at Yaounde, but we called too early in the morning and were told to wait one hour. While waiting we met Miss Goker, another missionary who offered us her help. We told her about our delay and that we would like to leave Yaounde as soon as possible but we feared that we would be held six days because of the quarantine. She quickly replied, "Well, you do not want to, see the Director, he surely will abide by the demands on your passports, come with me to the Assistant Director, he will fix up everything for you." Through this medium that God provided, our passports were signed and we were then told to present ourselves to the doctor in Bangui. Again we

feared that we would then be delayed but when the doctor of Bangui took the papers he threw a quick glance at us and exclaimed, "Well, neither one of you appear to have plague," and so quickly signed the paper and we were free.

After two days in Yaounde we left for Bangui, making the trip in four days. We secured the services of a transportation company. At first we were reluctant to go this way because of having a native chauffeur and helpers, and as we thought of the six rivers we had to cross between Yaounde and Bangui we became more fearful but we then realized that our Heavenly Father had planned so marvelously for us and now he would care for us also on the last stretch of the journey. We were very conscious of his presence and with his presence we had REST. Ex. 33:14.

The company provided for our meals and when we reached the rest house each evening we found them well equipped for camping. This did not seem like traveling in Africa!

After two days of waiting in Bangui Brother Hathaway came to meet us to take us on to Yaloke. We arrived on the station in the evening of January fourteenth and our hearts were indeed filled with praise for the wonderful provision that our God made for us, for his care and for the blessed privilege of again being able to serve him in this dark land where so many are still waiting for the Gospel.

ELIZABETH S. TYSON.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



LOST CREEK, KENTUCKY

The first of March I held a conference with my Bible Chart lectures in the Central Presbyterian church of Columbus, Ohio. Later in the month I had the privilege of meeting with Brother Teeter and his people at Burlington, Indiana, and of speaking at the morning service. At night I spoke in my old home church at Flora, Indiana, where Brother Ankrum is now pastor. My next journey was to Lost Creek, Kentucky. This was my sixth trip to this station and I was glad to meet again with the many friends at this place.

Five times I have made this trip on the train, but the state has made a wonderful highway that passes near the mission, so I took advantage of the opportunity to take my family along in the auto. Brother George Kinzie's home being about half way, we had the privilege of staying with them all night and in the evening of speaking at the New Lebanon church of which Brother King is pastor.

The work at Lost Creek is in good shape. There is a fine group of consecrated workers, making a spiritual atmosphere of rare quality. The crowds for our meeting were large, sometimes overflowing into another room. And there was a spirit of reverence among most of the young people for the house of the Lord that is not found among many of the young people in the North.

My observation leads me to say that Brother and Sister Drushal and their co-laborers have done a good work here and the students have great respect for them.

When we remember that many of these boys and girls have come in from a lawless and godless environment, we marvel at the change in their lives. Discipline is always a difficult thing, but they are quite successful with it here and the parents who are concerned about their children are glad for the care they receive. I found a very fine spirit of harmony prevailing among the workers.

My wife and children and local talent furnished special music for the services. Just twenty came forward in professed conversion and several gave diligence to make their calling and election sure and re-consecrated themselves to a closer walk with their Lord.

On Sunday afternoon a communion service was held and some sixty gathered round the tables. The young people present a great problem in the northern churches, but most of those who surrounded the tables at this service were young people and many of the high school age. Coming in from godless environments these young people are won by the Christian teaching and Godly examples to be had here. Certainly those who win many to righteousness shall shine as the stars forever and ever. Pray for the work and the workers.

R. I. HUMBERD.

NEWS OF THE COLLEGE

Commencement week here was very pleasant. The weather was ideal and all the exercises were well attended. The attendance

at the Baccalaureate services was the largest we have ever had.

The Class Address Wednesday evening by Chief Justice Carrington T. Marshall, of the Supreme Court of Ohio, was impressive and well received.

On Thursday morning in the Gymnasium the annual Class Day exercises were held, when the degrees were conferred and the diplomas awarded. All told, there were 81 graduates. These with the faculty filled the very large platform. The main floor of the building was filled, and as many more were in the galleries. It was the largest commencement exercises in the history of the school.

At the Recognition Services Wednesday morning the following scholarships were announced:

John C. Myers scholars, Miss Dorothy Whitted of Louisville and Miss Geraldine Ryan, of Ashland, both seniors next year.

John Lichty, junior scholar, Junior Jacobs, of Ashland.

Lost Creek scholar, Mr. Garber Drushal of Lost Creek, Kentucky.

Ira Wilcox Award, Mr. Arthur Carey Sidney, Ohio.

Julia A. Zook scholar, Mr. Willis Belcher, of Washington.

Pi Alpha Gamma Sorority scholar, Miss Bernice Berkheiser, Mexico, Indiana. All given for scholastic record together with other qualifications.

The author of these notes recently visited Dr. Anspach and family at Ypsilanti, Michigan. He has already made a place for himself in the College in which he is Head of the Department of Education.

The Summer school opened with a slightly reduced enrollment. We will have 300 this year as against 324 last summer.

The students have gone and one misses the familiar faces. However, we have the usual number on the ground and the class rooms and chapel are as well filled as ever.

The Redwood Stadium (that is the name, not bleachers) is well under way. It will add greatly to the appearance of the place.

Several of the Faculty were at the State Conference at New Lebanon last week.

EDWIN E. JACOBS.

EVANGELISTIC CAMPAIGN AT TURLOCK

Brother Leo Polman of South Gate, California, was with us in a two weeks campaign singing and preaching the Gospel. Brother Polman is blessed with the two talents—a gospel singer and preacher and he is willing to use them to the glory of God.

His preaching of the everlasting Gospel was clear, safe, sane and to the point. Our people enjoyed his ministry; so did the visiting people of Turlock.

Brother Platt and the good people of Manteca and Lathrop added their contribution to the meeting in their presence, bringing a blessing and receiving a blessing, and now to pass it on is their privilege.

The campaign began on May the 18th and closed May the 31st. Fourteen made the good confession of Christ Jesus as Savior and six came out for a deeper consecration of life to the Master.

To him be the glory and praise, who died on the cross and rose from the dead the third day.

We are thankful to say that our flock at Turlock is ever busy. The parsonage has been remodeled and painted within and

without, and a nice back porch and a beautiful sunny study built in. I am glad to say we are happy in our new location at 515 Mitchell Street, Turlock.

As in most of the churches we have a splendid class that can always be depended upon. Such a class gives courage to the soul and heart of a pastor.

But there is the class in most churches like the mother who, when she was asked by her pastor why she was not at Sunday school and church, replied, it rained so hard. But her little seven-year-old girl said, Mama we went to the show yesterday, and it just poured down rain.

We ask the prayers of the brotherhood for our work at Turlock.

N. W. JENNINGS.

REPORT OF MEETING AT TURLOCK

It was our privilege to hold an evangelistic meeting at Turlock, California with our church, whose pastor is N. W. Jennings. The meeting was not very long. In fact, a little too short. We held but twelve days of services but God blessed nevertheless. He always does when we are faithful to him and his Word.

Brother Jennings has a fine people, not such a large congregation, somewhat around 100 in membership, but a very fine loyal group of Brethren. The problem this church is confronted with is one that so many churches are confronted with, and that is, the scarcity of men. Those men that are to be found at the services are real men, upholding the pastor in all things, but many more would make the work so much stronger. The ladies, many of them, make up for their husbands. They are very faithful and are real workers for their Lord and Savior, Jesus Christ.

This town, like many others, is over-churched. The population, I am told, is less than 5000, and yet there are over 30 churches, 35 I believe, which is a very unfortunate thing. Too many. If every church in town would have its share of members as they should, they would only then have a congregation somewhat limited. Being a Swedish community, the Swedish churches of course are the largest in membership. So all in all our church has done well to have what it has. Pray that husbands may be interested in our work here with their wives.

Our stay in Turlock was with Sister Osborn. Many preachers know this home. It is a place of real hospitality. Mother Osborn surely made us feel right at home, which we appreciated very much. The meals were taken among the members in their homes. They were more than we could sometimes do justice to. That's saying something, for this preacher generally can put away about as much food as most preachers and more than some. But we had to be careful, for the best of the services. Leading the singing and preaching, as well as rendering many of the special numbers in song, was a big job in itself.

Our fellowship was renewed with many that we have known and worked with in the past and many new friendships were made in Christ Jesus, which is always a joy to one. To those who might be interested, will say that Aunt Abby, now 93 years old, is still faithfully performing her duties of days past. Also Brother Ammy, 94 years old, did not miss one service in our meeting. A real testimony of their love for Christ.

LEO POLMAN.

THIRTEENTH ANNUAL CONFERENCE OF THE NORTHWEST DISTRICT OF BRETHREN CHURCHES, SUNNYSIDE WASHINGTON, JUNE 24 to 28, 1931

Wednesday, June 24—Evening

8:00 Praise and Devotions. Charles

8:20 Address of Welcome. Earl W

8:30 Moderator's Opening Address

Thursday, June 25—Morning

9:00 W. M. S. Morning Session.

10:00 Devotional. Mrs. F. V. Kinzi

10:15 Business Session. Moderator

11:15 Bible Hour—"Gospel Salvatio

Rev. Orville D.

Afternoon

2:30 Devotional Service. Spokane

2:45 Bible School Hour—"The

and Her Spiritual Yardstick

Mrs. Emma

3:15 Home Mission Hour.

Rev. Albert

Evening

8:00 Song and Prayer. Dan W. a

8:30 Address. Mrs. O. D. Jobson

Friday, June 26—Morning

7:30 Girls' Breakfast. Mrs. Jobson

10:00 Worship in Song and Praye

Mrs. C

10:15 Business Session. Moderator

11:15 Bible Hour—"The Two R

tions." Rev. Orville D. Jobs

Afternoon

2:30 Devotional. Mrs. Lena Kort

2:45 W. M. S. Hour. Mrs. O. D. b

3:15 Personal Evangelism.

Rev. F. V. J

Evening

8:00 Devotional. Special Music. a

8:30 "Auxiliary Missionary Work

Rev. O. D. J

"Thy testimonies are wonderful: the

doth my soul keep them."

"Order my steps in thy word: and

iniquity have dominion over me."

"Let the words of my mouth, and t

itations of my heart, be acceptabl

sight, O Lord, my strength and

deemer."

"Remember now thy Creator in the

thy youth."

Saturday, June 27—Morning

This is Young People's Day

10:30 Young People's Picnic and Sor

Evening

7:00 Young People's Round Table

8:00 Conference Session, Devotio

8:15 C. E. Message.

Rev. G. Sidney Barber, st

Counselor of Valley.

8:45 "The Native Church." Rev. ob

Sunday, June 28—Morning

9:45 Bible School. Supt. Hallie ac

11:00 Morning Worship. Sermon b

Rev. Alber La

Afternoon

3:00 "Missionary Sacrifices."

Rev. ob

Evening

7:00 Junior Endeavor. Mrs. Grace ac

Intermediate and Young Ple

East Auditorium. All Adul

Auditorium. Fay Lacey.

8:00 Devotional. Music. Earl R. d

8:15 Announcements. Report

Committee. Thank Offering

8:30 "Our Missionary Responsibi y."

Rev. Orville D. ob

Godspeed Benediction.

MISS LILIAN BOWES,

Conference Secretary-Tre

CONFERENCE PROGRAM, SHIP-SHEWANA LAKE, INDIANA,

July 19th to 26th

Sunday, July 19—Morning
 Sunday school, Glen Woods, Supt.
 Sermon. G. W. Rench, D.D.
 Afternoon
 Lecture—"Russia". Prof. Enns.

Evening
 Sermon. N. V. Leatherman.
 Monday, July 20—Morning
 Bible Lecture. Prof. Stuckey.
 Evening
 Sermon. M. L. Sands.

Tuesday, July 21—Morning
 Bible Lecture. Prof. Stuckey.
 Evening
 Sermon. C. D. Whitmer.
 Wednesday, July 22—Morning
 Bible Lecture. Prof. Stuckey.

Evening
 Sermon. S. C. Henderson.
 Thursday, July 23—Morning
 Bible Lecture. Prof. Stuckey.
 Evening
 Sermon. Samuel Adams.

Friday, July 24—Morning
 Bible Lecture. Prof. Stuckey.
 Evening
 Sermon. B. F. Owen.
 Sunday, July 26

Sunday school, Sam Sharp, Supt.
 Sermon. Dr. W. S. Bell.
 Afternoon
 Musical Program.
 Elkhart Male Quartette.
 Evening
 Sermon. Dr. W. S. Bell. Theme—
 "What is the matter with the world?"

Evening service throughout the week will open with 45 minutes of special and picture sermons, led by Fred and A. T. Wirick. The entire evening service will be through by 8:30. The director of the Conference, Rev. Fred or individuals who can furnish specimens for the program throughout programs by Standard time.

Program Committee—
 G. L. MAUS,
 A. T. WIRICK,
 H. F. STUCKMAN.

REPORT OF SOUTHEASTERN DISTRICT CONFERENCE, HAGERSTOWN, JUNE 9-11

Thursday night, June 11, the forty-ninth annual conference of the Brethren of the Southeast District came to a close. Everyone expressed themselves to the effect that it had been a good conference. The attendance was good, the entertainment accorded by the Hagerstown Brethren was all that could be desired, not a trace of inharmoniousness was felt in any of the sessions or in any of the sessions of the conference, the addresses given were prepared and of high character, and fellowship during every day was indeed

shall not endeavor to give a detailed report of the entire conference in this article. Just a few of the high points will be mentioned. During the opening session on Friday afternoon, the officers were elected. E. L. Miller was re-elected Moderator, F. G. Coleman was elected Vice-Moderator, Rev. Homer A. Kent, Secretary-Statistician, and Rev. John F. Locke, Treasurer. Newly elected officers immediately took their offices following which Rev. J. L. Bow-

man gave a stirring address on the subject "Instant In and Out of Season" in which he called the church and its ministry to be true to their God-given task.

The evening session opened with splendid music by the Hagerstown choir and congregational singing under the able leadership of Rev. H. E. Eppley who had charge of all the music during the conference. After the devotions, led by Rev. Freeman Ankrum, visiting from Flora, Indiana, Rev. Emerson Rohart, pastor of the Winchester church, gave a most interesting, instructive, and helpful Bible Study taking for the basis of his thoughts the various groups of individuals in their relation to Jesus Christ on the night before his Crucifixion. He showed how men are divided into these different groups today.

Moderator Miller followed with the Moderator's address. He pointed out the gains and losses of the past year and assured the conference that there is great reason for encouragement if only we will avail ourselves of our opportunities. He stressed the necessity of emphasizing the great beliefs of our church and taking our solid stand upon the Word of God. It was a timely address and well received.

At the Sunday school session on Wednesday morning, two thought provoking addresses were given, one by Rev. John F. Locke, of Woodstock, and the other by F. E. Simmons, of Washington. Brother Locke brought fourteen questions to the attention of Sunday school workers and sought to enforce their importance upon his hearers. Among the questions used were (1) Am I Studious? (2) Am I Efficient? (3) Am I Resourceful? (4) Am I Enthusiastic? (5) Am I Expectant? (6) Am I Trustworthy? Brother Simmons in an attractive way spoke of the solemn task of the teacher, of his qualifications, and of the methods he should employ in order to succeed. From the large number of favorable comments heard relative to these two addresses the speakers may be sure that their messages were much appreciated.

Rev. W. S. Baker spoke to the ministers and laymen on the subject "Facing a Minister's Problems." It was voted that this message be submitted to the Evangelist for publication so we need not speak more of it here. Brother Charles Messler, a layman of the Linwood church, then, in a gripping way, pictured the possibilities of faithful service on the part of the lay members of the church whom he characterized as the greatest force in the church.

During the Mission session that followed a gratifying report was given of our mission project in Winchester. Growth in numbers and spiritual life was shown. Brother Rohart, pastor of the church, brought with him about thirty representatives which lent encouragement to the District efforts in this field. The District will continue to support Winchester but the prospects are that ere long it will be a self supporting work. The Board is also giving support to the Buena Vista church to which Rev. Paul M. Naff has been called as pastor. At the business session in the afternoon Brother Frank Coleman was elected President of the District Mission Board and Brother W. S. Baker chosen as an active member of the board to replace Dr. J. M. Tombaugh, who was made a member emeritus of the Board.

One of the outstanding addresses of the conference was given by Rev. R. Paul Miller, Secretary of the National Home Mission Board. He outlined the difficulties of Home

Missions and then showed the absolute necessity of supporting this phase of our work if we expect to endure and prosper as a denomination. The address made a deep impression upon many of those who heard it.

Rev. E. L. Miller was elected to represent the District on the Ashland College Board of Trustees. Rev. W. S. Baker and Rev. E. J. Rohart were elected to serve on the District Executive Committee. Also E. L. Miller and Homer A. Kent were elected to the National Executive Committee.

One of the treats of the conference was to have with us Brother and Sister Joseph Foster, our missionaries from Africa. Their spirit and messages were thoroughly enjoyed by the conference. Any church will be blessed by having them in their midst. Sister Foster spoke in the afternoon of Wednesday and Brother Foster delivered a stereopticon lecture on their work in the evening. Both addresses and the pictures brought blessing to splendid audiences. It was a pleasure also to have with us as visitors the Myers sisters, lately returned from Africa.

Before Brother Foster's lecture on Wednesday evening, Rev. F. G. Coleman, pastor of the Hagerstown church, delivered a forceful sermon on "America's Biggest Problem and the Church's Greatest Task." He dealt with the problem of the youth and showed that if we are to save our youth the home, the school and the church must properly perform their function. The Word of God must be placed within reach of the young people. The speaker closed his sermon by making a plea for more Christian homes with Christian training.

On Thursday morning the Sisterhood of Mary and Martha sponsored a sunrise devotional service in the beautiful City Park of Hagerstown to which every one was invited. A fine crowd was present and a spiritual time enjoyed.

The statistical report which was given at the business session on Thursday morning showed numerical gains for the year and a notable increase in the value of church structures. Also the gifts for Missions during the year were commendable when the financial depression is considered. Foreign Mission offerings showed a considerable increase over the previous year.

Two good addresses were given at the Ministers' and Laymen's session on the closing day. Rev. H. E. Eppley spoke helpfully on "The Essentials of Effective Preaching" while Rev. J. L. Bowman gave a most illuminating address on the subject "The Essential Value of Feet-Washing as a Church Ordinance." This latter address will appear shortly in the Evangelist.

The afternoon of the closing day was devoted to a young peoples' service. Four young people from different churches in the District brought short addresses. The young people speaking were Louis Glen Locke of the Maurertown church, B. H. Connor of the Roanoke church, Miss Miriam Gilbert of Washington, and Miss Sarah Gearhart of Hagerstown. The entire program was indeed commendable.

The main part of the closing service of the conference was taken by Rev. John F. Locke, who gave a most interesting, instructive, and helpful stereopticon lecture on his recent trip to the Holy Land. The Conference was closed by Rev. I. D. Bowman, who was a most welcome visitor at the conference, and who offered the closing prayer.
 HOMER A. KENT, Conference Secretary.

THE BRETHREN EVANGELIST

I Shall Not Want

"THE LORD IS MY SHEPHERD; I SHALL NOT WANT"

- "I shall not want"—rest: "He maketh me to lie down in green pastures."
"I shall not want"—drink: "He leadeth me beside the still waters."
"I shall not want"—forgiveness: "He restoreth my soul."
"I shall not want"—guidance: "He leadeth me in the paths of righteousness for his name's sake."
"I shall not want"—companionship: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."
"I shall not want"—comfort: "Thy rod and thy staff they comfort me."
"I shall not want"—food: "Thou preparest a table before me in the presence of mine enemies."
"I shall not want"—joy: "Thou anointest my head with oil."
"I shall not want"—anything: "My cup runneth over."
"I shall not want"—anything in this life: "Surely goodness and mercy shall follow me all the days of my life."
"I shall not want"—anything in eternity: "And I will dwell in the house of the Lord forever."

Thus wrote David.

Christ's own words reveal the fulfillment:

"I AM THE GOOD SHEPHERD"

- Thou shalt not want rest: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."
Thou shalt not want drink: "If any man thirst, let him come unto me, and drink."
Thou shalt not want forgiveness: "The Son of man hath power on earth to forgive sins."
Thou shalt not want guidance: "I am the way, the truth, and the life."
Thou shalt not want companionship: "Lo, I am with you always."
Thou shalt not want comfort: "I will pray the Father, and he shall give you another Comforter."
Thou shalt not want food: "I am the bread of life; he that cometh to me shall never hunger."
Thou shalt not want joy: "That my joy might remain in you, and that your joy might be full."
Thou shalt not want anything: "Whatever ye shall ask of the Father in my name, he will give it you."
Thou shalt not want anything in this life: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."
Thou shalt not want anything in eternity: "I go to prepare a place for you; that where I am, there ye may be also."

—Bible Society Record, Dec., 1930.

Signs of the Times

by
Alva J. McClain

TESTIMONY of a "Tobacconian"

Oliver Wendell Holmes was an inveterate user of tobacco, speaking humorously of himself as a "tobacconian." He is quoted as having once said, "Really, I must not smoke so persistently; I must turn over a new leaf—a tobacco leaf—and have a cigar only after each (and here he paused as if to say 'meal') cigar."

But later in life, the great Holmes took a different, and more serious, view of the effects of the weed upon the human system, saying, "What do I say to smoking? I cannot grudge an old man his pipe, but I think tobacco often does a great deal of harm to the health—to the eyes especially, to the nervous system generally, producing headache, palpitation, and trembling. I myself gave it up many years ago. Philosophically speaking, I think self-narcotization and self-alcoholization are rather ignoble substitutes for undisturbed self."

In his first statement, Holmes was speaking as a humorist who is not required to speak the truth as long as he makes people smile. In his later statement, he spoke as a philosopher and a physician.

THE "Rejuvenating" Process

We have heard a great deal about rejuvenating old men by the use of monkey glands and other devices, none of which seem to work very well. Now the metallurgists declare that iron can be rejuvenated by injecting a kind of "nickel serum" into it during the molten stage of its preparation. A three-inch bar of iron, thus treated, would not break if the great locomotive that draws the Twentieth Century Limited were suspended from it.

It is too bad that some of this serum cannot be injected into the backbones of many preachers who are being swayed by every wind of popular whims and doctrines. The pulpit needs more iron in it, like that in the souls of Daniel's three friends who, when commanded to worship the golden image of Nebuchadnezzar, answered the king thus:

"Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." (Dan. 3:17-18).

The average pulpit needs iron, more than it needs gold and silver.

THE Blunder of Democracy

Dr. Head, Archbishop of Melbourne, writes an incisive criticism of Democracy in an Australian magazine. It is worth reproducing here.

"If we could change men's hearts from selfishness to unselfishness," he writes, "there would be an end to what Edmund Burke called 'our present discontents.' But that is what the politician and the social reformer find it hard to do. They can introduce measures, but they cannot change men.

Yet without that change we shall not really solve our problems."

"Nearly a century and a half ago the French Revolution broke out. It was in many ways hostile to Christianity and the Church. It set up a new ideal—Liberty, Equality and Fraternity. But it failed to realize its aims, and produced instead the despotism of Napoleon which rested upon his army."

"In the nineteenth century democracy has gradually been developing and power has been given more and more to the whole people. But democracy generally has pursued a secular rather than a religious purpose."

"Instead of Christianity, democracy has mainly set before itself a vague humanitarianism as its ideal. The history of the last hundred years shows that this form of religion has not really changed men's hearts. Men are as selfish as ever in their individual lives, in industry and in politics. The march of democracy has not changed those who vote at elections, or those who are elected, into unselfish saints and heroes."

"What can never be achieved by the force of the community, checking the selfish individual, can be brought about by a number of individuals whose hearts are changed and who have become unselfish."

Nineteen hundred years ago, our Lord laid down the basic law of lasting human progress, "YE MUST BE BORN AGAIN." It cannot be abrogated, any more than the law of gravitation.

A NOTHER idol falls

Man, ever seeking to solve his problems, turns from one idol to another, only to find that all have feet of clay. Once it was thought that all wisdom was in the minds of the old men. In recent days, the "Youth Movement" was heralded as the new Messiah which would lead the world out of its political and social wilderness. Age was regarded more or less as a handicap to wisdom. Even the Church in some quarters became "juvenilized."

Now the usual disillusionment is setting in. The Burlington Vermont News has the following to say about it. "People who address college students usually begin by assuring their audience that it is nothing less than the light of the world. The hope of the future is mentioned freely, and all hands are told they will do great things when they pop out into the world."

"The other day, however, the Rev. E. M. McKee, chaplain of Yale University, sounded off by declaring bluntly that today's youth has no idealism, clings to outworn conventions, and shows no desire to lead its generation 'to any but the conventional wares of Main Street's glittering externalism.'"

"Mr. McKee followed this by advising his hearers to cultivate the old-fashioned virtue of humility, and begged them to develop at least one thinker who could show us the vulgarity of our sophistication."

And so it turns out that youth is no better than old age. Both alike are powerless to be the salt of the earth until men are power of God's Grace.

President Hoover's Plea for Disarmament

Over three quarters of the commercially important population of the world has been

in a state of social and political upheaval at some time, even during the past years. Although some secondary political instability may have been the result of immediate economic causes, we cannot ignore the malign inheritance of the Great War. These political and disturbances necessarily undermine the confidence on which economic life, both domestic and international must thrive.

This is not an occasion for review of action and interaction of such a multitude of forces, but I do wish to give emphasis to one of these war inheritances in international cooperation can effect a great accomplishment in reducing the tax burden of the world, removing a primary cause of unrest and establishing greater confidence for the long future. That is the limit of disarmament and reduction of armament.

The world expenditure on all arms is nearly \$5,000,000,000 yearly, an increase of 70 percent over that previous to the Great War. We stand today with nearly 50,000,000 men actively under arms and 20,000,000 more in reserve. These vast forces, greatly exceeding those of the pre-war period, are to be demobilized, even though ten years have passed since the armistice was signed, because of fear and of inability of nations to cooperate in mutual reduction. Yet we are all signatories to the Kellogg Briand pact by which we have renounced war as an instrument of national policy and agreed to settle all controversies by peaceful means. Surely with this understanding of self-defense of nations could be assured with proportionately far less military force than these.

This vast armament continues not only a burden upon the economic recuperation of the world, but, of even more consequence, the constant threats and fears which result from it are a serious contribution to the forms of instability, whether social, political, or economic.

Endeavor as we must in support of the proposal of international economic cooperation that is just to our respective people, yet we must recognize that reduction of the gigantic waste of competition in military establishments is in the ultimate of an importance transcendent over all other forms of such economic effort.

International confidence cannot be built upon fear—it must be built upon confidence and will. The whole history of the world

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Short Talks by the Editor on Steps in the Way to Life and Fellowship

NON-CONFORMITY, OR SEPARATION FROM THE WORLD

cannot know the true, lofty fellowship of the sons of God, who rightly belongs to every member of the church of Christ, who has followed the Lord in complete renunciation of all the pleasures of the world. The doctrine of Non-conformity, or of separation from the World, which has long been dear to Dunkerism, is no superficial teaching, though the manner in which it was expressed in years past became the occasion of much discontent. The trouble was not over the doctrine itself—it was fully accepted as Scriptural and fundamental—but with the special and unscriptural methods employed by the church to the application of its principles to the lives of the members. The church was justified, and is yet, in preaching Christ's simplicity of life and dress, and non-conformity to the fashions, pleasures and amusements and standards of the world. Where the mistake was in going beyond the warrants of the Word in dictating to its members the limits of their worldly restraint and in demanding a uniform simplicity of dress. But the object of the Christian's separation from the world is a vital part of the Gospel message and the church that is concerned about the proclamation of the whole counsel of God must not neglect it.

Why should we not have the church repeat the old mistakes (and that does not seem much in danger of doing so), yet we would call her to a new bearing in view of the demands of Christian simplicity and separation from the world. Our purpose is to deal with the important questions of conviction against worldly conformity and not with method. While dogmatic statements as to methods and extent of application of the doctrine would likely be productive of disagreements, as was the case in the past, yet we may safely and properly make a statement of principle, to which we may hope there will be little dissent. It is this: that the Christian in all his personal relations and relations shall seek to maintain becoming simplicity, propriety, and economy, and further that he shall participate only in such social, recreational, and other organizational activities in which it is possible for him to give Christ the pre-eminence and the church the first place in his loyalties. An objection may have many desirable qualities, but if it interferes with an individual's loyalties to his church or makes it difficult for him to bear a faithful Christian witness or to take a clear and promising stand against evil in any form, he should avoid it, and himself with it. In such instances he should hear the word of the Lord with authority, saying, "Come out from among them." But the chief need is conviction concerning the doctrine rather than the application of it, and to that end we offer the following:

The Christian must separate himself from the world because the Lord has called him out from the world. The church is essentially a "called out" people, and they cease to be Christ's true church who refuse longer to be separated from the world. Few things are set forth more emphatically than this Christian requirement. Paul has the word direct from the One whom the Father loves with all authority: "Wherefore come out from among them, and ye separate, saith the Lord, and touch not the unclean thing, and I will receive you" (2 Cor. 6:17). And the Apostle Paul, writing with the church at Rome in these words: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). The Christian is neither to be worldly in the world, nor to have fellowship with it; his separation is to be complete. Hear the words of Christ's most faithful disciple, who spake such things as he had "seen and heard" (1 John 1:3) from the Master: "Love not the world, neither

the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). "Set your affections on things above," says Paul, "not on things on the earth" (Col. 3:2). And again he admonishes: "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

(2) The Christian should be separate from the world because of Christ's example. When Jesus was in the wilderness being tempted of the devil he was shown "all the kingdoms of the world, and the glory of them," and the devil said, "All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:8-10). There was no alliance or compromise with the world there. He refused absolutely to have anything to do with it, so that he was able to say in very truth, "I am not of this world" (John 8:23) and the writer of the Epistle to the Hebrews could speak of him as being "undefiled, separate from sinners" (Heb. 7:26). That was how he would have his disciples to be, for we read, "He that saith he abideth in him ought himself also to walk, even as he walked" (1 John 2:6). If we are to be true to our discipleship, we must learn of him and take our stand with him and refuse to yield to the worldliness of the world. Then can we truly say, as did Paul, "Now we have received not the spirit of the world, but the spirit which is of God" (1 Cor. 2:12) and we shall be indeed numbered among those of whom the Lord Jesus spake when, in praying to the Father, he said, "They are not of the world, even as I am not of the world" (John 17:16).

(3) The Christian should live the separated life for Christ's sake, because he loves the church and wants it to be without spot, and blameless, that he may present it to himself a glorious church. Hear the words, as the Apostle Paul conveys them unto us: "Even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). The realization of such a goal involves faithfulness and devotion on the part of the individual member of the church. It involves faithfulness of a type that desires not to be conformed to this world, but transformed by the renewing of the mind, and that the good and perfect will of God may be set forth and demonstrated.

(4) The separated life is necessary because the spirit of the world is enmity with God and is antagonistic to the church. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Again this antagonism is set forth when Paul speaks of having "received not the spirit of the world, but the spirit which is of God" (1 Cor. 2:12). The Lord Jesus himself has left us a warning at this point: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19). Nothing could be more emphatic than that, as to the necessity of living the separated life—separated from the world and unto God,—the world is set against the spirit and rule of Christ, and he who would be loyal to Christ must be separated from the world. Jesus said very definitely that his kingdom was not of this world (John 18:36). It follows therefore that a man cannot be characterized by a worldly spirit, nor by the seeking of worldly ends, nor be given to worldly conduct and at the same time be a true servant of the Lord Jesus.

(5) The Christian must be separated from the world because worldliness is fatal to spirituality. No man ever maintained a high spiritual state who was given to worldly ways. A deeply devotional attitude of mind is not fostered by the modern picture show. The heart that thrills over the intensity of the spiritual experience of the communion does not find satisfaction in the dance hall or at the card table. Carelessness in the use of God's name and God's day does not encourage a keen sense of reverence for God's person, nor make for a relish of divine worship. Worldliness stultifies the spiritual sensibilities and dims the vision of the soul. Hear Paul speaking to Corinth: "But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not" (2 Cor. 4:3, 4). Again he speaks the warning voice, and this time to young Timothy: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2:4). Especially is it true that those who are engaged in this spiritual warfare cannot afford to be entangled in the affairs

(Continued on page 9)

Tribute to the Public School Teacher

"The public school teacher cannot live apart; he cannot separate his teaching from his daily walk and conversation. He lives among his pupils during school hours, and among them and their parents all the time. He is peculiarly a public character under the most searching scrutiny of watchful and critical eyes. His life is an open book. His habits are known to all. His office, like that of a minister of religion, demands of him an exceptional standard of conduct.

"And how rarely does a teacher fall below the standard! How seldom does a teacher figure in a sensational headline in a newspaper! It is truly remarkable, I think, that so vast an army of people—approximately eight hundred thousand—so uniformly meets its obligations, so effectively does its job, so decently behaves itself, as to be almost utterly inconspicuous in a sensation-loving country. It implies a wealth of character, of tact, of patience, of quiet competence, to achieve such a record."—President Herbert Hoover.

It is a fitting time to give a little notice to the public school teacher at the close of the school year. We owe a great deal to our school teachers, more than most people realize. Like the ministry, teaching is not evaluated in terms of salary as it ought to be, and as other professions of similar responsibility are. Perhaps it is just as well that it should remain somewhat underpaid, though not so much so as has been, in order that only the conscientious and sincere may be attracted. The noblest professions need to maintain some kind of a sifting process, aside from standards of mere technical skill, lest they lose their soul and the secret of their great service. Love of service and sacrifice for a cause count much for the ennobling of life callings, and on the other hand over-commercialization of a profession tends to lower the moral and spiritual standards. Teaching has not yet been made to suffer because of that, rather, there is room for still better remuneration without doing harm. But more than that, the teacher deserves our love and respect. May God bless the teacher, and enrich her life and character still more.

EDITORIAL REVIEW

Brother R. I. Humbert is scheduled as one of the speakers on the Lake Odessa, Michigan, Bible Conference. He is to give a series of Bible Chart lectures.

The Southern California Bible Conference will be held at the usual place, Long Beach, on July 24 to August 1. We are informed that a great program is being prepared.

From the weekly calendar of the First church of Long Beach, we learn that their Daily Vacation Bible School enrolled more than 100 boys and girls on the first day and that the number was increased through the first week.

The editor's office is in receipt of a neatly printed Year Book of the congregation at Hagerstown, Maryland, where Brother Frank G. Coleman is pastor. The booklet contains the membership roll, the organizations and financial reports, and other items of local interest.

The secretary of the Highland Brethren Sunday school, Marianna, Pennsylvania, informs us that a very successful Children's Day program was presented on June 21, to an audience of unprecedented size. Only about half the people who crowded the building could find seats and some were turned away. The program was of unusual interest and may be surmised from the large attendance. This school has been taking on new life since the coming of summer months. Brother William Gray is the pastor of this church.

Dr. Florence N. Gribble writes an interesting account of her experiences encountered in leaving Africa on her furlough. Her journey overland was very tiresome, but when she finally got to the ocean-going boat headed for Europe, she found rest and an enjoyable trip. We have a later communication from her written ten just before landing in New York harbor. The brethren rejoice that she is permitted to be amongst us once again and doubtless hear more of her after she has rested for a while.

Brother Claud Studebaker, pastor at Pittsburgh and one of the district evangelists of Pennsylvania, recently visited the newly organized church at Cameron, West Virginia, where Brother Thomas Presnell is the consecrated pastor. Deacons were ordained at a new church site was purchased. This is the center of several small rural churches and presents an opportunity for building up the conservation of Brethren people. May God bless the pastors and people to the end that God may lead them forward in the expansion of their new field.

Dr. G. C. Carpenter writes another of his interesting installments of observations. He and Mrs. Carpenter have returned from Harpersville, Maryland, where they spent the winter and are temporarily at Hagerstown, Maryland. We appreciate these occasional messages which he has been writing at the editor's request, and we are glad to have received indications that they have been well received by our readers. He informs us that he has been much profited by his journey in the Southland and has gotten back his old-time physical vigor, for which his many friends are thankful.

Brother Homer A. Kent, pastor of the church at Washington, D. C., writes of the progress that continues to be realized in this aggressive congregation. A Daily Vacation Bible School was in progress at the time of writing. The third Sunday in June was the Building Fund Offering day and it was a real success, as on other occasions are in the habit of being at this place. They received \$2,358.16 in cash, which amount completed the payment of the mortgage on the first unit of their new building and now they are starting on the big job of raising funds with which to complete their structure. A people as hard working and as sacrificing as these people are deserve a finished church, and we pray that they may get it before it is too late to make the most of their field. Sunday school attendance on Children's Day was 321.

Brother Dyoll Belote, pastor of the Brethren church at Ashland, Ohio, gives us an interesting letter this week. The church has gone forward in a commendable manner under his leadership. During this second year of his pastorate at this place twenty new members have been received, one-half by confession and baptism, and these have all been received by the "quiet hunt" method. And some of those received add considerably to the strength of the church. The various auxiliaries are functioning in an aggressive manner. The Intermediate and Junior Endeavor organizations which Brother Belote has fostered, are proving to be of special interest and helpfulness to the children of the congregation. The pulpit and pastorate Brother Belote is serving the Ashland church well and the people are supporting him in an encouraging manner.

The recent Ohio conference held at New Lebanon was of unusual interest. The attendance was said to have been higher than on previous years and the daily attendance at the sessions was regular and well sustained. Brother King and his people did nothing undone to make the conference a success from the entertainment standpoint. Also the conduct of the sessions and the speech-making proved very well received. The secretary, Brother George C. Pontius, will furnish us with a report soon. Prof. G. W. Brumbaugh was the capable moderator, and Brother Dyoll Belote his worthy assistant. The officers for next year are: Moderator, Prof. M. A. Stuckey; Vice Moderator, Rev. W. S. Crick; Secretary, Brother Pontius was reelected. Next year's conference will be held at Bryan, where Brother C. A. Stewart is pastor.

The New Paganism and the Coming Revival

By Luther A. Weigle

many circles it has become the fashion to attack orthodox religion. A new paganism is astir in the world; here are folk who would welcome the news that at the churches are declining in membership and tottering toward oblivion.

It is not only the churches; Jesus himself is here and the object of attack. The liberals of yesterday are content to write books and pamphlets on "Jesus or Paganism," contrasting the elaborate creeds of the Christian churches and the blundering deeds of their preachers with the simple teachings and life of him whom they call Master. But the iconoclasts of today tell us that this is hopelessly out of date. A professor in one of the women's colleges, writing on "The Twilight of Christianity," refers to Jesus as "an obscure Palestinian peasant whose teachings, 'in so far as we know of them . . . are not only archaic but even destructive of any advanced civilization.'"

At the present is not the first time that there has been open and widespread opposition to the Christian churches. In the closing years of the eighteenth century the moral and religious life of America touched a low ebb. At Princeton, in 1792, there were but two students who professed to be Christians; at Bowdoin, in 1810, there was only one. A revival at Yale had swelled the membership of the college church in 1783; but seventeen years later there were but five student members. When Lyman Beecher came to Yale as a student, he found that most of the seniors were infidels, and called one another Voltaire, Rousseau, D'Alembert, etc.

It was in that same year a new president came to Yale College—Timothy Dwight, grandson of Jonathan Edwards. A resolute opponent of the current deism and infidelity, he met the situation with good humor, sound judgment, human sympathy, and the intellectual resources of a great teacher. And in time, he won the battle. In the college experienced a revival of religion. One-third of the student body professed conversion; and one-fourth of these became ministers. Three times again before Timothy Dwight's death, in 1808, 1812, and 1815, like revivals of religious quickening were experienced at

A Spiritual Awakening

What happened at Yale happened at other colleges. At Andover, in 1806, a group of five students, driven by a storm to seek shelter under a haystack, talked themselves together concerning "the moral darkness of the land and resolved to go as missionaries to the peoples of the continent. In due time they addressed a plea to the General Assembly of Massachusetts to send them; and their pleas were answered by the organization of the American Board of Commissioners for Foreign Missions.

What happened in the colleges happened everywhere, in cities and towns and villages, in settled countryside and on camp-meetings upon the frontier. People turned to religion again. Under the leadership of Francis Asbury, Methodism became a powerful counter-agent to the vogue of infidelity, and sent its tireless circuit-riders, like shuttles weaving some vast web, throughout the length and breadth of the country. Methodists, Presbyterians, and Baptists united in the sacramental meetings which culminated about the Great Revival in Kentucky. Alexander Campbell and Barton W. Stone moved men mightily by their plea for a simple apostolic Christianity. In New

England, from 1797 on, the Congregational churches experienced the revival of religious life which is generally known as the Evangelical Awakening.

The Evangelical Awakening checked the spread of infidelity, gave fresh life to the churches, and brought about a remarkable increase in their membership. It was responsible for the beginnings of home missionary effort and of the foreign missionary enterprise. It led to the founding of Christian colleges and academies and to the establishment of theological seminaries for the training of ministers. It stimulated the organization of philanthropic societies, initiated the Sunday school movement in this country, and gave impulse to the beginnings of religious journalism.

Our Present Paganism

The time in which we are now living is in some respects strangely like those closing years of the eighteenth century which I have described, when skepticism, atheism, and infidelity were the vogue. We, too, have been at war; and war has been followed by extravagance and by an appalling prevalence of crime and immorality. Old conventions are shattered; restraints are denounced as unwarranted repressions of individuality; liberty is confounded with lawlessness. Russia, like France in that earlier day, has embarked upon a warfare against Christianity. John Dewey is not unlike Hume in his emphasis upon habit, his denial of metaphysics, his denial of eternal truths, and his limitation of the human mind to the observation and handling of particular facts. Where Tom Paine once pamphleteered against the God of the Christians, we now have Henry L. Mencken. Atheism has again become blatant, and societies devoted to the propaganda of irreligion are striving to make headway.

The foes of Christ have never been more open in their antagonism than today. It is not merely that men are drawn away by pride and lust, by love of comfort, by spiritual dullness and inertia; there are those who deliberately reject him. His way of life is derided as a code for weaklings and slaves; his revelation of God is ridiculed as a mere phantasy of the imagination. Personal liberty, free expression, is the cry of a jazz age which is fast losing all standards of goodness and beauty and truth.

The new paganism cannot last. I have too much faith in human nature and in the love and power of God to believe that this sort of thing can go on for very long. There are already signs of its breaking up. The disillusionment and the sense of futility which it begets have been poignantly described by Walter Lippmann in his *Preface to Morals* and by Joseph Wood Krutch in *The Modern Temper*.

Signs of Promise

I believe that we are upon the threshold of a great revival of religious faith. The world is just beginning to sense its spiritual hunger. Just as the closing years of the eighteenth century, with their barren deism and open infidelity, were followed by the Evangelical Awakening, the Great Revival, the Methodist Movement, and the fervors of Pietism, we may expect that the denials and excesses of present unbelief will lead to a new spiritual awakening. In some respects it will doubtless be like that of the early nineteenth century—it will be quiet, without noise or cataclysmic overturnings, but as pervasive as leaven and as powerful as the rays of the sun. In other respects it will be different—it will, I think, be less individualistic and more social-minded; less emotional, and

better grounded in the understanding of the laws of nature and of life; less given to escape from the world, and more eager to remake the world and to build therein the City of God.

* * * * *

A Social Outlook

To this end, we must in all of our thinking and doing, consistently maintain a social point of view. * * * Let none think, because I mention self-indulgence in drink and sex as vices of present-day paganism, that I am blind to its subtler and more perplexing aspects * * * I cite the problems of drink and sex because they are so obvious, so challenging and so fundamental. There is no hope of developing a conscience sensitive to the subtler evils of social injustice in the minds of men who cannot think straight and live decently in these respects, who are distracted by drink and obsessed by lust. It is as a necessary measure of social welfare and in defence of the common good, that society passes laws prohibiting the liquor traffic and expressing its interest in the integrity of marriage and family life.

Education and Evangelism

We must, again, in all of our thinking and doing maintain the educational point of view, God's work demands not less, but more, of human intelligence than the transient interests of the day. In morals and religion no less than in politics, business, industry and the sciences, the quest of truth demands severe self-discipline, a full measure of honest labor, and complete intellectual integrity. We must seek again to make religion a vital part of the education of our children; we must regain for the cause of Christ the great colleges of this land which were founded in his name; we must make our own faith intelligent; we must accept and use to all good ends the tremendous resources which the sciences and the arts are placing at our disposal.

Finally, we must in all of our thinking and doing maintain the evangelistic point of view. We are not our own; we are God's husbandry, God's building. Our lives well up from forces wide and deep as the universe; they are rooted and sustained in Ultimate Reality. It is the faith of the Christian that the heart of Reality stands revealed in Jesus Christ, that God is what Christ showed him to be. That faith, that Gospel, has lifting, saving power. Evangelism is not to be defined in terms of method, but in terms of attitude, spirit, and faith. It is a great mistake to limit our thought of evangelism to itinerant revivalists, or even to preachers and preaching. Any method, any movement, any institution that brings the Gospel of Jesus Christ to bear in vital, effective, saving power upon the lives of human beings, men, women or children, old or young, is in the true sense of the term evangelistic.

In the power of the Spirit of God let us meet the paganism of our day with a social gospel that is content to leave no part of life and no child of God outside of the Kingdom, with an educational program that enlists in the cause of Christ the whole range of human powers, and with an evangelism wide enough to include the full redemptive purpose of him who came that men might have life and have it abundantly.

We need not vex ourselves about the details of the future life. The best is always yet to be. We may dream our most exalted dreams, but God will outdo them all. He will reveal to us those we love in the highest moment in which we knew them on earth, with an infinite and timeless beauty added which only he can bestow.—Charles Lewis Slattery.

My Trip Abroad---From Jerusalem to Bethlehem

By S. Lowman

(Third Article)

On Saturday morning after having spent eight days and around Jerusalem, we were told to be ready to start at 7:00 A. M. with all our baggage out ready to load the car.

These had been eight days of some of the most interesting things of all our trip and now we must leave the old city again. I want to make mention of the American Colony where we had our home; they tried in every way to make our stay there profitable and happy.

At a few minutes after seven o'clock we were off in a car over a fine tarvia paved road; to see some more very interesting sights and to sleep for the next two nights in Nazareth. We passed out through Robbers' Well, which up until the World War, was infested by robbers and where sometimes travelers would hire one of robbers to escort them through this valley. We passed right by Robbers' Well and near here saw an old Turkish tank that was put out of commission during the World War.

Just a while before noon we came to Jacob's Well. This is interesting, for here is one authentic sacred place. You can with a good deal of assurance believe this to be the very well where Jesus had the conversation with the woman from Sichar, which is only about one-half mile away and from where many come yet to draw water (John 4:5, 6), the well itself is about 10 or 12 steps below the surface of the ground now. The well is 80 feet deep and 9 feet in diameter and is kept by a Greek Priest. It is one of the shameful things over in that country. Everything connected with the Bible is commercialized. You must pay to go in. The priest in charge drops the bucket down to the fresh, sparkling water and pulls up a drink. We all drank some water from this very famous well.

I said before I left America that I wanted to go to the place where Jesus walked, and pray in the Garden where he prayed, and drink where he drank water, and all of these things were my privilege during our journey over the hills around Palestine. We only tarry here for a short while when we are again on the road.

The next stop is at noon at Nablus, an old Shechem, the Bible.

Here we visited a sort of a museum where they have a very old book of the Law, written by hand by the great-grandson of Aaron and a very fine piece of old writing embossed in gold. These are kept by three priests; one of them have a lock on the door and all three of them must be there to let you in. Some years ago a historical society of England offered them \$1,000,000 for this book but they refused to sell. So you see the word of God is still worth some money aside from its wonderful spiritual value.

After lunch we are again out on the road which goes over a mountain range and drops down into the Valley of Esdraelon, or Megiddo of the Bible. This is a beautiful valley and is filling up with Jewish colonies and my car ran on ahead just a little and then I heard the Bible being read, Here is where the Battle of Armageddon will be fought, and when I remember how the Bible teaches that this battle will be against the Jews—here they are lining up right on the great battlefield to be, the field where the blood will run till it will be up to the horses' bridle (Read Rev. 14:20).

ut we must pass on quickly up an incline, and we come
 ight of Nazareth where we are to stay for two nights.
 drive over to the east side and put up at a hospice
 by monks, very nice, clean place with good eats pre-
 ed by the monks. It is known as Brother John's place.
 e we rest until Monday morning. On Sunday we at-
 ted a small Baptist mission supported by Americans
 English from England. Here I was invited to speak
 would have had to speak through an interpreter. This
 d never done, so I refused to try. The wise man said
 re is nothing new under the sun, but it sure would
 e been a new one for me. We visited Mary's Foun-
 , the Church of the Anunciation, some old carpenter
 ps like Jesus may have worked in, for Jesus spent 18
 rs of his life here. Here again I saw two women grind-
 at a mill (Read Matt. 24:41). I thought about what
 as had said,—one of these will be taken and one left—
 then I said, Yes, Lord, these will continue to grind
 his old fashioned way until Jesus comes for his Bride.

t noon on Monday we leave again for the Sea of Gal-
 , arriving there about 5:00 o'clock in the evening. We
 the car at Tiberius and went across the Sea of Gali-
 in a motor boat, the second one that was ever on this
 e, and we were to have the first ride in this one; for
 ad just been placed in commission. The Sea of Gal-
 is a very beautiful body of fresh water and as we
 ssed over toward the north shore where we were to
 y all night, again I remembered that on these waters
 as had walked when Peter wanted to meet the Lord
 on the water and that Peter got along pretty well
 il he took his eyes off Jesus, then he began to sink.
 will you sink if you take your eyes off the Christ and
 in to look at the world. Here on the North shore are
 wing as fine Bananas as we ate anywhere.

he next morning we are off for a drive up to Capern-
 um which is nothing but ruins now. Here we took
 e pictures and were soon off again towards Damascus,
 sing out of Palestine into Syria and again crossing the
 lan River near the waters of Meribah and on the way
 cross the wonderful Pharpar River, that Naaman the
 er spoke about in the 5th chapter of second Kings,
 I was not surprised at Naaman for saying his own
 rs were much more beautiful than the muddy Jordan,
 it is always muddy. Now we are out into a beautiful
 ey that is wide and runs up to Damascus. We passed
 r the same route that Paul went over going up to Da-
 scus to kill and throw in prison the Christians at
 ascus when he was suddenly stopped and was con-
 ced. The spot is not known today but it was near
 ascus (See Acts 9:3).

ve pass on into the city over the street called Straight.
 ascus is a very wonderful city, the oldest known city
 he world and a very busy city today. Here we visited
 house where Paul went to have Ananias pray for him
 he might receive his sight. We also visited the old
 where Paul was let down in a basket (Acts 9:25).
 e we also visited the grand mosque where thousands
 Mohammedans come to worship on their way back
 Mecca.

wish I might tell you a lot of things about many of
 e places but in three short articles there is not room.
 ve 225 lantern slides of these countries and maybe
 e day I can show them to you.

rom Damascus we go on northeast to Baalbek, where
 saw some of the most wonderful ruins that are to be
 nd anywhere in the world. In the west wall of the
 osure are stones 62, 63 and 64 feet long, 13 feet thick
 14 feet wide and laid up in the wall 20 feet off of the

ground. These stones were moved from the quarry about
 one half mile from here. We move across Mount Lebanon
 to Beyrout, Syria and then south to Egypt, and out to
 America, landing in New York, October 14, 1930.

Portis, Kansas.

Studies in the Types

By R. I. Humberd

Study No. 6

The Coats of Skin

Let us view the cross of Christ from the angle of fel-
 lowship with God. Sin has separated between God and
 man (Isa. 59:2) and there is no fellowship.

When God placed Adam and Eve in the Garden of Eden
 they realized their condition and sewed fig leaves together,
 and made themselves aprons (Gen. 3:7).

The typical meaning of a garment in Scripture, is
 righteousness. When Adam and Eve clothed themselves
 in a covering of their own provision it was satisfactory
 as long as they were alone but when the Lord appeared
 on the scene their covering was not sufficient.

Self Righteous Garment

It is thus today, man as a sinner has no fellowship with
 God (Amos 3:3) for all of his "righteousness is as filthy
 rags." (Isa. 64:6). He can however, provide himself
 with a garment of self-righteousness and get along very
 well as long as he is to have fellowship with other people.
 That is, he can pay his debts and be a good fellow and
 his associates will call him a fine man.

But when he must deal with the Lord this self-right-
 eousness will not avail and he will cry out, as Isaiah of
 old, "Woe is me, for I am undone" (Isa. 6:5). Like Adam
 and Eve, he will seek cover (Rev. 6:16). Thus if he is
 to have fellowship with God, the garment must be of
 God's own provision. The Lord clothed Adam and Eve
 in coats of skins (Gen. 3:21) evidently killing an animal
 and thus shedding blood (Heb. 9:22).

Fellowship Through the Cross

In this act we can see the cross of Christ foreshadowed
 as the source of our fellowship with God for the blood of
 that animal looked forward to Christ who through the
 shedding of his own blood has redeemed us (1 Pet. 1:18,
 19) and has brought us into fellowship with God (1 Jno.
 1:7). If we are found in him with the righteousness,
 which is of God by faith (Phil. 3:9), we will be clothed
 in fine linen, clean and white for the fine linen is the
 righteousness of saints (Rev. 19:8).

Thus when Christ is revealed from Heaven with his
 mighty angels in terrible glory (2 Thess. 1:7), it will
 strike daggers into the hearts of the unsaved (Rev. 6:
 16), but we who are saved will be presented before the
 presence of the same glory with exceeding joy (Jude
 24).

Thus we can see that the shedding of the blood that
 gave Adam and Eve fellowship with God, foreshadowed
 the cross through which alone we have forgiveness of
 sins and fellowship with him (Col. 1:14).

Fellowship with Demons

It is of extreme importance that we seek to have fel-
 lowship with God through the cross of Christ for many
 who today consider themselves Christians will come up
 in the wrong place and say, "Lord Lord have we not
 prophesied in thy name? (have even been a preacher)
 and in thy name done many wonderful works?" (that is,

they belonged to church and gave of their money) but they will hear the awful words "Depart from me" (Matt. 7:22) because even though a man give all his goods to feed the poor and give his body to be burned it profits him nothing if he does not love the Lord (1 Cor. 13:3).

We often hear a person defend the lodge under pretext that they pray and read the Bible but let us remember that Satan is the God of this world (2 Cor. 4:4) and it is possible to have fellowship with this false God. In fact anything done in the name of religion that is not centered fully in Christ is devil worship and many people are unconsciously sacrificing to devils and not to the true God and Paul says "I would not that ye should have fellowship with devils" (1 Cor. 10:20).

Lake Odessa, Michigan.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

The Faith of the Gospel

II. THE FORM OF BAPTISM (Continued)

6. The testimony of historians

The learned historians who have written non-sectarian books, **unanimously** testify that baptism by trine immersion was practiced by the early church.

The *Encyclopedia Britannica* says, "The custom was to immerse the person three times, once in the name of each person in the Trinity."

The *Encyclopedia Chambers* says, "A triple immersion was first used and continued for a long time."

The *Encyclopedia Schaff-Herzog* says, "The baptism of the primitive church was a triple immersion."

The *Encyclopedia "International"* says, "In the primitive church the ordinary form of baptism was by immersion. The ancient practice of three immersions has been neglected."

Alexander Campbell, founder of the Disciple church, says, "Not only Mosheim and Neander, but all the historians, trace trine immersion to the time of the apostles"—*Debate with Rice*, first edition, p. 258.

Martin Luther, founder of the Lutheran church, giving directions for the baptism of a woman says, "Let her be placed in the water to the neck and let the minister dip her head three times with the usual words"—*Works of Luther* by Walsh, pg. 267.

John Wesley, founder of the M. E. church. "When Mr. Wesley baptized adults he chose to do it by trine immersion if the candidate was willing, believing this to be the apostolic form." *Moore's life of Wesley* 1:425.

Stanley, Anglican author, says, "A few drops of water are now the substitute in the west for the triple immersion in the rivers and baptistries of the east."—*History of the Oriental Church*.

Darras, a Roman Catholic writer, says, "Baptism was administered by immersion. The candidate was dipped three times into the water, and each time the administrator named one of the divine persons of the Trinity. But baptism by aspersion was admitted in case of necessity."—*History of the Church* 1:7.

L. Mayer, Hebrew, says, "Trine immersion, by forward action, was the primitive baptism, and it is to be lamented that the custom was discontinued."

SIGNIFICANT NEWS AND VIEWS

TENNESSEE REFUSES TO RESCIND

By a vote of 58 to 14 the Tennessee House of Representatives refused to repeal the state law forbidding the teaching of hypothesis of evolution in schools supported wholly or in part by state funds.

The law that proved immovable was the one under which a teacher was fined a few years ago. Of course the usual cry will be about "academic freedom," but it is not a defensible objection. We all want freedom but a state unquestionably has the right to decide what it will have taught in its schools. If "academic freedom" is unlimited then individualism is greater than the state and we understand it the anti-evolution law simply means "lay off evolution in the schoolroom. That is not unreasonable—in fact it is strongly reasonable. There are too many holes and breaches in the hypothesis to give evolution the right of way in the school of the country.—The Christain-Evangelist.

"THE PEOPLE WANT PROHIBITION," SAYS EVANGELIST BOOTH

After she and her staff traveled 2,000 miles and made more than eighty speeches in sixty cities of four states, Commander Booth of the Salvation Army, returned to a great reception in New York on Monday of last week. She carried her right arm in a cast because it had been bruised and wrenched by thousands who pressed it. With her voice hoarse through much speaking, she described summing up her tour, "But it was glorious, glorious. Everywhere we found the people hungry for the gospel message. They listened with tears in their eyes. We made this crusade just now because the people need comfort so terribly. They are worried and oppressed. But I cheered them up. I told them the Stars and Stripes would not let them down. It never has yet. It has meant life to its own people, and to all the peoples of other lands. I would like to see this country be discouraged."

She expressed satisfaction with the prohibition situation in the smaller towns being dry and the working people saving their money. "The people want prohibition," she said. "Of course, they want it, for it means shoe leather. You can please all you like, but the thing that counts is that the husband brings home his wages now, and the children everywhere came to my meetings in pretty pink dresses and cunning black slippers. I didn't have time to talk much about prohibition, though. We saw the hunger of those people everywhere for the gospel. I couldn't waste the opportunity to give it to them. You should have seen the young men, and youths in their teens, listening. Ah, you can't tell me anything is wrong with the youth of this country. All they are looking for is what youth has always needed—that is, adults to lead the way, and be an example."—*The Evangelical-Messenger*.

SOUTHERN BAPTISTS DECLARE FOR PROHIBITION

The consensus of opinion of the nearly 10,000 delegates at the convention of Southern Baptists, at Birmingham, Alabama, July 16-21, was that prohibition is the leading issue before the church today. They expressed their determination to seek the defeat of any candidate opposed to the prohibition law, regardless of party allegiance. Emergency debts occupied much of the convention's attention. During the past year a net gain in membership of 79,633 was recorded, making the present Southern Baptist membership 3,850,279. Baptist work in foreign fields is reported successful, with 14,415 persons baptized, Rumania leading with 4,000 conversions. Dr. W. J. McGlothlin, of Greenville, South Carolina, was reelected as president of the convention. St. Petersburg, Florida, is to be the 1932 convention city.—*Christian Century*.

SCHIZOID MANIC PERSONALITY

Abraham Lincoln is once more up for examination. A certain Dr. A. A. Brill, psychoanalyst, is the one to get notoriety by mentioning his name. Many a poor, cheap man has done it before. Dr. Brill analyzed Lincoln as a "schizoid manic personality." V

know what that means, and we doubt that Dr. Brill does, but is new, and therefore important. We quite sympathize with the test of Dr. Edward E. Hicks, a Brooklyn psychiatrist, who proposed that it is "insulting." It sounds that way. These psychologists may in some instances be intelligent and valuable, but in their appearance in court rooms and public print, we think many of them are neither intelligent nor valuable. It is high time that inferiors of a succeeding generation cease using America's most beloved hero as a means of self-exploitation. Abraham Lincoln's name is secure in our history, and these small men who make so much effort to despoil him in some way, should have the crushing weight of disapproval fall upon them with all its force. Lincoln was human and had faults, no one denies, but he grew in all virtue until his tragic end, and has grown steadily in esteem until now. Let character vultures be silent until they reach their height.—The Presbyterian.

THE GODS OF SCIENCE FALL

Like good news from a far country is the announcement that twentieth-century physics finds that mind, not mechanics, is the creator and governor of matter, and that this creative mind has something in common with the mind of man." Scientists heretofore have left the impression that theirs was the last word to be said—that they had found the beginning and end in all things in matter—and were reaching out profane hands to take hold of the things of religion. Today, leading scientists are likely to affirm with W. R. Whitney, director of research for the General Electric Company that "about the best and the most that can be said is, 'It is the will of God.'" Following the array of the scientists who speak, Sir James Jeans, author of many scientific volumes, has published a book in which he asserts that, "It can hardly be that the science of today has a pronouncement to make, perhaps it ought rather to be that science should leave off making pronouncements." He makes one pronouncement very definitely that "the outstanding achievement of twentieth-century physics is the general recognition that we are not yet in contact with ultimate reality." We are men thrown back on Paul: "Now we know in part." And our vibrating faith may have courage to quote from Job: "Canst thou by searching find out God?"—The Christian-Evangelist.

Short Talks by the Editor

(Continued from page 4)

his world, lest their loyalty and efficiency shall thereby be minimized.

(6) In sincere and genuine separation from the world is to be found the certainty and source of victory over the power and elements of the world. There is victory in none other than in the Son of God, and the victorious life vouchsafed in him can only be experienced as the individual gives to him the devotion of an undivided heart. The pull of the world upon every normal life is strong and it is only as one lets loose of the world and lays hold of Christ that overcoming power is imparted. Jesus has assured us that we might be of good cheer for he has overcome the world (John 16:33). Paul tells us that it was he "who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). And Paul has so completely given himself over that he was able to say, "I forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). And the "grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and justly, in this present world" (Titus 2:11, 12). Too often the proscribed disciples of Christ are unwilling to do any "denying" of ungodliness. It seems to bring them out into the open as too distant and different from other men. This separation from the world, this non-conformity, that the Gospel so strongly emphasizes, does not seem to fit in with the natural inclinations. And indeed it does not. And that is the way with the teachings of Christ, they are often fought against our perverted human nature. But, meeting the conditions is the price of a vital and victorious life for the individual and the church.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Matt. 12:1-9. Jesus points the Pharisees back to the time when David ate the shewbread that was kept in the house of God. Today we might expect to find spiritual bread in the house of God, yet too often we find only a stone instead. Let us pray that all those who profess to be God's ministers may ever be concerned with feeding their people with bread from heaven. And let us not forget that we ourselves may feed daily upon the word of God, and may have a real part in helping to feed a world that is starving for want of spiritual food.

TUESDAY

Mark 6:1-6. The love of Jesus supplies us with many things that are material, as well as with things spiritual, but it is well to bear in mind that the spiritual is the more important. Jesus taught us that only when we placed spiritual things first would the material things be added unto us. We are so accustomed to thinking of Jesus' work as healing the sick and performing other physical miracles that it almost surprises us to read here that he could do little more than heal a few sick folks! May we, our Father, seek first the things of the Spirit!

WEDNESDAY

Luke 21:1-4. What a contrast between those who cast into the treasury a little out of their abundance, and the poor widow who cast in all that she had! It would be as interesting to contrast the motives and feelings of the rich men and the widow. The rich men, looking about to see who was noticing their "big" gifts, feeling within themselves that they deserved much credit for giving so much, but feeling nothing of the love of God; the widow, looking fearfully about because she was afraid someone might notice her pitifully small offering, regretting that she had so little to offer to the God she loved so well. But God knows how to appraise gifts, and considers the motive more than the gift itself. May all our giving, whether of self, service, or substance, be motivated only by love of him!

THURSDAY

John 7:10-13. Jesus said he had come to set the whole world at variance. Families would be divided, and a man's foes would be those of his own house. He meant not that it was his purpose to do this, but that this would be the result. Just as the people were here divided by their opinions of him, so the world is divided today, and will be till he comes. May God give us grace to ever stand firmly on his side, and to do our part in bringing back the King!

FRIDAY

Acts 11:1-18. The Jews were quick to accuse Peter of having eaten with uncircumcised men, and today we are not less quick to find fault with any thing new which another may do. My grandfather baptized a dying man, who could not go to the river, in a bathtub, and a number objected so strenuously to this "unscriptural" act that they formed the "Old Order" denomination of ultra-conservatives. May God give us wisdom and sympathy to differentiate between that which is merely new, and that which is sinful.

SATURDAY

Rom. 5:1-8. How we revel in the glorious love of God! As pointed out here, there have been a few cases in history where men have laid down their lives for a good man, or for a man whom they believed to be good; but God sent Christ into the world to die for us while we were yet sinners! "How can I help but love him, when he loved me so!"

SUNDAY

I Cor. 12:1-7. The opening verse of this passage should be included every day in our prayers for ourselves, for our families, for our friends, for our church and for all her workers at home and abroad: let us never cease to pray that his people may not be ignorant of spiritual gifts! Truly, there are many different gifts, and God works in different ways through each one, but each one profits withal.

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Is the Bible Scientifically Correct

(Concluded from June 13th issue)

21. The Bible is Logically Correct.

The Bible is true to our intuition of cause and effect and therefore scientifically correct as to the author of the universe.

"To an unprejudiced mind, ten thousand thousand instances of design cannot but prove a Designer."—Butler.

The only scientific attitude which can enable anyone to understand the organs and arrangement of any animal, plant, or insect or any machine from the bee to a balloon, is expressed most often in the Bible. A scientist should be able to say, "The heavens declare the glory of God and the firmament showeth his handwork." The Bible goes still further and teaches that the Designer is also the Observer, the Judge, and the Rewarder. "He that planteth the ear shall he not hear? He that formed the eye, shall he not see? (Ps. 94:9). This is the only scientific attitude in the study of Nature. In no other way can one be sure of "thinking God's thoughts after him."

Most people believe that the visible Universe is an effect. An effect connotes a cause. Many prominent evolutionists postulate some indefinite First Cause; the Christian is better satisfied intellectually by the sublime first verse of Genesis, "In the beginning God created the heavens and the earth."

Any process of evolution is only an effect, but many so-called scientists speak of evolution as if it were a cause, for many a happy escape from theism. This position is less scientific than the attitude of the most primitive worshipper of fetishes, because he honestly tries to postulate an adequate cause for the phenomena of his environment. This position of such scientists is unscientific and illogical. It does violence to one's intuition of cause and effect; it is an insult to one's intelligence; it is an affront to God.

The Bible in Psalm 104 teaches that plants and animals were created before man to make human life possible. When a man who calls himself a scientist says that the innumerable and infinitely delicate relations between the temperature and the humidity of the air and plant and animal life, and between the earth and the sun, and the solar system and the side-real universe, is the result of "natural selection" or any automatic "cosmic process" the result of "resident forces," he must have more confidence in the intelligence and foresight of atoms than of men.

22. The Bible is Scientifically Correct.

The Bible was written with an obviously religious and not a scientific purpose. It claims to be the revelation of God's purposes for man; but it is often said apologetically that the Bible is not a scientific book, as if to imply that although the Bible contains errors about the visible world, it is nevertheless trustworthy about the invisible world. This is a very doubtful defence of "the Word of God" and quite contrary to the logic of Christ's own word, "If I have told you earthly things and ye believe not,

how shall ye believe if I tell you heavenly things?"

After a few years, almost every scientific book becomes "out-of-date." It ceases to be "scientific." Was it, therefore, actually scientific a few years before?

One of the greatest proofs of the divine inspiration of the Bible is that it nowhere endorses, even indirectly, any of the endless theories which scientific men of all history have held and abandoned. Any ordinary human writer, at least to be diplomatic or appeal to popular ideas, would have alluded to some of the endless astrological, biological, medical, and other pseudo-scientific theories which abound in all the old literatures of the world.

If any Bible writer had tried to be "scientific" in the opinion of any generation of the past, the whole Bible would have ceased to be scientific for all time. Therefore, the Bible writers had to be two or three thousand years ahead of all science.

Only a few years ago, scientists demanded that Christians accept Darwinism regardless of the Bible. Now most scientists have rejected Darwinism. He did himself when he said "Hybridism" is one of the greatest obstacles to the general acceptance of the great principle of evolution" (Cross and Self-Fertilization, ch. 1, p. 27). Why, then, waste time on any temporary theory which contradicts the Bible?

The Bible Not an Enemy to Science: Enemies of the Bible cite persecution of scientists by the Church in the Middle Ages to prove that the Bible is against human liberty and progress. But their arguments prove the opposite, because these persecutions not only ceased but the world began to make unprecedented progress as soon as the public got possession of the Bible, in spite of the Church ecclesiastics, and began to study it. The inventor of printing appropriately first printed the Bible, and innumerable inventions and discoveries have been made by men who studied the Bible.

The limits of this article do not permit any discussion of difficulties in the Bible or Science. All progress in knowledge results from studying what we do not understand. No one advocates stopping the study of the physical world because of the conflicting ideas of scientists. There is as much need of Bible study as of scientific study. St. Peter said the Old Testament prophets were expected to study their own prophecies (1 Pet. 1:11). Newton, who had one of the greatest intellects of all history, the man who invented much of higher mathematics, according to one biographer, spent more of his time studying the Bible, especially the prophecies of Daniel, than scientific subjects.

How few among modern clergymen are more than aware of the prophecies of Daniel. The popular modern method of Bible study is an attempt to deny or evade the plainest statements of Scripture on the the-

ory that the Old Testament books were written by forgers years after the events scribed or predicted. However, for never could have written the Old Testament books, and they are the source of authority according to repeated statement of Christ.

Christ endorsed the accuracy of the Testament in the most extravagant language possible. He endorsed the history of the story of Jonah by saying that men of Nineveh would rise in the judgment and condemn those who rejected Christ's words, because he was greater than Jo-

The anatomical objections raised by scientists in regard to Jonah's great fish are posed of by such a capture of the ill-diseased sea monster in Miami, the Rhinodontypus, January 3d, 1912. The complete suspension of digestive processes which occur in many illnesses may be suggested by the method used by the fish in disposing of Jonah.

The Apostle Peter, who forestalled criticisms of belated modern scholarship, stating that the writings of St. Paul were already in his day recognized as on the supernatural level as the Old Testament Scriptures, admitted frankly that they contained many things "hard to understand. But just as men slowly continue to study God's material world, it would seem wise to follow all the repeated commands to "search the Scriptures" rather than jeopardize one's immortal soul by discrediting the Bible, because one does not fully understand everything in it, especially if it involves contradicting him who said even of the much-attacked Pentateuch, "There is that accuseth you, even Moses, For he believed Moses, ye would have believed for he wrote of me. But if ye believe his writings, how shall ye believe my words?" (John 5:45-47).

The Bible never contradicts any part of facts of science. This shows the superiority of natural knowledge on the part of the Bible writers in view of the antiquity of the Old Testament Scriptures.

It is one great proof of the scientific attitude of the Bible writers that they could fully explain that the miracles were acts of the Creator of the Universe and laws, and that he performed the miracles only to preserve the physical or moral character of certain men or of the one nation in the world through whom was to come the Messiah, the Holy One of God, the Saviour of the world. No other nation had ever before or ever would have had the necessary moral standards of the true Israelites. Christ said, "Salvation is of the Jews."

In America, many scientific gentlemen are ready to believe that the spiritual can perform supernatural acts for mere financial profit.

Nowadays everyone is ready to believe that every grain of sand consists of innumerable rapidly-moving solar systems and electrons. This is quite unimaginable; it is as incredible as anything in the Bible.

No one can understand how gravitation pulls objects at a distance. Yet a man must believe it to be scientific. No one understands electricity, or force, or mind, or will, or unending stellar space, or eternity of time. Yet no sane person dares ignore these facts. No one could live many minutes if he tried to ignore every physical fact which he does not understand. Can any person afford to ignore the Bible just because he does not understand everything in it?

of the most solemn statements in all... is the quotation from the sixth chap- of Isaiah, made both by Christ and by apostle Paul when they were finally red- by their hearers. In its briefest ment, that if, if a man does not wish lieve, God will arrange matters so that annot.

most people, the words, "evolution" "science" are synonymous; but evolu- is a philosophical hypothesis not ac- ded by all and contrary to the Bible from creation in Genesis to the catastrophes evelation, because the Bible describes asing moral corruption and physical de- ration from the Fall to the Deluge. It of spiritual and moral decline from to Abraham, and from Abraham hgh all Jewish history to the destruction rael and Judah; and the New Testa- predicts the apostasy of the church. he other hand, all sane people are in- ted in all the discoveries and inventions ienticts. One can believe the Bible and ite as scientific as the evolutionist, be- the mental reaction of the evolution- o every fact is predetermined by his y. He cannot have an open mind. is evident, when most men are discuss- the results of prohibition, that they are discussing the facts, but merely the re- n of each man's stomach to alcoholic s. As someone said, "Give me a the- and the facts will take care of them- s."

the recent disgraceful quarrel of French tists over the Glozel excavations shows bitterly partisan, how jealous of repu- , how diametrically opposed whole ps of scientists may be.

Therefore, the words of Sir J. William son, a reverent and careful Bible stu- as well as a distinguished scientist, is true today as when he wrote them: ill therefore be safest as well as the candid and truthful course, both for scientific worker and the theologian, o committing himself to any of the cur- forms of evolution."

Editor's Select Notes on the Sunday School Lesson

(Lesson for July 12)

The Preaching of the Apostles

Scripture Lesson—Acts 3:1 to 4:31.
Selected Text—Acts 4:1-14.
Devotional Reading—Rom. 10:5-15.
Lesson Text—We must obey God rather than men.—Acts 5:29.

Introductory Note

The first part of this lesson, Acts 3, tells the story of the lame beggar at the Beautiful Gate of the Temple, who was made to walk by the power of God in the name of Jesus of Nazareth, through the voice of Peter.

Following this we have the bold address of Peter to the multitude gathered in Solomon's Porch, a part of the Temple. (Acts 3:12-13). They had known the lame beggar as he sat day after day—indeed, year after year, asking alms from the worshippers. But this time he asked no alms. Instead, "all the people saw him walking and praising God" (v. 9), within the Temple, himself now a worshiper in great thankfulness.—Illustrated Quarterly.
At Pentecost, the activity of the Holy Spirit begins to manifest itself. Whatever

we make of the extraordinary advent of the Spirit, it was something so great in the early church as to transform the whole mental attitude and spiritual outlook of men from timidity and gloom into boldness and joyous conquering power. Our doctrine of the Holy Spirit is a doctrine of the release of energy. It is the experience of an indwelling personal presence and a divine quickening power in the soul of the believer. The Holy Spirit represents the unceasing action of God in the world of human experience, exalting Christ perpetually as the one source and hope of salvation, keeping alive his influence in the world, and carrying on his redeeming work.—Church School Journal.

Identified with Christ

The lessons of last Sunday and today are full of sturdy adventure and they read like the epics of the heroes. There is no value in the study of these events until we begin to do as the apostles did.

So completely did John and Peter, yet burning with the inspiration of Pentecost, identify themselves with Jesus that they too went before the Sanhedrin and faced all the danger that such a council might put in their path. This was the costly loyalty which daring men like to exercise. The spirit of the crucifixion was alive in the very men who seemed not to comprehend what Jesus was facing during his last days with his disciples. It was not long before this that Peter and John had been sleeping in Gethsemane while Jesus was praying; now they were awake to their dangerous partnership in remaking the world. Pentecost had changed them, indeed.

Their Boldness

Notice, too, how the friends of Peter and John did not ask God to lessen the dangers which the authorities were threatening, but that they themselves be given the courage

not to cease doing what they had set out to do. There you have true prayer, reinforcing the plans of God, not asking for favors, shortcuts, and special dispensations. When one remembers the straightforward preaching of Jesus he is impressed with the boldness of the same caliber which shows that the spirit of Jesus is truly alive in these disciples.

The Unanswerable Argument

One statement in the author's recital is significant and dramatic: "As they saw the man who had been healed standing beside them they could say nothing." It has always been so; the unanswerable argument for Christianity has been its capacity to change lives for the better. Not theological proofs, but remade lives are the unimpeachable witnesses of our religion.—Dr. Frank E. Slutz.

A Witness from Experience

"While the old Hindu Scriptures have given us some beautiful precepts of living, the New Dispensation of Christ has given us grace to carry these principles into practice, and that makes all the difference in the world. The precepts are like a steam engine on the track, beautiful and with great possibilities; Christ and his gospel are the steam, the motive power that can make the engine move."—Pundita Ramabai, in The Story of My Life.

The Stone Rejected

The Jewish rabbis have a tradition concerning one of the stones cut in a distant quarry for the temple of Solomon, and brought to Jerusalem to find its place in the building. But it was of a peculiar shape, and though carved with figures of exquisite loveliness and grace, there was found no place for it, and the perplexed workmen thrust it to one side. During the years the temple was building, it became covered with

(Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	<p>2301 13th St., N. E., Canton, Ohio</p>

Selected Christian Endeavor Suggestions

HELP CHURCH AND PASTOR

By Frances Lobdell

How to Help the Church and the Pastor

1. Any plan must be sold to the president first; therefore sell to him first the slogan, "Cooperation, not competition, with your church."
2. The president is then to sell the slogan to his society.
 - a. When the society is sold on the slogan have a very striking banner made bearing the slogan.
 - b. Have a committee appointed to confer with the pastor at stated intervals to devise ways and means for the promotion of cooperative work.
 - c. The committee should report back to the society the results of the conference in a manner and with an enthusiasm that will inspire enthusiastic cooperation of the entire society.
 - d. Divide the society into two or more groups according to the size of the society, each group to take its turn in presenting a cooperative program.

Some Suggestions

1. Select one member of a group to make careful preparation and give a talk before an evening sermon. The selection of the topic is to be made by committee and pastor.
 2. Have a member give a book review some Sunday night before the sermon, or if the review is too long, it might take the place of the sermon if the pastor desires.
 3. Have a Christian Endeavor night once a quarter or at stated intervals when the society will have the entire service with a carefully prepared program.
 4. Calling-day. This day should be set apart for calling by the members of the Christian Endeavor society, and the pastor should furnish a list of shut-ins and sick folk or any whom he thinks the young people could cheer or bless by calling. The poor should not be forgotten. The callers should go out in groups of two. All calls should be reported back to the cooperative committee and the pastor.
- Burley, Id.—C. E. World.

A SOCIAL SOCIETY

By W. C. Cummings

Our society, St. Paul's Lutheran, realizing the need in our community for a place for our young people to get together, was one of the organizations that helped to add a social room and kitchen to our church property.

We held a social recently, and seventy-five young persons attended.

Songs, instrumental music, games, readings by local talent, and a brief address by the superintendent of the Sunday school were features of the evening. A Bible baseball game was played. In this game two sides are chosen. Bible questions are asked. If the question is answered correctly, the one answering moves to the first place; one that does not answer correctly is counted out. Three failures to answer questions correctly puts the side out. This is a very good game to test Christian Endeavor workers on their knowledge of the Bible.

The young ladies of our society served a splendid luncheon at the end of the program.—Selected.

VITALIZING COMMITTEE WORK

By Harry E. Donovan

I am sure that a great many presidents of Christian Endeavor are confronted by the critical question "How can I get my committees to work?" I, like many others, was brought face to face with this problem. It was suggested to me that I ask my committee chairmen to make report of their work at each monthly business meeting. Perhaps upon first thought this does not sound as if it would work out very well. Typewritten report-blanks were made out and handed to each committee chairman with the instruction to fill out the blank carefully and be prepared to present it at the business meeting. This plan has worked out wonderfully, because I find my chairmen are extremely anxious to have a good report to read before the business meeting and to have it on time. Thus the chairmen work harder and also see that the other committeemen do their part to make their particular committee a success.—Selected.

journey, reaching Nanga-Eboko, where did not stop, at 3 P. M. At 6 P. M. we had a lunch by the wayside as no rest house was in evidence.

It seemed we must drive into Yaounde that night when at 9 o'clock, we saw lanterns in Francisco Melis' village were told that there was "one house white man" there. The chief gave us directions and without further ado we retired—to sleep later than usual. The next morning, at 8 A. M. we left Francisco Melis in the boat. It is one of the most interesting villages I have ever visited and I much enjoyed attempted conversations in pigeon English with the villagers.

At eleven o'clock we drove into Yaounde driving at once to see the German agent at the boat line stationed there. He said the boat was leaving on the 18th. We had arrived at Yaounde on the 13th having made the journey in spite of our three day delay exactly one week from Bassai. Unfortunately the German boat of the 18th was booked full. Another and slower one would arrive on the 31st. Meanwhile there was the French boat of the 17th, the Brazza, and the Douala boat of the 24th. The agent telegraphed twice for a place on the Wagoni, arriving at Douala Monday the 18th on account of an intervening holiday. No answer was received to the telegrams. It was finally decided that it was best for me to go on Douala on Friday's train. This gave just one full day in Yaounde, but Monday's train, which was the next succeeding one, would obviously have been too late for Monday's boat.

I left Yaounde at 6:22 A. M. For the first hours I had the second class carriage to myself. Then passengers commenced to board on for the latter stage of the journey, and I reached Douala at 5:30 and was met by a rangement by the German agent there who took me to the Hotel du Pacc. I had assurance of a place on the boat until the evening of the 16th when a single berth cabin was accorded me—it had been relinquished by a gentleman still on board who preferred to share an officer's cabin belonging to an officer. To me was a special Providence. The five nights of intense heat in Douala (the boat was 2 days late) were difficult to endure. The hotel boy made up the bed with sheets and blankets. When I asked for a blanket he said, "Blankets are never used in Douala. It is too hot here." The rooms had no windows and the door being unscreened it was necessary only to sleep under a net but to drop a curtain at night to secure a semi-privacy from the veranda passersby. I shall not forget these nights, which culminated in an illness which caused me to throw myself dead for help on him who faileth never.

The German agent was very kind to himself driving me in his car to procure ticket, health certificate, passport, visa, and taking me that last morning to the launch. This, too, was a special Providence as all the other passengers were left to their own resources.

We left Douala in the launch at 9 A. M. May 20th, just two weeks from the day we had left Bassai. But the boat which was to meet at the entrance of Douala harbor, instead of arriving at noon, arrived at 3 o'clock.

The French boat "l'Amerique," on which I had come to Africa in 1927 was lying in the harbor. The passengers boarded the boat as a pastime, but the captain soon

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LOUIS S. BAUMAN
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MISSIONS

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Home Missionary Secretary
Berne, Indiana

Dr. Gribble's Travel Experiences on Leaving Africa

Uvermann Line,
May 27th, 1931.

A busy five weeks have elapsed since last writing you. Two of these weeks were passed at Bassai—the last days in the schoolroom there. School was closed on May 4th and on May 6th in the afternoon, Mr. Kennedy and I started from Bassai just in time to reach Bozoum by evening, expecting to meet Mr. Sheldon there. Mr. Sheldon however who had driven my car to Yaloke to get the truck which must necessarily make the journey at this time, was detained at Yaloke because reparations on the car were not completed. Mr. Kennedy being naturally anxious, as we always are when a car fails to arrive at the appointed time, went to meet Mr. Sheldon. At Baban, he found him and all being well they arrived safely Thursday evening. The two trucks, in one of which I was a passenger, left Bozoum on Friday morning to bring back freight from the coast, Mr. Sheldon driving one, and Mr. Kennedy the other. That night we reached Carnot, which I had last seen ten years ago, when I left with Marguerite for the homeland. Carnot is so greatly changed that I would not have recognized the place. The chief difference seemed to lie in an over-exuberance of vegetation, although there are many new buildings. One of these, the rest house in which we stayed that night seemed to be built on the very site where we lived and from which we had left ten years ago.

Saturday morning early we were again on our way. We were unable to find a suitable rest house for lunch, and lunched by the roadside, being very weary and in need of refreshment. That night we arrived at Gamboula (which is the frontier town between French Equatorial Africa and the Camerouns) where we spent Sunday.

Very early Monday morning we were on our way. Shortly after our departure we crossed the barge leading us into the Camerouns. The whole trip was intensely interesting to me, it being the first time that I had ever had the privilege of traveling over any part of the road between Bozoum and Douala. When I entered the country in 1927 at the beginning of my present term, the route was yet unfinished. At 8 o'clock Monday morning we discovered that a bridge had been torn out. We tried to make the best of the situation and all partook of tea made by the roadside, which much refreshed us, as our breakfast had been early and light. Here we remained until 20 minutes of 12 when the bridge was sufficiently reconstructed to enable the trucks to be driven across. We now journeyed on until 2 o'clock when we reached Batouri in a pouring rain. Here under the shelter of some friendly trees we partook of our belated lunch, after which we drove to the Administrator's office for our passport visas. While in the office the Administrator's little daughter came in. I cannot tell what feeling her appearance gave me. She happens to be the first little white girl I had seen since I left Betty and Rachel Ross at Leopoldville, after the Conference there in 1928. She came at her father's bidding and gravely shook hands with us, bidding us "Bon jour."

We were soon on our way again. At a late hour, very weary, we arrived at Bertoua, where we spent the night in a rest-house. It is a long journey from Gamboula to Bertoua at best and the day had been unusually hard because of our nearly four hours' detention by the roadside.

The next morning we resumed our journey. After an uneventful forenoon of travel we ate our lunch in an unfinished house in a native village, and then resumed our

orning whistle and they came scam-
g back to the launch again. Then we
d around and around in the harbor for
hours, passing the same landmarks
and over again. Without food, we
faint indeed, but I for one, felt mar-
sly sustained by his presence.

climbed the ladder to the Wangoni at
were given a hot lunch and tea, and I
d. When the stewardess brought me
upper at seven, a bunch of grapes was
the tray. I had seen no grapes since
France in 1927, and they were indeed
ic and a treat. The change in food and
festful atmosphere of the boat are do-
much for my strength.

s is the swiftest boat of this German
We are scheduled to arrive in Ant-
where (D. V.) I shall disembark for
, on June 4th. After perusing the
which will await me in Mr. Taber's
I shall be able to formulate my plans
ne immediate future. This line gives
discount to all missionaries and 30%
ant to all wives, whether of traders,
als or missionaries. Unfortunately I
found that a widow cannot obtain this
ant.

have touched at three ports thus far,—
s, where I visited the girls' school with
ative girls,—a revelation to one who
een girls' work only in its beginnings;
ccra, and Lakoradi. We are to stop
s Palmas the 30th, and then stop only
uthampton before reaching Antwerp.

I am continually filled with praise to God
for his goodness to me on this lonely jour-
ney, the first time I have ever travelled
home from Africa alone.

In 1914 I had my dear husband, in 1921
my little daughter, in 1926 my friend Miss
Marié Bonar of the Mid-Africa Mission. Our
own furlough parties have either been com-
posed of three or of six since 1927—Mr.
and Mrs. Hathaway and Miss Bickel sailing
in 1928; Mr. and Mrs. Sheldon and Kenneth
in 1929 (spring); Mr. and Mrs. Kennedy,
Miss Emmert and Miss Tyson, with Junior
and Paul Kennedy in the fall. Mr. and Mrs.
Jobson with Roger left in the fall of 1930,
and Mr. and Mrs. Foster and Miss Myers
some ten weeks ago.

Yet although there are great joys in trav-
eling with a party perhaps one is able to
serve one's fellow-passengers better when
traveling alone. On this boat we have both
Jew and Gentile, the latter including, Eng-
lish, South African, Scotch, German, Dutch,
French, Dane, etc. Almost all on board
speak English.

There are five Anglican ministers, and
three Sudan United Missionaries on board.
We have very enjoyable little meetings, for
the most part taking the form of mission-
ary conferences, which we find mutually
helpful.

We praise God for his goodness to us thus
far and hope soon to be able to look into
many of your faces.

FLORENCE N. GRIBBLE.

deavor groups, a S. M. M. and W. M. S. all
of which are active and well officered and
directed we do not feel like boasting, but
neither are we ashamed of the work being
done. There has had to be time for the
naturally-necessary readjustment of mov-
ing out of the college chapel where the
group worshipped for so long and becoming
familiar with and at home in the new
church, but this is now accomplished and to
me the worship in the Ashland church is
most impressive. And I am not taking any
credit to myself for this fact, for I have
adapted myself to the forms already exist-
ing when I came, with a single, negligible
change. There is a quiet dignity and sim-
plicity that makes one feel at once at home
and at the same time that he is in a Chris-
tian worship service.

If the problems of the work here are a
bit puzzling there are also some recom-
penses for the care and worry. Here are
gathered many of the leaders of the frater-
nity, and too, here come all the various mis-
sionaries on their furloughs or deputation
work. Then each school year we are privi-
leged to hear one and another of the vari-
ous teachers of the College as they speak
for one or another of the functions of the
church or school, many of the school func-
tions being held in the church building. This
helps to keep us abreast of the thought of
the day and the trend of the times.

The second year of our pastorate is more
than half over and thus far we have re-
ceived some twenty-two into membership in
the congregation. Of this number one-half
have been by confession and baptism. This
may not seem to be a large number but
this field was well gleaned when we came to
the work and Ashland is a church town with
live, earnest pastors who are zealous for
the saving of souls so the field is constantly
being gleaned.

The semi-annual communion services are
well attended, the last one having an atten-
dance that took up all but some ten of the
one hundred and eighty seats that are avail-
able for such occasions. The gatherings of
the W. M. S. are held regularly and this or-
ganization maintains its customary helpful
connection with all the activities of the con-
gregation. This congregation has also
maintained its general reputation for sup-
port of the various auxiliaries of the gen-
eral church, exceeding its offerings of for-
mer years by a small margin, even in these
times of money stringency.

Children's Day is just past with a very
praiseworthy programme provided by the
classes of the Junior, Primary and Begin-
ners' departments. And now the children
are looking forward to the annual Picnic,
which will be held some time in July, and
for which committees are already planning.
The congregation was well represented at
the recent District Conference at New Leb-
anon, and the conference was enjoyed by all
those in attendance. Ashland is interested
in all the work of the District, and endeavors
to carry her full share of the load of main-
taining the various enterprises of the de-
nomination.

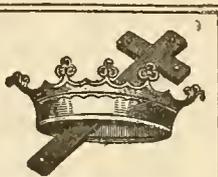
The vacation period is almost here and
is beginning to make its effects felt in the
work. These are the days when Sunday
school superintendents are almost frantic to
know how to get supply teachers and keep
the interest in the various classes from lag-
ging because so many go off "vacationing"
without even giving notice of their inten-
tion of leaving.

Plans are being formed to enable a num-



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



ASHLAND, OHIO, HAPPENINGS
has been "too long" since any word has
red in the columns of the Evangelist
this part of the Lords' vineyard. We
ss to being always interested in the
ts from other points, and also confess
eliction on our part in reporting from
place.

land has always had a bit different
ems as a pastorate than any other con-
tion in the brotherhood. Here meet
rdinary Brethren congregation and a
consisting of the educators of the
rnity and the youth from the whole
erhood who come hither to sit at the
f these teachers. And to keep these
roups working harmoniously and effec-
and to enlist the fine talent of the
of these youth who are many times
eam of the various congregations from
they come, is no mean task. And we
t mean to intimate that we have en-
solved the problem. But one thing
resent pastor can say is that he has
only the very finest accord on the
of all groups to the plans he has sug-
d from time to time. In no other con-
tion I have ever served have I always
able to have all my people see exact-
I do, so why should I expect it here?
there has been the very finest Chris-
harity shown by the good folks here
d the feeble efforts of the pastor in
ulpit work. Again the position here
ts its problems to a minister to
h to many of the leaders of thought
e brotherhood and hear no complaint
e people continue to attend the ser-

vices. The only position the present pastor
knows to take is to consider that all alike
are human and in need of the gospel and
go ahead and preach that, and leave phil-
osophy, science, literature, art, and such like
to the good brethren for their classroom
use. As one of the good brother professors
said to me when coming first to the work,
"We get our fill of philosophy, and such like
in the classroom, but we do not have time
to give much thought to religion, and we
prefer to hear that from the pulpit when
we come to church on Sunday." There has
been a splendid loyalty to the services man-
ifested by the students thus far during my
pastorate. When I say that I mean the
measure of loyalty usually prevalent in a
College town. The morning services are
largely attended, and then the evening at-
tendance is more largely scattered among
all the churches of the city. In other words
the young people are at service both morn-
ing and evening, though not always pres-
ent at the Brethren church for both gather-
ings.

Many of the brethren away from Ash-
land may suppose that all the auxiliaries
of the Ashland church are large. If they
will kindly remember that it is but six
years that this congregation has worshipped
in its own church building, and only about
eight years that they have had a full-time
pastor apart from the college, they will bet-
ter understand why we do not have a great
flourishing Bible school, and wonderful,
forceful C. E. groups, etc. When I say that
we have a Bible school averaging around
one hundred and sixty, three Christian En-

ber of the boys and girls of the Bible school to attend the Young People's gathering at Shipshewana in July. These gatherings are manifestly beneficial to the youth who are able to attend, but many find it impossible to go unless assistance is given toward the defraying of the expense. And so we have our problems as well as the other congregations of the brotherhood, and while we are not making much disturbance to attract attention, we claim at least a fair measure of life and a full measure of interest in the work of our beloved fraternity. We solicit a mention in the prayers of the saints and that we may have the continued encouragement of the brotherhood in the building of a stronger Brethren church here at the "HUB" of things Brethren.

Yours Fraternally,
DYOLL BELOTE.

WASHINGTON, D. C. NEWS

Some time has gone by since we have spoken to the Evangelist readers but nevertheless we have some things to report which may be of interest to you. At the present time we are in the first week of a Summer Bible School which is starting off well with a splendid group of children present each morning and a consecrated corps of teachers and helpers to carry on the work. For several years we have been conducting these schools in our own church and have found them very worthwhile and helpful. For one thing we are able to interest children of the community in the Sunday school, who are not going anywhere. We gain a point of contact with their parents. On the Sunday night following the close of the Bible school, a program is given in the church showing the accomplishments of the children during the weeks of the school. Heretofore these programs have been most interesting and have demonstrated conclusively the possibilities of a Bible school.

Last Sunday (June 21st) was Building Fund Day in our church. It had been the aim of the church and Sunday school on this day to pay off all indebtedness on the first unit of our new church, and if possible to create a surplus to be used for the completion of the structure. With a liberality that was a delight to see, especially in the times in which we live, the folks responded with a cash offering of \$2358.16 and more is coming in. We rejoice in the fact that we have this week paid off the note which was against us and can now bend all our efforts toward the huge task of putting the top on the church. We hope you will continue to pray for us.

Two weeks ago we observed Children's Day. There were 321 in attendance in Sunday school and in the evening a beautiful program was given which was witnessed by a church full of people. We have observed all the other special days of the church such as Easter and Mother's Day. We believe that much should be made of these important days for the good of the church. We celebrated Communion during Easter week at which time we had the largest Communion in the history of the church. On Easter Sunday the church also gave its largest foreign missionary offering.

An interesting phase of the work here during the past season has been the Gospel Mission work. The Layman's League of the church sponsors this work, but everyone is invited to take part. The fourth Friday night of each month a large group goes down to the Mission and takes charge of the

service, furnishing music, speaker, personal workers, etc. This opportunity has created a new zeal for service among many in our church. We look forward to these Friday nights.

Not long ago the laymen of the church had charge of an evening service at the church. They had a splendid program arranged and the testimonies of the men given were an inspiration.

The week of June 7th was District Conference week. Over forty of our number went to Hagerstown to enjoy this Conference. The prayer service following the conference was devoted to Conference echoes. Evidently from the glowing words they spoke about the Conference they had a most profitable time there. Surely the Hagerstown folks did a fine job in the way of entertainment. It was good to be among them.

Well, we might go on and speak of other activities in our church life but we must refrain. There is much room for encouragement. There are disappointments, too, but with God as our helper his work shall prevail.

We are always interested in the news from all the congregations. To get the Evangelist is like getting a letter from home. May many victories attend the work of all our churches. In these days may we all be witnessing a faithful witness for our blessed Lord and his saving Gospel.

HOMER A. KENT.

CAMERON, WEST VIRGINIA

One of the newly organized churches of the brotherhood is located in Cameron, West Virginia. It is under the pastoral care of Rev. Thomas Presnell of Aleppo, Pennsylvania, the two places being only a few miles apart. The church in the country, Quiet Dell, and the group at Sugar Grove, all located in this immediate community, constitute with Cameron a field which will be well able to support a pastor and will keep the pastor busy, if he is disposed to work faithfully. Cameron is the logical center from which this field should be cared for. Responding to a call from the church and under the instruction of the district Mission Board we attended a business meeting of the church on June 9th, at which time the site for a new church was considered and other vital interests. Another meeting was called for June 23rd, to elect and ordain two deacons, definitely decide the location of the church and other things looking to the building of a church as soon as the financial report justifies procedure. At this meeting, which I was requested and did attend, Brethren George E. Todd and Harvey C. Riser were chosen deacons. A location was unanimously agreed upon and purchased, being the same location that Elder Henry Wise had selected some years ago looking to the building of a church in this city. The spirit of the meeting was all that could be desired and prospects are good that a new stone church building adequate for the future years of the congregation will be a reality before many months. This field contains many splendid Brethren families formerly ministered to by Elders Murray and Wise, as resident ministers with little remuneration. But since their passing the keeping of a pastor becomes a problem with the result that they are without a pastor part of the time and eventually would be all the time with the final result of a loss of this field to the Brethren church. Es-

tablishing a church in this center of population for this field, will conserve these many families to whom our whole Gospel message is dear. This field should soon be a self-supporting work. Cameron is a city of 500 people and the other points are only a few miles out, so that all may be well served by one pastor. We recommend it as a good investment for your prayers and any gift you may feel to give for church extension.

CLAUD STUDEBAKER,
5002 Dearborn St., Pittsburgh, Pa.

WAYSIDE OBSERVATIONS

Gleaned from our Travelogue

By Dr. G. C. Carpenter

BANK OF HEAVEN

Many of the banks in Florida have failed and thousands of people have suffered thereby. The last of the six large banks in St. Petersburg, closed a few weeks ago with millions in deposits. Business not awakened in the morning with no money to conduct their business. Likewise another large bank in Miami shut its doors recently. Many people saw their savings of many years fade into nothingness. Scores had to start life all over again in the accumulation of a competency.

There is one bank, praise God, that will never fail, the Bank of Heaven. Open an account there and sleep without worry. A run on this bank never endangers its surplus, for its resources are boundless. Millions can draw daily to meet all their needs yet this bank ever remains safe and sound. How true to Christian experience is the following banker's version of the Shepherd Psalm:

"The Lord is my Banker: I shall not fail. He maketh me to lie down on gold mine; he giveth me the combination of his life. He restoreth my credit: he showeth me how to avoid lawsuits for his name's sake. Yea, though I walk in the very shadow of death, I will fear no evil: for thou art with me, O silver and thy gold they rescue me. Thou preparest a way for me in the presence of the collector: thou fillest my barrels with oil, my measure runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will do business in the Name of the Lord."

A Beautiful World

There are many "beauty spots" in Florida, although the vast expanse of the state is largely waste land. Swamps, lakes, canals, rivers, palmettos, sands everywhere! One is delighted with the beauty of the palm gardens along the beaches. Wealthy residents spare nothing in their efforts to make their homes the center of attractive beauty. Fathers-by stop and exclaim at the beauty of the lawns, the flowers, the foliage of countless hues, the stately royal palms and many other kinds of palms. The citrus groves laden with golden fruit, are another attraction. We are told that one large county would hold all the citrus groves of Florida. No place in the north is like these "spots" in the sunny south.

Travelers in Florida do miss the beautiful shade trees of the north. Palms are not shade. Coming north and beholding the wonderful, spreading oak and maple shade trees we declared that the pretty palms do not fill the place of these. And behold

the hills and mountains and valleys remembering the level sands of the we reached a like conclusion. Pen picture but dimly the beauty and of the Smoky Mountains district in ssee and the Shenandoah and Cumber- valleys farther north. Nowhere in the is there surpassing scenery, many ers declare. Surely our God has given a great, wide, beautiful wonderful." Happy they who have eyes that

Gambling

rida has legalized betting on horses og races. Does that action by her leg- re make gambling right? No, the mor- ise remains the same. It is wrong and ictive of character and no amount of ation can prevent the harvest that fol- wrong doing. The state did it for dol- nothing less and nothing more. That spirit of the age in which we are liv- Only the few are seeking first the om of God. May all our readers be g the few and be thus assured of the sion of riches eternal.

Isolated Brethren

hful Brethren enjoying Brethren n privileges do not fully appreciate it means to be deprived of such fel- ip. On our way north we had a del- ual visit in the home of Brother and L. A. Sponseller at Waynesboro, Vir- who were formerly among our loyal ioners in Hagerstown. While there ptized their daughter Frances, a little with a great faith in Jesus and his h. May her faith ever increase. We our good friends will place their n membership with the Bethlehem ren church, about thirty miles distant, ur's drive. Brother John Locke, the ul pastor, will gladly welcome them.

Home Again

t it a grand and glorious feeling to home when you have no home and find ou have many homes! We have just d in Hagerstown where we are among friends.

gerstown, Maryland.

. Del.

IDENT HOOVER'S PLEA FOR DIS- ARMAMENT

(Continued from page 2)

with the chapter of the failure to se- peace through either competitive arms imidation.

m not unaware of the difficulties of uestion. No one would suggest either ational defense should be abandoned t so great a task as reasonable litiga- nd reduction of arms can be accom- d over night.

have made considerable progress in nitiation and reduction of naval arms. ave laid the foundations for still fur- rogress in the future. These agree- ave contributed greatly to reduce the of taxes and to establish confidence oodwill among the nations who have gnator to them.

ain a short time the principal nations world will meet to discuss the broad ons of reeducation in land armament. ery calling of this conference is in it- ot only proof of need but is an em- evidence of progress in the world de- for relief and peace. Of all propo- or the economic rehabilitation of the I know of none which compares in

necessity or importance with the successful result of that conference.

The United States has a less direct interest in land armament reduction than any of the large nations because our forces have been already demobilized and reduced more than all others. We have, however, a vast indirect interest in greater assurance of peace, order and the increased economic prosperity of other nations. It is within the power of business men of the world to insist that this problem shall be met with sincerity, courage and constructive action. It is within the power of statesmen to give to the world a great assurance for the future and a great moral victory for human- ity.—From an Address before a thousand delegates to the International Chamber of Commerce, Washington, May 4.

A CAIRO ORPHANAGE

John Fowler was an Ohio Quaker with a heart of pity for orphan children. Dis- tressed by the fact that the county in which he lived made no special provision for these little ones, but turned them into the county poor farm, he appealed to the county au- thorities to provide an orphans' home. He was told that if he would secure funds for a building, the county would undertake the institution's subsequent support. So he started out on foot, determined that every man, woman and child in the county should be asked to help. After a little, one who was impressed by his earnestness gave him a horse to ride. The whole amount was fi- nally subscribed, a farm and farmhouse purchased, and the children, forty in all, moved from other places to their new home.

John Fowler's wife, Esther, was a preach- er in the Society of Friends. Years after the Ohio orphanage incident, Esther Fowler had a strong presentiment that her Master wanted her to go to Egypt! Both John and Esther Fowler disliked travel and had no means for traveling. But the call was ever more insistent. Esther asked the Society to sanction her going, which means also to help financially. At first they declined, but fi- nally acceded and made the necessary travel grant. Neither John nor Esther Fowler had any idea what the Master wanted them to do in Egypt. They were only told to go.

In Cairo their attention was quickly drawn to the suffering and neglected children. When they returned to America, John Fow- ler steadfastly set himself to the task of collecting a fund for an Egyptian orphan- age. When he had raised \$8,000, he put the money in the hands of the United Presby- terian Board. That was in 1896.

The first result of this visit of two saint- ly Quakers who had been called of the Lord to go on this strange journey to a strange land, was the opening of a small school at Fum el Khalig, with two teachers and six orphan girls. It was a time of financial dis- tress in America and the Mission Board was reluctant to embark on the enterprise. Miss Smith, who undertook to lead it, agreed not to solicit money from individuals either in Egypt or America, but to trust to the Lord solely for the supply of all needs. In a few years the orphanage had outgrown its rented quarters. Miss Smith proposed purchase of land with the money in hand.

"But what good will land be without a house?" answered certain objectors.

"God will provide the house if we trust him," came the "unpractical" reply.

And sure enough he did. One day came the astonishing news that the old Austrian

hospital at Abassia was for sale. The com- mittee went to consult Cautawy Bey about it. When he learned that they wanted it for an orphanage, he agreed to sell it for the price of the land. The Fowler Fund covered the required amount!

From then till now, all running expenses have been met through prayer and by vol- untary gifts. The orphanage provides a home for fifty or more girls at a time. New ones are admitted at the age of from three to five. The aim is eventually to train each girl for some form of Christian service as teachers, Bible women, hospital aids, and the like.—Sunday School Times.

Our judgment of most things is a matter of viewpoint and use. The snow is fine for the boy with his new Christmas sled; it is annoying to many kinds of workmen. What we think of people is colored by how we look at them and influenced by what we expect of them.

Life, like the waters of the seas, freshens only when it ascends toward heaven.—Rich- ter.

Sunday School Notes

(Continued from page 11)

moss and rubbish, and was the laughing stock of the workmen as they passed. But when the temple, shining in marble and gold, was almost completed, and the multitudes were assembled to witness the dedication, inquiry was made for the topstone, the crowning beauty of the whole. They found it in this despised and neglected moss-cov- ered stone. They cleansed it of its defile- ment, brought to light its beauty, lifted it to its place amid shouts of joy, and it be- came the crown and glory of the temple. Such is the fact about Jesus whom the Jews rejected.

The Way of Salvation

Peter uttered that great truth which should be written in letters of gold, so large and so bright that "they could be read from the stars," and in every speech of the human race—

And in none other is there salvation: for neither is there any other name under heaven that is given among men, wherein we must be saved.

1. There was no other power that could save their nation and temple from destruc- tion, which took place forty years later. The story of that destruction shows that it was the disregard of the principles Jesus taught that made it possible for the Romans to conquer Jerusalem and destroy the temple.

2. This destruction was a vivid and vis- ible example and illustration of the need of Christ for the salvation of each soul from sin. For there is no salvation except through the repentance, the change of heart, the new life, the holy and heavenly character, which Jesus taught, and which he imparts through his Holy Spirit.

3. No other name reveals so clearly our Father in heaven, no other could make atonement for sin; no other inspire the nec- essary motives and ideals.

A Statement From Experience.—Selected.

SUICIDE AND THE PRESS

It has been said that if one hears or reads the same thing sufficiently often one begins to believe it. Too often one fails to analyze

or philosophize concerning the facts of the case. This is the principle of all advertising. During the late war many of us were stirred almost to thoughts of murder because of the propaganda spread on the sheets of the daily press.

There is one large class of readers, the neurotic and emotionally unstable individuals, who clamor for the sensational and melodramatic. They can close their eyes and almost place themselves in the position of those about whom they read. In short, they are morbid and seek their kind, as the depressed individual hates the sunshine. These individuals are peculiarly susceptible to the lurid descriptions of suicides too frequently featured and illustrated by some of our papers.

Knowledge of these facts led me, a few years ago, to interview the editors of the Milwaukee daily papers, with the idea of presenting this matter to their attention so they might make the subject of suicide less conspicuous; and eliminate the gruesome details, particularly the methods used. My effort met with the uniform statement, "The public wants the news." As time passed, however, we had the satisfaction of observing a gradual soft-pedaling in this matter.

Recently there was sent out from the office of the State Medical Society the following letter to every daily newspaper in the state:

"Suicides are always more numerous late in the year and early in the spring. They are more frequent in times of financial stress.

"Apropos of this, I wish to call your attention to the practice of the press in publishing and often illustrating the gruesome details of the ever increasing army of suicides. It might be said that the suicide's act is almost invariably the result of a mind that has always been poorly balanced or has become acutely so through sickness or stress. Such minds are ever open to suggestion and especially so to suggestion of an unfavorable character. These individuals are newspaper readers and the story of a suicide as graphically set forth by the press is only too often the influence which pushes them over the line by suggesting ways and means. Permit me to call your attention to the force of suggestion along this line in the suicide pact and also to the long list of suicides through the bichloride of mercury route following the minute description in the press of the suicide of a well known Atlantic banker a few years ago. I might cite you many instances of this character, personal and otherwise, where such was the case.

"The press will help all the public and injure none by not printing so many details of these tragedies. Why publish the means of suicide and thereby put into the minds of others ways and means to this end? Why so often illustrate these facts of wrecked lives?

"The above comments are the result of thirty years' intimate contact with mental illness as physician in charge of an institution treating such cases, and not that of impulse or lack of consideration.

"Arthur W. Rogers, M.M.,

"Oconomowoc, Wis.

"Chairman of the Council."

A similar letter sent out a few years ago brought forth six rather unsatisfactory replies. The recent letter brought over a score, from the leading papers in the state, all approving our suggestion. We quote from two special articles:

"It is conceded that a suicide act is the result of an unbalanced mind due to ill health, or stress in business. This paper established a policy some ten years ago of eliminating the details that the burden might be lightened upon the survivors. . . . We must remember that news of a suicide is not confined to the individual alone, but to the entire family, and that the burden, temporary though it may be, is a heavy one to bear on the part of those related."

"It might be interesting for you to know that our paper, for nearly four years, has not used the word 'suicide' nor given the details in any account of local cases of self-destruction. We have also endeavored to eliminate the word 'suicide' from our telegraphic news reports in so far as possible."

A central Wisconsin editor remarks:

"We have noted that one suicide is usually followed by two or three more in rapid succession and there seems to be something to the theory that publicity induces others to take their lives." . . .

We garner one great fact from the above. The press of Wisconsin desires to give the public news that is informative, constructive, and harmless. In each community the medical profession can wield much power along social lines, if we but give of our thought and time.—From an editorial in the Wisconsin Medical Journal.

OUR LITTLE READERS

MY CHOICE

*The world is such a lovely place
When I've been good
And done through all the livelong day
The things I should.
The sun is bright as bright can be,
The birds sing, too,
And I can't help but just be glad.
Now, shouldn't you?
And when I go to bed at night,
The stars above
Seem kindly eyes that shine on me
With smiles of love.*

*The world is such a dreary place
When I've been bad.
The sun won't shine; the birds won't sing
To make me glad.
My kite just will not fly at all,
My horse won't go,
My tower of blocks all tumbles down
How do they know?
And when I go to bed at night,
The stars just seem
To be big glittering eyes of beasts
That glow and gleam.*

*I like the sunny days the best
When I've been good
And done through all the livelong day
The things I should.*

—The Youth's Companion.

THE DELAYED TRAIN

"How long do we stop here, conductor?"
"About an hour, I'm afraid, sir; the freight ahead is pretty badly wrecked, and it will take some time to clear the tracks."

The passengers grumbled and swore, as passengers mostly do, but John Pendleton thought it was fun to stay out in the deep woods for an hour. John being a city boy, thought the woods a fine place.

"Please let me go out, father," said John.
"I want to play wild Indian awhile."

"Don't get out of the sound of my war-whoop, then," said his father; "mind, now, keep close to the car."

It was more fun because it was getting dark rapidly, and it was easier to pretend that Indians were hidden behind the trees and panthers and wolves lurked in the shadows. But in a few minutes John was back at the car window.

"Father," he said, "I see a little candle through the trees; they have just lighted a lamp in it; may I run over to it? I want to see who lives there."

His father consulted his watch. "I'll give you thirty minutes," he said; "but don't take my watch along, and don't be a minute later than half an hour in getting back."

John dropped the watch into his pocket and sped away through the trees. When he reached the door of the log cabin, he stopped for a minute. What excuse had he for knocking at the door?

"I'm real thirsty," said the breathless runner to himself. "I'll ask for a drink of water." He rapped loudly.

"Come in," said a voice in tones of surprise, and he opened the door. There was only one person in the cabin, a black man about John's size, and he was laid up in bed.

It did not take our young traveler long to get a drink, nor to find out that the black name was "Jake," that his father was a wood chopper and that he himself had a leg broken by a falling tree some weeks before.

"Daddy generally gits home by this time," said Jake, "but I reckon he's gone to the store to git some victuals. Mammy she comes for de Harrison's, 'bout mile from here; so she don't git home till arter supper."

"You must be lonely," said John.

"I don't mind it so much in daytime," said Jake, "but that one hour arter it gets dark is wus' an' all de rest."

John felt his heart swell with pity for the poor, bedridden boy. What could he do for him? He had only a few minutes to spend. He had no money in his pocket, but he took out a handsome knife and a pocket handkerchief.

"Here, Jake," he said, "keep these to remember me by."

As he passed them over to the bed, the shadow from the little lamp Jake had lighted threw a great picture on the wall.

"Oh, look here!" cried John, "do you know how to make a wolf's head? Put your two hands together, so, thumbs up; now curl the three first fingers of your left hand a little, and stretch your fourth finger wide; now move it up and down—see?"

The lame boy burst into a merry laugh, as the shadow of a wolf's head with moving jaws fell upon the white wall.

"Here's another," said John, eagerly, "but it is harder to do. Put your right hand over the left, leaving the first and fourth fingers bent this way for a snout, two fingers of the left hand for lower jaw, thumb and other fingers for the legs—there!"

Another peal of laughter greeted the shadow of a pig sitting upright.

"Now I must run," said John. "I wish I had some money to give you."

Jake's father came in just then and looked ready to cry with pleasure; and, as John bounded away, he left the lame boy eagerly showing him his new amusement.

"I envy you the chance my boy," said John's father, as the train moved on, "of lightening that poor creature's weary load."

"Father," said John, softly, "maybe that is what God stopped the train for."

"It would be just like him," answered his father in the same tone.—Sel.

THE BRETHREN EVANGELIST

Great By Faith Only



When Paul, or whoever wrote the Epistle to the Hebrews, selected a list of men and women for his "Hall of Fame," he named persons whom every Jew knew as benefactors of the chosen people. For the quality of their deeds they were gratefully distinguished in the annals of the Hebrews. But of equal merit and significance was the motive that lay back of their toil. In fact, this motive was that which marked them as the trusted ones of God. "Without faith it is impossible to please him."

What our period especially needs is re-emphasis on faith as an essential element of all greatness and of every great act. And it must be definite faith—the sort of trust that attaches one to God. There is a world of difference between such an attitude toward opportunity and that which is based on laws of production and on proverbs crystallized out of purely human experience. It is as unlike dependence on chance as life is distinct from lifelessness.

Its dominant element is the future. There is a place for the past: it instructs and bears witness to the value of human endeavor. There is a place for the present also. Power is available now. We have God now. We have ourselves now. No person dare ignore the present. But only when the third factor, the future, is added, do we complete the figure. We are not one dimension creatures, existing as does the lowest animal, from moment to moment. We are more than two dimension beings, determining the present by what has occurred. We have that of the divine in us which enables us to think far into the future—to see through faith that which shall be, because it is the ever present mind and purpose of God.

Distrust the man who overvalues the present. He is foolish who wants an immediate reward for his labor; who will not sow in order that other men may reap. Any philosophy that minimizes the importance of tomorrow, of the next generation, of the next life, is a godless philosophy. Therefore it is not good. Therefore it is not great. Therefore it is as chaff which the wind driveth away. It takes faith in God to produce greatness.—The Lutheran.

Signs of the Times

by
Alva J. McClain

THE "Miller Case"

Some time ago Dr. Herbert A. Miller, professor of Sociology at the Ohio State University, was dismissed by the Board of Trustees on the ground that his teachings were not in harmony with the purposes for which the University was founded.

Immediately a great storm of protest arose in the form of resolutions and petitions from teachers not only in the Ohio University but also in other institutions. To date all protests have been unavailing. Miller is out. The Trustees are standing their ground.

The latest protest emanates from a Conference of the Methodist Episcopal church held at Delaware, Ohio, where a large Methodist College is situated, the Ohio Wesleyan University. The 350 delegates made indirect reference to the Miller case in passing a resolution which declares, "We favor the principle of academic freedom. We deplore any and every violation of it." They further pointed out that "this menace to freedom exists in other colleges and universities throughout the country and that the danger seems to be growing."

THE Golden Rule

There is in the Bible a very pointed saying of Christ intended to guide in the mutual relations of men, "As ye would that men should do unto you, do ye also to them likewise."

Now suppose that a teacher in a Methodist University should begin to teach that Jesus Christ is a myth, that there is no God and no future life, that the Methodist church is an outworn relic of the dead past. (There are teachers who teach these very things in certain educational institutions of America.)

What would the Methodist President of the Ohio Wesleyan University do if this should happen in the classrooms of his institution? We need not guess at the answer. Here it is from the lips of President Soper himself, uttered in his Inaugural Address: Speaking on the subject of "Academic Freedom," he said, "The Christian College possesses the right to control its teaching, and that it is in duty bound to do, in order that it may fulfil the intention of its founders and the purpose of those who have sacrificed for it."

And then he adds, "The difficult situations, however, are with those men who know they are out of harmony with the institution in which they teach but who persist in maintaining their position and look upon any suggestion that they are not where they belong as an affront and as doing injury to academic freedom. It is here that real firmness and conviction must be shown. What is the College here for? If these teachers are not only out of harmony but are positively injuring the relation of the College and the students who come under their influence, no appeal to the abstract principle of academic freedom can be allowed as contrasted with the right of an institution to be what it was intended to be and to dispense with the services of those whose

influence would quickly change its character if it should gain control." (The bold face is mine.)

Now suppose that this Methodist institution, following its President's policy, should dismiss some teacher from its faculty. Would the Methodist Church feel kindly toward the State University if the teachers in the latter should protest and demand the reinstatement of the offender? Such publicity nearly always injures the standing of an institution, regardless of the merits of the controversy. Perhaps the answer depends on whose ox is being gored.

TOO Much Haste

It is becoming very clear that nearly everybody believes in "Academic Freedom," if you will grant to each man the further freedom to define it according to his own ideas. To the Trustees of the Ohio State University it means one thing, to the Methodists another thing, to the Association of Professors still something else. And I am quite sure that I could not agree with any of them.

The question arises then, Why should we sign solemn resolutions in favor of "Academic Freedom?" Would it not be far better to state very definitely the kind of teaching limits we believe in? And whether we are willing to admit into our own institution the "freedom" we want to impose upon other institutions? Such a course would be more intelligent and ethical.

MORE Light Needed

One of the reasons given by the University Trustees for dismissing Professor Miller was that parents had objected to some of his teachings. What these teachings were has not yet been revealed as far as I can discover. Would it not be well to find out exactly what he taught before demanding his reinstatement and freedom to teach without restrictions? Parents are not as popular as they used to be, but their opinions are worth something, especially where their own children are concerned.

It occurs to me that all these churchmen who have rushed to Miller's defense might better have demanded of the University Trustees to know what he taught before committing themselves to an unreserved plea for freedom on his behalf.

S WALLOWING the Camel

For years it has been well known that State supported educational institutions have harbored teachers whose views are utterly destructive of Christianity and true morality. How many resolutions have Methodist conferences passed in protest of this situation? (Or Brethren conferences, for that matter?) How many teachers in Christian colleges have circulated petitions demanding "freedom" for the teaching of Christianity in State Universities?

Are the churches losing their sense of proportion? Are its ministers and teachers becoming more interested in "Birth Control" than in the "New Birth?" More concerned about a teacher of sociology than they are about the Great Teacher of the church, the Son of God? More concerned about "Academic Freedom" than about "Spiritual Freedom?" Or has the passion for an evanescent publicity blinded eyes and fogged their judgment?

Something is wrong.

WHAT is freedom?

I heard it said once that a certain was so firmly in favor of freedom stood ready to force it on other men. The attitude describes aptly a certain part of the fight for "academic freedom."

First, true freedom must apply to institutions as well as to individuals. A man should have the right to lay down his principles and the right to follow them without interference from the outside. He should still be experimenting in the field of education and to conduct experiments there is no one pouring alien elements into the tube.

Second, true freedom cannot exist in the domination of any powerful national super organization. The labor union among the professors, or the chain-store scheme among the colleges, would be desirable from an economic standpoint but from an intellectual viewpoint such schemes spell death in education. I am convinced that some of the battle in the name of "academic freedom" is purely economic in motive. The man wants to keep his salary. The trustee wants to keep his property.

Third, teachers who cannot find a suitable institution with whose principles they can agree should be free to start a new one in the educational field. The experiments we conduct the more likely to discover something useful. But we must respect each other's experiments, and regard them useless. Of course the cost of new educational institutions requires sacrifice; the teachers might get along on small salaries. But if we have something they really believe in, sacrifice will not matter. That is the reason the Christian colleges were begun.

If Professor Miller has something new, something not found at the University or other institutions, it is his duty to gather his protest around him and embody his views in a new institution. And no one should disturb him. Furthermore, if by any chance he should be admitted, they should have the right to cast him out in the name of academic freedom.

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The Observance of the Lord's Day

Christian Sabbath is always in jeopardy, but never quite as during the summer season. Everywhere people are less conscious of its sanctity, even Christian people showing marked indifference for its requirements. One reason for this is that we know little about it. People are ignorant or unmindful of the purposes and aims of God's holy day. It is not enough that we have heard or read the Fourth Commandment. It takes more than one hearing to bring home to the heart the importance of the truth. It must be heard again and again and its significance impressed upon his mind. This has not been done with regard to the Lord's Day; it has been neglected in our preaching and lightly emphasized in our writings. This, together with the increased tendency to Sabbath desecration during the hot months of the year, makes instruction and admonition concerning Sabbath observance all the more important at this time.

Let us be reminded of the fact that the Sabbath is primarily a day of rest from labor. The word Sabbath means just a day of cessation from toil. It is not necessarily a day of idleness or of mere lounging and sleeping, but a time when we cease from the work in which we are engaged and become relaxed and refreshed. We read that God "rested on the seventh day from the work of creation" (Gen. 2:2,3; Heb. 4:4). That was the origin of the Sabbath and divine beneficence was back of it—to make provision for the needs of man and institution for the physical needs of man.

The Sabbath was injected at the very beginning of the world of worship and the day made sacred to God. "And God blessed the seventh day and sanctified it" (Gen. 2:3). Thus the Sabbath became from the beginning a divinely appointed institution for the turning of man's thoughts to God, his creator and preserver. It was, therefore, essentially connected with, and was the basis of, Sabbath observance.

The Sabbath is primarily and essentially a Pre-Mosaic institution; it is the creation rest day, that is, one day of rest in the week. The essential feature is not the seventh day, as such, but the fact of seven equal cycles of time. And the fact that it is a weekly observance indicates that it is no mere arbitrary or ceremonial institution, but essential to the very nature of man.

The Jewish Sabbath was a schoolmaster that helped to bring to a consciousness of meaning to, and guidance in the observance of, the Sabbath. True, there finally developed a multitude of traditions that blinded the eyes of the formal observers to the true nature and purpose of the Sabbath, but, for those who maintain their spiritual perspective, the Mosaic instructions proved themselves a blessing in the way of leading the mind into an understanding of how to keep the Sabbath Day holy, and we of today are indebted to its service.

It is well to take note of the fact that penalties were imposed upon those violating the law of the Sabbath and blessings promised to those of faithful observance. Moses instructed the people of Israel "every one that defileth it shall surely be put to death," and "whosoever doeth any work therein, that soul shall be cut off from his people" (Exod. 31:14). And blessing is promised to those who observe the following words upon those who faithfully observe the Sabbath: "I will cause thee to ride upon the high places of the earth, and thou shalt see with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:14). And again, "Blessed is the man that doeth this, and the son of man that layeth hold upon the sabbath that he keepeth the sabbath from polluting it, and keepeth his hand from doing evil" (Isa. 56:2). And who shall say that, though the Sabbath was speaking directly to Israel, his words are not as applicable to the people of all time?

The New Testament refers with approval to the law of the Sabbath. Our Lord Jesus did not annul that which was essential to the Sabbath, but rather fulfilled it and called the formal observance back to the true purpose of God's holy day. When the

disciples were accused of breaking the Sabbath law, Jesus defended them and rebuked the Pharisees. He pointed out that they were mistaken at two points, namely, they had forgotten that the Sabbath was made for man and not man for the Sabbath (Mark 2:27), and also they were blind to the fact that Jesus, who was among them, even "the Son of man, is Lord also of the Sabbath" (Mark 2:28). Jesus not only fulfilled the original intent of the Sabbath, but added a new element to its proper observance, at least it was decidedly new to the Pharisees—"Wherefore it is lawful to do well on the Sabbath days" (Matt. 12:12). Works of mercy are perfectly proper, in fact, a duty to those to whom the opportunity presents itself. Preaching the Gospel also is proper and right on the Sabbath, for we find the disciples frequently thus engaged.

Seventh, the Christian Sabbath, or the Lord's Day, is the first day of the week instead of the seventh. The transition was made in honor of the resurrection of our Lord. The two days, the first and the seventh, were both observed for a time, by the apostles, and primarily for the reason that the regular Jewish Sabbath was the time when the crowds were to be found in the synagogues, and so the time for the preaching of the Gospel. But the first day of the week was ever the one day kept for rest and worship from the resurrection to the present time. That this change from the seventh to the first day with the consequent annulling of the Jewish Sabbath, was in accordance with the will of Christ and the guidance of the Holy Spirit is evident from the way in which it became the instrument of divine blessing. Jesus' first and second appearances to the eleven disciples were on the first day of the week. The disciples were in the habit of breaking bread on the first day (Acts 20:7). Paul urges the giving of gifts to the Lord on the first day of the week (1 Cor. 16:2). The aged apostle John was "in the Spirit on the Lord's Day" (Rev. 1:10) when he received the revelation from heaven. This same first day became for all intents and purposes the perpetuation of the Creation Sabbath, fulfilling the essential ends that one day in seven was designed to serve.

The call to the Christian people of our day is for a revival of true Sabbath keeping, and a refreshing of the minds concerning the penalties and blessings that follow upon a negative or positive attitude toward the unannulled and unalterable law of the Sabbath established by God at the beginning. Bear in mind that we cannot play fast and loose with the laws established by the Father Almighty for the welfare of mankind. " whatsoever a man soweth that shall he also reap." If the nations are not destined ere long to reap the whirlwind, it will be because the whole Church of Christ shall so bestir itself in defense of the law of God as to bring about a revival of obedience to the divine will.

Cooperation of Two Branches of Brethren

One brother who has learned that there are several localities where members of the Church of the Brethren and members of the Brethren Church are worshipping together under one roof, without demanding that those of either group shall sever their denominational affiliations, wonders why this program cannot be made to apply to members of other denominations as well. It must be said in fairness that this brother is opposed to such cooperation. "The position is entirely wrong," he says, but if it is "well and proper for these two churches to do this," he thinks the scope of cooperation should be broadened to include all. "Are Dunkards better than other people?" he queries.

There is just one reason why Brethren Church people have been willing to enter upon a program of cooperation with those of the Church of the Brethren, and why the arrangement has been found congenial where tried, and that is the oneness of faith and prac-

tice they have found to exist between them. Where it is felt that such unity does not exist, it would be folly to attempt cooperation. But where there are two Dunker groups in a community, both zealous for the whole Gospel in principle and in practice, and neither able to make a go of it alone, it is certainly the part of wisdom to unite their forces. There are some places, even where self-supporting churches exist, that the whole-gospel cause would be advanced if some satisfactory means of cooperation could be devised, but we are not thinking particularly of such places in this article. We merely wish to point out that in certain communities, two groups of like precious faith have found it advantageous, if not really necessary, to unite in order that they might have a church home, which continues to be truly "Brethren" and not a "community church." And such cooperative undertakings have been entered upon, so far as we are acquainted with them, not in any irregular, independent, or "free lance" spirit and manner, but in an authorized, orderly and well-advised way. With regard to the Columbus experiment, it was launched by a vote of the district conference, and continues under conference direction.

But so long as the Brethren Church continues to hold to its distinctive mission and message, it cannot with propriety enter upon such a cooperative program with churches that are not Dunker in teaching and practice. Nor is it because we think "Dunkards are better than other people" that we make such a declaration. We are not going to pass judgment upon ourselves at that point. But holding the attitude toward the Word of God that we do, we cannot enter into a cooperative agreement with hopes of congenial and satisfactory results with church groups who do not accept the Bible as their only creed and do not practice triune immersion and the three-fold communion service. We can and do stand ready, as a people, to offer to members of other church groups, who like to fellowship with our churches, every spiritual advantage possible short of actual church membership and the privileges reserved thereto, but we cannot practice open membership toward all groups of Christian people without breaking our present denominational standards. And to break with those standards would be to seal the doom to our denominational future.

We Will Not Go Back

Sometime ago we were discussing with one of our friends the Prohibition situation that now obtains, recognizing the seriousness of the danger that threatens,—the wet press's influence, the wealth that wet millionaires are willing to pour into the campaign, the crop of young voters who do not know the curse of the open saloon, the lack of enforcement in some quarters, the let-down in temperance instruction during the past ten years, and all—and our friend raised the question about the outcome. "Are we going to lose Prohibition?" he asked. Our reply was that we had faith that the cause would triumph, that notwithstanding the seriousness of the situation, the indifference of the dry forces generally and of church folks particularly, we would not go back, but rather would eventually bestir ourselves and press forward. And we believe that. It is no time to be at ease in Zion, to look upon the promotion of the conflict against the liquor traffic as somebody else's job, nevertheless we are not hopeless about the outcome. We believe there are leaders arising with sufficient faith in God, determination of heart and aggressiveness to bring the good people of the land actively into the campaign in such numbers as will make victory certain. The souls of many outstanding men are burning with enthusiasm for the fray, and they are speaking out with such boldness and conviction as will challenge the courage of the timid. We like the hard-striking words of Dr. William Lowe Bryan, President of Indiana University, who recently gave voice to the following:

"I challenge any and every enemy of prohibition to name one restrictive liquor law anywhere, at any time, which the liquor forces have obeyed. We have tried out every milder restriction, every weaker device. We had a law that liquor must not be sold to known drunkards. Was that law obeyed? It was not. We tried to protect our youth by forbidding the sale of liquor to minors. Did the saloons obey that? They did not. We prohibited the sale of liquor on election days, and Sundays, and after 11 o'clock at night. Were any of these laws obeyed? They were not.

"The people by overwhelming majorities voted their own states dry or their counties or townships or wards. Did the liquor forces ever respect the will of the people in such cases? Never. They poured in the liquor by every bootlegging device and then sought

to break down the restrictive law by the lying claim that there is more liquor in the dry territory than when they had saloons.

"Who in the face of a hundred years of such law defied believe that retreat from prohibition to some milder law was us a law that the liquor forces will obey? They say that which is generally disobeyed breeds disrespect for all law and be abolished. According to that we can maintain respect in America only by abolishing every law against liquor and the gray wolves have their way with our children.

"This is my challenge. I make it to the weak-minded who has crumpled down under the wet propaganda. I make it to the educator who thinks it statesmanlike to teach disobedience which he does not approve. I make it to any statesman who swears to support the constitution and habitually violates it.

"I ask you, any of you, to tell us what law the liquor forces ever obeyed and will not fight as brazenly as they now fight.

(Continued on page 9)

EDITORIAL REVIEW

Brother Robert D. Crees has taken charge as pastor of the tanning and Brush Valley churches in Pennsylvania, and his prayers of God's people upon his work.

We learn that Brother Robert Ashman, pastor of Munda church near Johnstown, Pennsylvania, is engaged in a meeting at that place, and that the attendance is good, especially with the young people.

Brother H. M. Oberholtzer writes of his work at Sidney, where he conducted a revival meeting, resulting in seven additions to the membership, five by baptism and two by letter. His sister, Miss Dorothy, gave valuable assistance in the direction of singing. The meetings closed with a communion service at which sixty-seven sat at the tables of the Lord.

Dr. Florence N. Gribble took time to write another of her interesting letters before landing in New York harbor. She spent her visit to Paris where she enjoyed the fellowship of the Brethren and also became acquainted with Miss Mabel Crawford, who is studying in France for a time before leaving for Africa. Note the addresses given by Dr. Gribble where mail may be sent to her.

The capable secretary of the Northwest District Conference has sent us a brief report of the proceedings of their recent session at Sunnyside, Washington. Brother H. D. Fry was the moderator. Brother and Sister Jobson, returned missionaries from Africa, were present and added much inspiration to the conference. The new moderator is Brother A. L. Lantz and the vice-moderator is Brother F. V. Kinzie. The conference goes to Spokane next.

The Christian Endeavorers will find a message on their part from Miss Gladys Spice, general secretary of the national organization. She states that something worthwhile is being planned for the Endeavorers at General Conference, and also makes a brief report of financial receipts, calling upon those who have not yet made a contribution to the Krypton work to do so. Loyalty to the principal virtues cultivated by Christian Endeavorism is an opportunity to display it.

Dr. Martni Shively, bursar of Ashland College, reports on the receipts of the Educational Day Offering. The amount reported shows the influence of the depression upon giving, though confident that a few will persist in giving even in the midst of such financial conditions and though it involves a sacrifice to give. God give us many more such faithful souls. Possibly the goodly number of such yet to be heard from on this offering, at any rate, there should be many churches yet to report. One ought to do something even though that amount may be small. The total amount of this first report is \$405.21.

Brother Freeman Ankrum, secretary of the General Conference Executive Committee, calls upon the churches to begin preparing for their delegations to General Conference, which is to be held at Winona Lake, Indiana, August 24 to 30. The committee is working faithfully in the preparation of a splendid program and a publication is promised soon. Realizing that many of our members and laymen take advantage of the Bible Conference held at Winona preceding our national conference, we are making a publication to the principal features of its program. It is many things of outstanding worth and those who find it difficult to attend will doubtless be well repaid.

Our Salvation--In Reality and Symbol

By Charles W. Mayes

can a soul find Christ and be saved? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:16-18).

What is meant by believing?

The Bible clearly teaches that we are saved by faith in Christ, the Son of God, and that men are condemned for not believing in him. The meaning of faith is a matter of tremendous importance.

You will go up and down the streets of the average town and ask men if they believe in Jesus Christ, the number would flatly respond in the negative would doubtfully few. Most people, at least the common people, have a sort of a belief in Jesus. They have heard that some man lived. They know that he was good in a way that no other could claim goodness. They probably think also that he was a God-sent man. They will admit that he died by crucifixion, and possibly they will admit that he arose from the dead. They may further admit that he was in possession of supernatural powers and a way which is wholly unique. Is this saving faith?

What is faith?

This passage will suffice to show the meaning of genuine faith. We read that when Christ was in Jerusalem, the people BELIEVED in his name when they saw the miracles which he did, but Jesus did not COMMIT himself to them, because he knew all men." (John 2:23-24). The words here translated "believe" and "commit" come from the same word in the original Greek. The people believed in Jesus, but he did not believe them. He knew all men. He knows all men. He knows whether our faith is genuine or not. UNLESS WE DO WITH JESUS WHAT HE DID NOT DO WITH THE CROWD, WE DO NOT HAVE SAVING FAITH. He did not believe the crowd. He would not trust himself to them, nor commit himself to them. If he had believed the crowd, he would have committed himself to those people. We do not believe Christ. We trust, commit, and completely rely upon him. This gives us an unspeakable privilege, when he makes it possible for us to understand and possess SAVING FAITH. "For we are all the sons of God through faith in Jesus Christ." (Gal. 3:26 R. V.). Reader, if you have not completely committed yourself to him in saving faith, and made him your own very personal Saviour, DO NOT BELIEVE.

Justification

When one puts his faith in Jesus Christ for salvation, it is in Christ alone, and depends entirely upon the power of Christ to save, God calls that one RIGHTEOUS. After Paul finishes his argument in Romans three, he closes by saying, "Therefore we conclude that a man is justified (accounted righteous) by faith without the deeds of the law." (Rom. 3:28). To state it again he says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1). To show that Justification, or being accounted righteous by God is not dependent upon any work which can be done by the believer, he states, "To him that worketh not but believeth on him that justifieth the ungodly,

his faith is counted for righteousness." (Rom. 4:5).

Having justified the believer, God at the same time makes him a new creation in Christ Jesus. He is born again of the Holy Spirit and in him dwells the uncreated life of God. He therefore has a possession in his salvation which has never been given to any other creature in all the Universe, not even the angels. Accompanying God's declaration as to the Justification of the believer, the believer is made the partaker of the Divine Nature. (1 Pet. 1:4). Christ then dwells in the believer's heart by faith, and he shall not perish. Christ's word concerning his own is that none shall "Pluck them out of my hand. My father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:28-29).

In Christ Jesus, God gives everything to us, for "In HIM dwelleth all the fullness of the Godhead bodily, and we are complete in him who is the head of all principality and power." (Col. 2:9-10). To have Jesus Christ, is to own all the salvation that God has to offer, and to own it RIGHT NOW. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places of Christ." (Eph. 1:3).

Aspects of Justification

The Bible teaches that Justification is BY FAITH. (Rom. 5:1). This speaks of our Justification before God, and the only thing we can do to receive it is to exercise saving faith in the Lord Jesus Christ as a personal Savior.

2. The Bible teaches that Justification is BY GRACE. (Rom. 3:24). This is God's side of the question. In his Grace, he bestows upon us the unmeritable favor which gives Christ to the world. Thus he makes it possible for us to appropriate our Salvation by faith. God gives US Grace. We could not give Grace to HIM.

3. The Bible teaches that Justification is BY BLOOD. (Rom. 5:9). This is the ground of our Redemption. It took the death of God's own Son to pay the penalty for SIN. When we appropriate Christ as our own personal Savior, and sin offering, his death becomes effective for us personally. We therefore have faith in his BLOOD. (Rom. 3:25).

4. The Bible teaches that Justification is BY WORKS. "Was not Abraham, our father justified by works, when he had offered Isaac his son upon the altar?" (James 2:21). Certainly this passage does not teach that he was saved by works, for we are told that "Abraham believed God, and it was imputed unto him for righteousness, and he was called the Friend of God." (James 2:23.) A faith which does not produce works is not saving faith. When men see our works we are justified in their sight, but God justifies us by our faith. Our works offer proof to men, but God knows whether or not our FAITH is genuine without the works. "Seest thou how faith wrought with his works, and by works was faith made perfect? (James 2:22). The event which marks Abraham's justification by works was an event which took place in his life AFTER "His faith was counted for righteousness."

The Symbol of Justification

To accomplish our Salvation, the Father sent the Son, the Son died as a sin offering for us (2 Cor. 5:21) and we are washed in his blood. (Rev. 1:5). The Holy Spirit convinced us of sin (John 16:7-9), taught us the truth

(John 16:13) and made our new birth possible. (John 3:5). Therefore, God the Father, God the Son, and God the Holy Spirit have each had a distinct work in producing our Salvation.

Accordingly, baptism in water, in the name of the Father, AND OF THE SON, AND OF THE HOLY SPIRIT is commanded. (Matt. 28:19). This command is most definite. The word translated "baptizing" means repeated action since it is a progressive or frequentive form of the verb. Therefore, until a believer has been baptized in the name of the Father first, he cannot properly be baptized in the name of the Son, and until he has been baptized in the name of the Son, he cannot properly be baptized in the name of the Holy Spirit. This calls for a triple action of immersion in water, recognizing equally all three persons of the Godhead as having had a part in producing salvation in the believer. Triune immersion becomes a beautiful and perfect symbol of this Salvation.

From the believer's viewpoint, Baptism is a complete symbol of the work of the Father, and of the Son, and of the Holy Spirit in producing that salvation which identifies the believer in the death, burial and resurrection of Christ.

Sanctification

The Bible teaches that our Salvation includes what is known as Sanctification. Around this term there has centered much speculation. Some have talked it constantly. Others have ignored it completely. One attitude is as dangerous as the other.

A much needed viewpoint

It is well to pause here to say that there are two aspects from which God speaks of his dealing with believers. The first is that from God's viewpoint, and the second is that from man's viewpoint.

1. From God's viewpoint of Sanctification, since our salvation is complete in Jesus Christ, a believer is sanctified from the moment that he is justified by faith. This is Sanctification by BLOOD. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 13:12). "By the which we are sanctified through the offering of the body of Jesus Christ, who of God is made unto us, wisdom, and righteousness, and sanctification and redemption." (1 Cor. 1:30). It was of the weak, careless and sinning saints at Corinth, that Paul said, "But ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God." (1 Cor. 6:11).

2. Now from man's viewpoint, sanctification is a constant process, dependent of course upon the LIFE of Jesus Christ who is now in Heaven as our Advocate. (1 John 2:1-2). The Believer needs the constant feeding upon the Bible, the Bread of Life, the Written Word. Accordingly, Sanctification is by the WORD. In Christ's prayer he says of believers, "Sanctify them through thy truth, thy word is truth." (John 17:17). Again we read, that Christ gave himself for the Church, "That he might sanctify and cleanse it by the washing of water by the WORD." (Eph. 5:26). While we feed upon the Word of God, we are set apart from this world, and unto God as, a continuous process of God's dealing with us.

The Symbol of Sanctification

This constant work of Sanctification is also symbolized in the teaching of the Bible. In John 13:8, Peter exclaims as our Lord is about to wash his feet, "Thou shalt never wash my feet." Christ answers, "If I wash thee not, thou hast no part with me." Then Peter replies "Not my feet only, but also my hands and my head." Our Lord

continues, "He that is washed (bathed) needeth not wash his feet." The teaching is plain. He that is washed or baptized needs only to wash his feet. As baptism has symbolized our Justification, our salvation SIN, feet-washing symbolizes our Sanctification cleansing from SINS. This act of course is to be practiced by believers, for we read "Ye call me Master Lord and ye say well, for so I am. If I then your feet and Master have washed your feet, ye ought to wash another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord, but he that is sent greater than he that sent him, ye know these things, happy are ye if ye do them." (John 13:13-17).

Glorification

The Bible teaches that our Salvation also includes glorification. In Rom. 8:29-30, we find that those whom God has foreknown, predestinated, called and justified, are also GLORIFIED. That is, from God's standpoint, a saved person in the plan and purpose of God is a glorified. But from our standpoint, the same Christ teaches us that we are waiting the adoption, or redemption of our body. (Rom. 8:23).

Symbol of Glorification

This great aspect of our Salvation is also symbolized in the Word of God. In Rev. 19:7, we read of the glorious Marriage of the Lamb which shall take place when the saints are gathered together unto Him. In anticipation of our outward Glorification, when we shall be gathered at the marriage supper of the Lamb, we are to be gathered together as a group of believers to the the Lord's table. This is an evening meal, which the early church called Love Feast. (Jude 12. R. V.). It was after this that he took the cup. (1 Cor. 11:25). This supper of the redeemed which we eat together is beautiful symbolism of the Marriage Supper of the Lamb. Those who are saved who appear at this Marriage Supper will be glorified, if they have died, or translated if living, when the Lord returns. (1 Cor. 15:51-53). These believers will be like Christ. (Phil. 3:20-21). (1 John 3:1-3).

Redemption's Foundation

The foundation of our Redemption is the Person and Work of the Lord Jesus Christ. It is through him that God has planned "That in the dispensation of the fullness of times he might gather together all things in himself, both which are in Heaven, and which are in earth, and all things in him." (Eph. 1:10).

The work of the Lord Jesus Christ was perfect redemption. If his work had been a failure (impossible to imagine) the Universe would have been worse than now. Because his work of redemption is a perfect work of reconciliation between God and the redeemed, the Cross is also given symbols of the Atonement.

Symbols of the Atonement

"As often as ye eat this bread, and drink this cup, do show forth the Lord's death until he come." (1 Cor. 11:26). The bread is a symbol of the broken body of the Lord as a Sacrifice for Sin. The Blood is a symbol of his death wherein he took upon himself our sin, and gave us his life.

Redemption's Future Program

Briefly, let us think through that part of Redemption which is yet future. The next thing for which we are to look is the appearing of the Lord Jesus Christ who will raise the saved dead, and translate the saved living. (1 Thess. 4:13-18). After this there will be Great Tribulation on the earth for a time, during which Satan

will reign. (Rev. 13:1-18)). Satan's reign will only ended. (Rev. 19:11-21, Rev. 20:1-3).

the thousand years of Satan's confinement, the as shall be King of Kings over all the earth, and with a Rod of Iron. After the thousand years, all be loosed for a short period of time, at the which, he shall be hurled to his eternal doom. :10).

tion, Chapter twenty-one, tells of the New Hea- the New Earth completely redeemed. This is plished through the Lord Jesus Christ, the Son He shall be eternal light and life, and we shall ace. (Rev. 21:4). With him, the redeemed e eternal fellowship, joy, peace and bliss, for He ERNAL GOD, OUR LORD AND REDEEMER.

On Things Above

By Lawrence C. Ridenour

nely given injunction that is familiar to many ntially urgent to all Christians is that of the sec- e in the third chapter of Colossians where Paul le says, "Set your affection on things above, not s on the earth." This was an exhortation for a holier walk with God, and though the words tten centuries ago they are as applicable to the Christians today as they were then. In this day onment of the many once sacred institutions and of minds to a popular delusion of the non-exis- sin we contemplate the need to be reminded of ty planes alluded to in this significant verse.

Providence of God the beneficent truths of the e shared unawares by many non-adherents when ch merit and worth to things of a passing nature idered in the height of value. In this they un- ly give due honor to him, for all things are his. are the superior and excelling qualities to be d or attached with no conception of a realm that the common level of things? The master pro- the various occupations to say nothing of mer- an as regards their wares do this without con-

From this fact which may be considered as lace yet conclusive there is the warrant that it able and proper to consider things of eternal to be above and nowhere else, therefore we heed s, "Set your affection on things above, not on the earth."

herently natural to desire the lasting qualities ven thing. The one grievous and disappointing e in the vicissitudes of life is the breaking down ing away of our temporal possessions. It is not ings above. Here, we want guarantees. There, o need of such binding. Here, we want safety ere, there is no destruction. All things have ss and nothing is there or can be taken there that n, or suffer violence.

ness of import in this verse is based on Divine eligious experience. Contrary to any notion on of some that after conversion, or by assent alone 's compassion for the sinner and his power to that all is well, and security is assured, this like many others shows a requirement of hum- ssion by the believer to do honor to God. We saves. And he does. We say Divine grace is

And it is. We say the atonement has been nd it has been made. But with all that benefi- sion on the part of God there remains yet that

complementary yielding of the will on the part of one who desires or claims the promise of eternal life.

Paul is citing the necessity of doing a part that God can not and does not do for us. In the third verse of this same chapter he says, "your life is hid with Christ in God." Some souls not only then but now as well, seem to incline to a subtle but comfortable feeling that they are so securely hid away that there is no chance to be harmed or even molested in their home. (This inclination is a delusion that fosters indifference to responsibility. Satan would have such delusion to defeat the will of God in man, especially in the matter of salvation. Jesus Christ, Divine grace, and the Atonement all figure in the great design of God's love and our faith and our obedience are the assuring factors involved in this marvelous and glorious fact. We must have a certain care as individuals in both the promise and the desire of being saved.

There may be in the experience of some of God's people a blank difficulty in living out a consistent life. In this charge of Paul a secret to success is disclosed. It is that of living an acceptable and becoming line of conduct before God and man. We claim knowledge of the church as identifying the called out of God from the world. It is separation, and implies a line of demarcation. It requires and behooves the followers of Christ to be different—different not for the sake of being different, but because the heart is changed and the character is built on the unerring tenets of Christ. To have the affection set on things above is a surcease for evil habits and the yielding to temptation to satisfy worldly desires. The more wholesome associations will be sought. The wild party, the dancing floor, the movie or theater, the fond and prevalent pastime of some church people at playing cards, and all manner of Sabbath desecration and what not, all will have little or no place in the life, to say nothing of their allurements.

Paul is authoritative and is dictating in twofold measure. He knew by experience what was essential for the believer to do and besides that he was giving in other words what his Lord had taught. Mark the words of Jesus; "Seek ye first the kingdom of God . . . ye cannot serve God and mammon . . . lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." The thought in these Divinely given instructions is that that pertains to a height that is beyond the common, crumbling, decaying order of things. It is a sublime height where there is transcendent beauty, superb qualities, enduring values, ceaseless joy and a majestic relationship to all that is perfect and pure.

With the affection set on things above the monotonies of life are less telling if not removed altogether. Time does not seem to drag and the clock gives us less concern as it measures our commonplace practices. There is less occasion to grow weary. The horizon is widened and we see into a future that holds forth a reward of more than a day's duration. Its accompanying joy has a power to lift up. This lifting up brings us into that elevation where heart warming associations are found to gladden the soul. Who would not covet a situation that gives delight to our very being in this present existence, to say nothing of that sweet forever of satisfaction and peace. One can prayerfully contemplate the glories of Heaven, that highest place where Christ has risen. The mind can be occupied with the thought of him as our dwelling place. More and more, yea hour by hour we can appreciate the words of the Psalmist who said "In thy presence there is fullness of joy; at thy right hand there are pleasures forevermore."

Dayton, Ohio.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

The Faith of the Gospel

II. THE FORM OF BAPTISM (Continued)

7. The origin of abbreviated forms of baptism.

We have seen that the testimony of history proves that baptism by trine immersion began with the apostles, but it equally proves that all other forms began on this side of the apostles, or as an exception allowed only in case of necessity.

(1)—Single immersion by forward action.

Gregorio Nanzianzen, born 330 A. D., bishop of Constantinople and an eminent historian, says, "Eunomius was the first person who heretically discontinued the practice of trine immersion in holy baptism. He corrupted the sacrament and baptized in the name of the Creator and the death of Christ." Eunomius was a disciple of Arius, a unitarian, expelled from the church because he denied the deity of Christ. Eunomius wished to get rid of the trine immersion because it is a witness to this deity of Christ.

Theodoret (36 A. D.), says, "Eunomius changed the holy law of baptism, which had been transmitted from the Lord and the Apostles, and made a contrary law, alleging that a triple immersion is not necessary, nor the mention of the three persons of the Trinity, but only one immersion in the death of Christ."

Philostargius, author of a history of the church in twelve volumes,

Sozomen in his "Ecclesiastical History, and Socrates, another learned historian, all of the same century with Eunomius, say the same thing,—that baptism by one immersion began with this heretic who in this way tried to sustain his unitarian doctrine.

The council of Constantinople (381 A. D.) decreed that any disciple of Eunomius who wished to return to the church would have to be re-baptized.

(2) Baptism by one immersion and backward action.

Adoniram Judson (a famous Baptist missionary) says, "Before the seventeenth century the Baptists had formed churches, and having seen the children put into the water back first in baptism, they concluded that adults should do the same. They were confirmed in this idea by the phrase buried in baptism. In consequence all the Baptists descended from these practise backward immersion, but in the beginning it was not so performed."

(3) Baptism by pouring.

This form of baptism was permitted, according to the Didache, even in the early church, but only in case of impossibility to perform the trine immersion commanded by the commission. In any case the baptism had to be performed by three actions, accompanying the usual words of the commandment. A copious pouring thus approximates an immersion.

(4) Baptism by immersion and pouring combined.

Some modern Christians when they baptize enter the water and the candidate kneels. Then water is poured copiously on his head three times, with the usual formula. This form originated with the Menonites, who wish to preserve the idea of the "pouring out" of the Holy Spirit. This is a confusion of being "born of the Spirit" which is aptly represented by immersion, and being "endued with the Spirit," which might be represented by a pour-

ing, but as a matter of history, was represented in the apostolic church by the laying on of hands with a discussion of which follows.

(5) Baptism by Sprinkling

The first case of baptism by sprinkling of water read in history was that of Novatian. The historian Eusebius (250 A. D.) says that Novatian was very therefore sprinkling was permitted, but the Council of Neo-Cesarea in the fourth century, prohibited persons baptized to act as pastors, because their faith was voluntary. . . The Encyclopedia Britannica says the council of Ravenna in 1311 was the first to legalize baptism by sprinkling, the custom being a triple im-

SIGNIFICANT NEWS AND VIEW

SUNDAY MOVIES AND ENGLAND

The sweeping away of the old 1870 legislation in England which Sunday moving picture shows and other things of this nature were illegal marks in our judgment another step in the direction of disintegration and decay of national life in the British Isles. It may, of course, be true that Parliament could do nothing in the face of the pressure of public opinion but pass the bill, but that will be the excuse offered. The usual arguments advanced that legislation enacted in 1870 is not applicable to the conditions or to the age in which we live. The same thing may be said regarding the divorce laws and every other legal enactment that seeks to safeguard the moral and religious foundations of the nation. There are no doubt many laws still remaining in the statute books of England that should be repealed, that are a relic of the dark ages and that ought to be amended in the light of a Christian consciousness. But the law that seeks to preserve the sanctity of the Lord's Day is not one of them. The pernicious influence is at work in the world today affecting the minds of multitudes of young people, presenting the most distasteful and entirely false views of life and conduct is the moving picture. Six days a week their children and young people come under the pernicious sway. And now the last restraint of the Lord's Day is to be taken away. Backed by the vast wealth of the industrial world they may now look for strenuous attempts to allure young people from the Church and Sunday School to the questionable theatre and the moving picture screen. And this occurs at a time when England may be expected to be in a death grapple with the forces that would overthrow the present civilization. Moscow will rejoice in this legislation and will do more to further the cause of communism and the overthrow of Christian things than all the misguided fanatics of the Soviet could ever hope to accomplish. There is need today of men who love the cause of truth and righteousness, and who will stand for the sanctity of the Lord's Day preserved, to lift hands to God, that in His Divine mercy He may speedily check the progress of wickedness that threatens to engulf the world.—The Christian.

ROME AND SPAIN

The Protestant Church throughout the world will watch with interest the events that are happening in Spain these days, particularly as they relate to the struggle for religious liberty. Spain, to a large extent, lies back of the revolution and the establishment of the Republic. It is Rome's vaulting ambition, as we know, and her inordinate desire to control the political destinies of the people, that has over-reached itself and has precipitated the crisis resulting in the abdication of the King. But Rome is not done yet. A short while ago newspapers of this continent published dispatches stating that the Minister of Justice in Spain had demanded that the Vatican should request the Roman Catholic Primate of Spain. This is the second request has been made. The reason for the demand was that the Archbishop had issued a pastoral letter urging all Catholics to defend and guarantee the rights of the Church." The Archbishop also charged with attempting to incite Roman Catholics to boycott industry and business favoring the new Repu-

ne in this respect is only running true to form. The intol-
e that kindled the fires of Smithfield, that lit the torch of the
ition and incited the ghastly tragedy of St. Bartholomew is
changed today. The same tactics that were employed only
ly in Malta are being adopted in Spain. In the former Brit-
lony however, the Vatican found itself up against a stone
when it attempted to intimidate and coerce the Maltese peo-
the British Government immediately cancelled the constitu-
f the island. But Spain will have to fight her own battle,
ne might as well fight it to a finish now. She will have to
e between the right of the state to direct its own course or
t to the domination of the Church. If the lessons of history
anything Spain will have no difficulty in deciding which
to follow, and if religious freedom is what her people de-
ne Roman hierarchy must go. The issue will be watched with
st.—The Evangelical Christian.

"FROZEN CONFIDENCE"

understand that, during his address at Indianapolis, Presi-
Hoover departed from his printed manuscript to say: "Our
e is not so much frozen assets as frozen confidence."
understand there are many banks in the country that have
ns of dollars in cash reserves which they are bound to keep
nd to meet any emergency calling for liquid assets. They
ot, of course, make any income on this cash held in hand.
while business waits for people to give it the stimulus of
g, of spending money.
we are at a sort of staminate position. Every one waits
e other to buy. No one buys. No one can sell. No one can
a job making what can not be sold. No one can buy if he
t a job.
ther words, we are driven once again face to face with the
mental importance of the spiritual nature (we are not using
rm in the religious sense) to all that goes on in the busi-
world. Men must have confidence in one another, or business
dustry are brought to a standstill.
ought to suggest to us how important it is that we lay
effort upon men themselves rather than upon economic laws
chinery or tabulations or even upon wealth.
we are at a sort of staminate position. Every one waits
part played by the genuinely spiritual in the Christian sense,
uit of the work of the Holy Spirit that manifests itself in
oy, peace, self-control and the like. There never can be a
successful society without men who are successful in the
sense; that is, in the fullest possible development of their
—Christian Standard.

We Will Not Go Back

(Continued from page 4)

tution of the United States. If we can not be shown a
battle line than we have now we are going to fight here.
July of 1898 our regulars and our Rough Riders fought their
through the Cuban jungle and up the hills that overlook
go. As General Wheeler, once a Confederate soldier but
soldier of the United States, and Colonel Roosevelt stood
among the survivors of the desperate fight there came a
that someone at headquarters far back on the safe side of
ungle would order a retreat. If the rumor were true the
bought hill was to be given up. Then Joe Wheeler and
Roosevelt looked into each other's eyes and said, "We are
ing back into that jungle. We are going on to Santiago."
y friends, we have fought our way for a hundred years
gh the liquor jungle against foes whose never-changing policy
en defiance of every law made for their control. We have
t our way to the hill and now stand entrenched in the
nable constitution. We are not going back into the jungle.
e going to march straight on."
se are our sentiments, too, with regard to the curse of strong
We have come too far and have experienced too much of
essing of God upon our cause to think of turning back.
ition is here to stay, we believe, because it is right, and
e the Church of God will not be found wanting in this time
sis. We will not go back into the jungle of an unbridled
traffic, which is the desire and aim of the wet gang, but
God, we will march straight on. And our assurance is
upon faith in the rightness of the cause and the essential
ity of God's people.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

2 Cor. 11:1-3. Paul's prayer and hope for each one of us was that we might be as the espoused bride of Christ—an eloquent figure of our duty and privilege toward him. As we desire and prize chastity in those we love, so does Christ desire that we be true to him alone. There are many interests today that tend to claim life that belongs to him; may we not be beguiled into them by subtilty. Also, we ought to be jealous of others, with godly jealousy, striving to win them also to simple faith in Christ, but too often we seem to be indifferent. Perhaps it is because we are indifferent to him. May we ever be as chaste virgins, with our hearts single toward him, ever jealous over others, with godly jealousy.

TUESDAY

Gal. 3:22-29. All under sin! But through faith in Christ Jesus we become heirs of God, heirs of all the promises made unto Abraham, heirs to salvation, to life and immortality. While we are not "under the law" today, let us not forget that the law is still a schoolmaster teaching the things of Christ; let us not think lightly of the law, nor disregard it. As Paul points out, the promises were made to Abraham before the law, and we are heirs of Abraham. The law only confirms the promises already made! We can only praise him for the great things he hath done for us!

WEDNESDAY

Eph. 4:1-8. The prisoner of the Lord! In one sense Paul was the prisoner of Rome, but it was the Lord who led him there. What wondrous comfort there is in the certain knowledge that he is leading us and is with us, and that all things work together for good! In his imprisonment Paul must have thought often of the great truths on which he hoped all the disciples might be united, and here he enumerates some of these. Would God his people today might realize how much they have in common, that One is their Master, and that all are brethren!

THURSDAY

Phil. 2:1-11. Rules for living, and then the secret of keeping the rules. We cannot possibly carry out even the elementary principles of Christian living that are mentioned in these first four verses, except as we have the mind of Christ. Perhaps we shall never fully understand all that is involved in this voluntary humbling of our divine Lord for service. But we know that he did so humble himself, and that he calls us to the self-same service. Let us consecrate ourselves anew to his calling.

FRIDAY

Col. 3:1-4. Set your affection on things above—not affections, as though we had many which we might apportion among the interests of life, but life's one great affection we must center on things above. The old man of sin is dead, but how immeasurably greater is the life which we have with Christ in God—and even this is as nothing compared to the fulness of life which we shall enjoy when he comes.

SATURDAY

1 Thess. 2:1-8. One of the most beautiful and eloquent passages of the Bible. Ever mindful of the fact that he had been put in trust with the gospel, he did not shun to declare it; he minced no words, nor shunned to declare the whole gospel, yet he did so in all tenderness; he wished to impart not only the gospel of God, but his very soul, so dear were they to him. Oh that we might have more of his spirit today!

SUNDAY

2 Thess. 3:1-5. These verses are the prayer requests of Paul. What might not be accomplished for Christ in the world today if his people would really pray for these very things! Let us pray today that the word of the Lord may everywhere have free course, and be glorified; that the faithful Lord may establish his people, keeping them from evil and directing them into the love of God until the day of his coming!

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The Old Testament on Trial

By J. A. Huffman, D. D.

To most people it seems strange that any portion of the Holy Bible should be placed on trial. But such is the case. The Old Testament especially is being submitted to a grueling test at the hands of the prosecutors, the critics. The question is, What will be the outcome of the trial to which the Old Testament is being submitted?

One of the chief witnesses for the defense is the youthful but interesting science of archaeology. It speaks a silent but powerful word for or against the Book. Which shall it be? In fact, its evidence must be translated from the inscriptions on walls of temples and tombs, from pillars erected millenniums ago, and even from clay tablets, queer-looking as those we portray. From the characters used in the writing are much the same—either the hieroglyphic, picture writing or the cuneiform (wedge-shaped) characters. It is with these odd-appearing witnesses and what they say that we are interested.

The word "archæology" is composed of two Greek words meaning "words about things belonging to the beginning." Archaeology is, then, the science of ancient things. The materials with which archæology deals are architecture, monuments, inscriptions, art, language, implements, customs, and, in fact, everything which can be found which belongs to ancient times.

The tomb of Tutankhamen, recently discovered in Egypt by Lord Carnarvon and Howard Carter, affords an illustration of the materials with which archæology has to deal. It was an undisturbed tomb dating back to more than a millennium before Christ, making its contents more than three thousand years old. It is not likely that anything will be found in the tomb of Tutankhamen which will have any direct bearing upon the Bible, for he likely belonged to the latter part of the eighteenth Egyptian dynasty a period after the Israelites had left Egypt; but his tomb, with its implements, furniture, jewels, art, vessels, food deposits, etc., is an illustration of the materials with which archaeology has to deal.

There is a close relation between archaeology and the Bible, for upon these two sources we are entirely dependent for our knowledge of the most ancient peoples and their history. Concerning this fact Professor Delitzsch, in his volume, "Babel and Bible," says: "The Old Testament formed a world by itself till far into the last century. It spoke of times whose latest limits the age of classical antiquity barely reached, and of nations that have met either with none or with the most cursory allusion from the Greeks and Romans. The Bible was the whole source of our knowledge of the history of hither Asia prior to 550 B. C. But now the walls that formed the impenetrable background to the scenes of the Old Testament have suddenly fallen, and a keen, invigorating air and a flood of light from the Orient pervades and irradiates the

hoary book, animating and illuminating it the more as Hebrew antiquity is linked together from beginning to end with Babylonia and Assyria."

Does Archaeology Corroborate The Bible?

What, then, is the testimony of archæology to the historical trustworthiness and accuracy of the Bible? This is the question which I propose to answer. If archæology corroborates the statements of the Bible, by that silent but powerful testimony it witnesses to its trustworthiness. Believers do not need such evidence to prove their Bible true, but they welcome everything which corroborates its records. Such things stimulate faith and convince the unbelieving.

Writing an Old Art

First of all, archæology puts to rest forever the contention that Moses could not have written the Pentateuch because the art of writing was unknown in his day.

The fact is now settled beyond dispute that the art of writing was highly developed a thousand years before the days of Moses. The author has in his possession several clay tablets written in the Babylonian cuneiform, which date further back than 2,000 B. C. The cuneiform clay tablets are illustrations of the highly developed condition of the art of writing long before the days of Moses. The code of Hamurabi who has been identified with Amraphel of Genesis 14, is the oldest code of laws in existence. It dates to about 2100 B. C. This code of laws is a fine testimony to the practice of writing long before the time of Moses. No intelligent person will ever again argue against the Mosaic authorship of the Pentateuch on the grounds formerly argued, except it be a case of ignorance or genuine dishonesty.

Existence of Cities Proved

Again, archaeology has proved the existence of certain cities which were mentioned in the Bible, but which critics argued never existed. Less than a century ago bold and daring men went so far as to say that no such cities as Nineveh, Babylon, Lackish, etc., had ever been. But workmen have, with mattock and spade, directed by the explorer, excavated these cities; their identity has been established beyond a possible doubt; and their ruins stand as silent but powerful testimonies to the historical trustworthiness of the Old Testament records.

Proves Existence of Hittites

Then, too, archaeology has borne witness to the existence of certain people mentioned in the Old Testament. A people called Hittites are mentioned in connection with the history of Palestine. It was from Ephron the Hittite that Abraham purchased the cave of Machpelah in which he buried Sarah; so the Bible tells us in Gen. 23:10, 16. Though the Hittites are mentioned more than two score times in the Old Testament, critics have argued that no such people

ever existed, characterizing the mention of them by the Scriptures as "tales of mental fiction." Imagine the chagrin of critics to find that archaeology discloses only the existence of such a people that there was a great Hittite empire stretching all the way from upper Mesopotamia almost to the Aegean Sea! Corroborates the Account of Brick-Making

Archæology corroborates the experience of the Israelites in Egypt described in the fifth chapter of Exodus. Here we are told that the Israelites as slaves were compelled to make brick. At first the straw which the clay was mixed to make it with was furnished them. Later they were compelled to go and gather stubble for this purpose but still later they were compelled to make brick without any straw.

Naville, the explorer, tells us that when he excavated Pithom, one of the great treasure cities, he found brick in its manufacture made with the use of a liberal quantity of straw, some with less straw, and some without any straw.

Explanation of Israel's Varied Treatment

An explanation is afforded by archaeology concerning the varied kinds of treatment which the Hebrews received in Egypt. First they were the favorites of the Pharaohs and were granted the most fertile portions of Egypt, the land of Goshen, in which they were allowed to pasture their flocks and toward the close of their stay they were treated as the oppressed slaves. Dr. Kyle describes the radical turning of their fortunes from "from court to corvee," meaning from the court party to the lowest of slaves.

The Biblical explanation of this change is found in the statement, "A king who knew not Joseph" (Exod. 1:8), which remains for archaeology to interpret. A tribe of Asiatics called "Hyksos" had swooped down upon Egypt, taking advantage of a weak and unsettled Pharaoh, and had seized the throne. They placed one of their number upon it. This had happened several hundreds years before the Hebrews went down into Egypt, probably about 2,000 B. C., and when the Hebrews came they found one of these Hyksos or "shepherd kings," as they are called, on the throne. As Asiatics and possibly Semites having some things in common with the Hebrews, and not being native Egyptians, they accorded the Hebrews a heartier welcome and were willing to share Egypt's most fertile lands with them than the Egyptians would have done.

The new king who arose who knew not Joseph was likely a native Egyptian of the early eighteenth dynasty, after the Hyksos kings had been driven out. Fearing that these Hebrews might increase and become strong enough to seize the throne, as the Hyksos had done, the new Egyptian Pharaoh accorded them oppressive treatment.

It is in this same fact that an explanation is found for the puzzling admission of Joseph to his brethren when he prepared them for introduction to Pharaoh. He said to them to say, "Thy servants are shepherds and the comment immediately follows: 'Every shepherd is an abomination to the Egyptians.'" Why should Joseph instruct his brethren to introduce themselves to Pharaoh as shepherds if every shepherd was an abomination to the Egyptians? Simply because the Pharaoh to whom they were to be introduced was not an Egyptian, but a shepherd king.

The Moabite Stone

er testimony to the historical trust-
ess is found in the Moabite Stone,
as found at Dibon (now called Dhi-
the north shore of the River Arnon,
F. A. Klein, a missionary, in 1868.
ected by Mesha, king of Moab, to
Chemosh, about 850 B. C., and com-
ces Moab's deliverance from Israel's
ion.

unately the stone was broken into
y the superstitious natives when
covered the anxiety of the Ger-
d French to come into possession of
all of the pieces were finally secured
penditure of much time and money,
Frenchman Clermont-Ganneau re-
fragments, and the stone may be
he Louvre in Paris.

stone is a veritable supplement to
(Continued on page 15)

or's Select Notes on the
Sunday School Lesson

AL SERVICE IN THE EARLY
CHURCH

(Lesson for July 19)

ire Lesson—Acts 4:32-35; 6:1-7;
2 Cor. 9:1-15.

Text— Acts 4:32-35; 6:1-4; 2 Cor.

onal Reading—Psalm 112:5-10.

Text—He himself said, It is more
to give than to receive.—Acts 20:

Introductory Note

rotherhood of believers was more
phrase in those first days of the
hen men demonstrated to the world
ing of the unity of the Spirit. It
ity, not of form or economic condi-
of any external similarity, but of
d life and sympathy. Organiza-
uniformity, or agreements upon a
type of government or worship
necessarily produce unity. All the
ght conceivably merge, and their
unions still have no relation to a
ness of spiritual experience. "The
y of Christendom," Phillips Brooks
, "is not to be found in the identity
ization, or dogma, but in the unity
al consecration to a common Lord."
ence of the Spirit in the lives of
ly Christians drove them forth to
y of teaching, preaching, and heal-
to a life of prayer and benevolence.
l, it melted them into a fellowship
hich is "the bond of perfectness."
School Journal.

rch the Leader in Social Better-
ment

pirit of Christ in the hearts of men
all this (the ministry mentioned
25:34-40), and the church has sup-
bulk of the men and the money
omplishment. Let him who sneers
cial weakness of the church today
the long list of philanthropic and
t organizations which fill the Char-
ization Society and other director-
ully scrutinizing the names of the
s, and he will find the church at
a scientific and collective manner.
rough its inspired membership to
to the poor and the needy. And
s doing as much as the church in
tion."—Illustrated Quarterly.
nity has had more to do with pro-

ducing serious and friendly thought about
those in dire need and tragic circumstance
than we sometimes realize. Even so urbane
a writer as Lucian now and then gives us
a sudden shocked sense that things were
considered laughable in the classic world at
which no Christian would want to smile. In
the dialogue "Charon" we are told how the
boatman of the dread river takes a day off
and comes to the upper world to find what
it is really like. He is guided and assisted
by the versatile and clever Hermes. They
look down upon the world with its bitter
human vicissitudes. They watch the Fates
spinning the threads. Hermes is speaking:
"Now here is one drawn high up into the
air; presently his thread will snap, when the
weight becomes too much for it, and down
he will come with a bang; whereas yonder
fellow hangs so low that when he does fall
it makes no noise; his next door neigh-
bors will scarcely hear him drop." Charon
breaks in, "How absurd it all is." And
Hermes replies, "My dear Charon, there is
no word for the absurdity of it. They do take
it all so seriously, that is the best of it."
Over against this cool and scornful amuse-
ment at the vicissitudes of human life put
up exquisite and tender sympathy which the
Christian religion has brought into the
world. It is a religion which has given a
voice to those who have no words of their
own, and helpful ministry to those who have
no friend.—Lynn Herald Hough in "Church
School Journal."

"It was high and holy work, this work of
caring for the distress existing among the
members of the church. It is always high
and holy work, every part of the business

of the church."—G. Campbell Morgan, in
"The Acts of the Apostles."

Activity of the Early Church

Mark how full this lesson is of the atmo-
sphere of activity. (1) Notice the care in the
selection of the seven helpers. It is no idle
thing to find the right man for the right
place. (2) Now notice the business of prop-
erty selling, of donation, of distribution. A
busy company indeed. This meant not only
efficiency in leadership, but "constructive
following" as well; a phrase which I think
I have quoted before. (3) And step over
from Jerusalem to Corinth again. See the
activities going on there. We read of zeal,
of stirring up, making up, even beforehand,
of the promised bounty! A strenuous stew-
ardship campaign is here suggested. With
a spirit of energy which may well put many
of our efforts to shame. "Do what you plan
said Paul. (4) Energetic, aggressive ac-
tions here as well as in other directions
played an important part in the launching
of Christianity. A vital part. Absolutely
necessary to meet (a) the enmity of the
Jews, (b) the indifference of the Greeks and
Romans, (c) the ignorance and supersti-
tion of heathenism. Idleness, listlessness,
inertia, on the part of the church, would
have been nothing less than fatal. As it was,
the progress of the faith was nothing less
than phenomenal. Christ knew human na-
ture; knew that man must have some obli-
gation to drive him as well as some oppor-
tunity to draw him. Thus he said, "go,
preach, teach, witness, serve. Do not look
for a stopping-place. Your field is the world

(Continued on page 14)

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for the Endeavorers this General Confer-
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interested.

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are not able to attend Lake Shipshewana
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AT ONCE! Thanks!

Financial Report

Table with financial data: Bal. reported Mar. 10, 1931...\$159.67; Receipts: Fair Haven, Ohio... 18.25; Berlin, Pa. ...\$15.00; Lost Creek, Ky. 5.00; Mulvane, Kans. 5.00; Nappanee, Ind.\$19.00; Total receipts...\$62.25; Expense: Postage, stencils, etc.... 1.75; 60.50; Bal, on hand July 1, 1931...\$220.17; GLADYS M. SPICE, Sec.-Treas.

ATTENTION C. E. PRESIDENTS

If your society has not sent in their
pledge yet, kindly see that it is forwarded
AT ONCE.

Selected C. F. Suggestions

A LION AND TIGER CONTEST

By G. Diran Minassian

In my society, which is just in its in-
fancy, we have a contest to develop attend-
ance, in this manner. The two teams are
called Lions and Tigers. The losing team
must serve the winners at the annual din-
ner in June. We compute as follows: 5
points for attendance at five minutes past
seven (we allow five minutes' grace), 10
points extra if the member has attended the
morning's church service, and 10 more
points for each new young person brought
to the Christian Endeavor meeting. Just
as soon as a new person attends at Chris-
tian Endeavor, we place him upon a team
automatically, always attempting to divide
the talents equally, and above all to divide
friends. In this way we break up cliques
and develop the society spirit. For instance,
if there is an engaged couple, or if there
are two very close friends of the same sex
or opposite sexes, we place one on the Lions
and one on the Tigers. They are thus forced
to develop new friendships and contacts.

TEAMING FOR MEMBERS

By Robert W. Ball

Getting new members into a Christian Endeavor society is not the hardest task by any means. The big problem is keeping them, but I will try to explain a method that seems to work out very well. Appoint some member well acquainted with the community to compile a list of the eligible young people of Christian Endeavor age, which after being submitted to the executive board and approved by them will serve as the goal to strive for. This list is turned over to the lookout committee, which divides into three teams of two each. Each team is responsible for a given number of names on the list. The method of approach is for a team to call on a person, inviting him to church and to the Christian Endeavor meeting and explaining the activities of the society. No doubt the person will have questions to ask, and with two members present to apply their knowledge practically every-

thing is covered. Leave with the person a list of dates of the important meetings and socials, which might be added attractions. Each team covers its list in this manner. Now these people have at least been approached and reasons for their absence from Christian Endeavor discovered. A report is made to the committee, preferably each week by each team, and a final report is made by the committee to the executive board, which then instructs the various other committees about their duties in making the society attractive to new members. The publicity committee might follow up the canvass with a written invitation and a list of dates. The social committee send invitations to the new members, and the entire society show them they are welcome when they appear. This method of getting new members may not be so suitable in some communities as in others, but the society membership-roll is bound to increase to a good extent.

last brief visit, nor indeed since from New York in September of 1927.

With warm greetings to you all especially to my fellow-missionaries on furlough—the Fosters, Jobsons, and Estella Myers.

Very faithfully yours,
FLORENCE N. GRIBBLE

New High Record for Bible Circulation

New York, N. Y., May, 1931: During the American Bible Society distributed 12,035,133, the largest distribution year in the Society's history. According to the 115th annual report just published by the Society, since its organization in 1816 it has distributed 228,234,048 volumes of Bibles, Testaments and Portions of Scriptures. The year 1930 was the sixtieth year in succession in which the distribution passed that of the preceding year. The Society's work of translation, publication and distribution occurred in 285 languages.

The ten agencies which the Society maintains in the United States experienced in 1930 the largest circulation in their history, distributing over four million volumes in 135 different languages. Ten years ago, in 1921, the total circulation of these agencies was 913,409 volumes. The breaking circulation of last year was confined to a few areas but was spread throughout the United States, and of the ten agencies reporting increased their distribution above that of the preceding year.

Through its foreign agencies the Society promoted Scripture distribution in 100 countries and in addition cooperated with other missionary organizations by making gifts of funds and of Scriptures in 12 European countries. The foreign work of the Society almost without exception felt some benefit from the world-wide economic depression, both in increased difficulties of circulation by sales and in lessened income for churches in these countries. A decrease in circulation abroad below that of the preceding year occurred in China and Japan but the substantial increases in Siam, the Philippine Islands, and in the lands served by the Levant and Arabic Levant agencies. Encouraging statistical item is the increase of thirty-three per cent in the circulation of complete Bibles in China. General Chih-Kiang for the third time made a personal contribution toward the sale of Bibles at a reduced price, of leather bound Bibles and Testaments, and for the distribution of these books to Chinese soldiers, students, young ministers, and friends. In Mexico City the sale of tire Bibles doubled during the year. Throughout Mexico itself there was a decrease of twenty-five per cent in the circulation of entire Bibles distributed. The distribution in Brazil afforded an opportunity for active distribution of Scriptures to prisoners in camps and hospitals.

During 1930 with the Society's publication of the translation of the four Gospels and the Acts of the Apostles in Aymara for the Indian tribe of Bolivia, was completed also the translation of Romans in the Cheyenne Indian language spoken by the Cheyenne Indians. The Gospel of John in Valiente, an American tribal dialect. A revision of the entire New Testament in both Siam and Turkish was finished. A noteworthy

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

Just Before Landing in New York

S. S. Mauretania, June 25, 1931.

Dear Mr. Baer and Evangelist Readers:

Just before disembarking at New York, I will send you a note of greeting. I last wrote you from the S. S. Wangoni, enroute for France. After a voyage of 17 days I arrived safely at Antwerp on June 6th. From Antwerp a five hour train journey brought me to Paris. It being nearly midnight and fatigue being extreme I spent the night, or rather the remainder of it, in a hotel near the railway station, going out to Brother Tabers on Sunday morning.

Brother Taber was at church when I arrived but Sister Taber with her dear little Charles and baby Marguerite, had remained at home to greet me.

Mr. Taber returned shortly after my arrival, also Miss Mabel Crawford, also studying in France. It was a happy reunion indeed, Miss Crawford having an appointment was obliged to leave early in the afternoon. Each subsequent meeting with her taught me to love her more.

A busy and delightful ten days were spent in Paris, interspersed now and again with a day of rest and retirement. Brother Taber successfully passed his yearly anatomy exams on the Tuesday after my arrival.

Some of the features of interest in Paris were visiting the "Colonial Exposition," meeting many old and new missionary friends of various societies, speaking briefly on three occasions to small but interested audiences, having lunch with my old friends the Lewises, etc. Mr. Lewis is secretary of all Baptist missions in Europe and I was fortunate to see him again just before his departure for Esthonia. The family were very kind to Marguerite and myself when we were in Paris in 1927.

I was privileged also to make the acquaintance of Monsieur et Madame Debu, warm friends of our mission and of missionaries and missions in general.

The warm friendship which has been sustained between myself and dear Brother and Sister Taber was renewed with pleasure. To

it was added the joy of seeing their bright and beautiful children for the first time. The Brethren Church is noted for its hospitality. To this the little Brethren Center in Paris is no exception. It would be hard to find a kinder host than our Brother Floyd or a sweeter hostess than the one of whom many of us think lovingly as "Ada."

I left Paris on the morning of June 17th sailing from Southampton. Two very precious and profitable days were spent in London, and then the Mauretania bore me off toward New York. We are making a five-day crossing and are arriving without accident or heavy seas.

I praise God for the degree of health already restored. Except for an extremely heavy cold contracted on the Atlantic, I have not had an acute illness since leaving Douala.

My plans will develop after seeing Brother Kimmell in Philadelphia.

Mail will reach me through any of the following addresses:

1. Miss Edna Gribble, New Cumberland, Pennsylvania.
2. Dr. J. C. Gardiner, 939 Wesley Ave., Evanston, Illinois.
3. Miss Alice C. Newberry, 1421 South Grant Street, Denver, Colorado.
4. Mrs. John L. F. Weed, R. F. D. No. 2, Sunnyside, Washington.

Miss Gribble is my husband's sister. Dr. Gardiner has been a warm friend since my struggling days as a medical student in Chicago. Miss Newberry is my sister, and Mr. and Mrs. Weed have for ten years been caring for my daughter, Marguerite.

So I will be in touch with those dear ones, and your letters will be safe in their hands.

It is now almost five years since I reached America the last time on the S. S. Berengaria in 1926, and then to spend only three brief months in America.

I look forward with joy to the renewal of old acquaintances to the seeing of many whom I was not privileged to meet on my

translation work was inaugurated the year by one of the Society's staff who, with his wife, began a three-year project among the primitive Miao people of northern Siam to translate the Miao tongue for the purpose of a translation. "Although these translations according to the Society's agency in Siam, "are ten days travel time they are a thousand years away from the Bible in whole or in part has now been translated into 906 languages and di-

During the year 1930, witnessed publication of the following Scriptures: the Gospel of John in Mam (an Indian language of Central America); the Gospel of Matthew in Turkish in a new version and in characters now required by law in the Republic of Turkey; the Gospel of Matthew in Aymara, an Indian tribe of Bolivia; the Gospel of Luke in hand-written Arabic

script reproduced by photography to disarm the prejudice of conservative Moslems against the typeset form of Arabic; and the Acts of the Apostles in Cheyenne.

The distribution during the year of 4,142 embossed volumes of Scriptures in Braille and other suitable systems to blind persons set a new record for Bible distribution in this form of Scripture. The splendid financial response to appeals for support of this phase of the Society's work has made possible a reduction in the price of embossed Scriptures from fifty cents to twenty-five cents per volume. An entire Bible in Braille (consisting of twenty volumes) may now be secured for five dollars although the manufacturing price varies from two to eight dollars per volume. Since 1833, when the Society began its service of providing Scriptures for the blind, the Society has issued 80,756 embossed volumes, the largest continuously rendered service of this kind by any organization in the United States.

membership of the church by letter and five by baptism, making seven additions in all. God be praised for his gracious blessing upon our efforts.

The meetings were closed with a most inspiring and joyful love-feast and Communion service. Sixty-seven sat at the tables and participated in the holy ordinances. This was not the entire membership of the church but it was considered by all as an encouraging percentage. All were very happy and many earnest testimonies were given at the close of the services. We press on joyfully and hopefully.

H. M. OBERHOLTZER, Pastor.

NORTHWEST DISTRICT CONFERENCE

The Thirteenth Annual Conference of the Northwest District, consisting of the churches of Sunnyside, Spokane and Harrah, was held at Sunnyside, June 24-28, with Rev. H. D. Fry as Moderator.

There was a large attendance and everyone enjoyed the hearty fellowship and an interesting and profitable program throughout the session.

All the courtesies of the conference were extended to Rev. and Mrs. O. D. Jobson, our missionaries from Africa, who brought us many interesting messages about that field and helped us also to clearly see our responsibilities in furthering the cause of missions in our homeland and in sending aid to those on the foreign fields. We were given a most vivid description of their auxiliary missionary work and of the native church.

Other conference speakers were: Rev. Fred V. Kinzie, Harrah pastor; Rev. Albert Lantz, Spokane pastor; Rev. Earl Reed, Bible class teacher; Mrs. J. L. Weed, District President W. M. S.; Mrs. Emma Lichty, Bible School worker; Hallie Mackey, Superintendent Bible school; Cecil Shockley, Young People's worker; and Rev. H. D. Fry, Conference Moderator.

The conference specially featured the young people and the program was a source of much interest and helpfulness to them. There was quite a large number of young people present from each of the churches in the district.

A motion prevailed that hereafter only the delegates vote and that all the voting be by ballot. It was further decided that if we retain the delegate system, any member of the Church be free at any time to participate in any discussion.

The following officers were elected for the ensuing year: Rev. A. L. Lantz, Moderator; Rev. F. V. Kinzie, Vice-Moderator; Lillian E. Bowers, Secretary and Treasurer; Rev. H. D. Fry, General Conference Executive Committeeman for 1932; Brother B. G. Jones, District Statistician. The following brothers constitute our Board of Trustees for Ashland College: Will Stover, Willis Belcher and B. G. Jones. The members of our Mission Board are Rev. Earl Reed, Brother Will Stover and Brother M. M. Mellinger.

A report of the Mission Board was given by Brother Stover but as further investigation of some places was necessary the report was not complete.

It was voted to accept Spokane's invitation for next year's conference.

It was also voted that last year's motion in regard to each church paying 25 cents per member for extension work prevail until such is altered.

LILLIAN E. BOWERS, Secretary.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



EDUCATIONAL OFFERING

Some years ago, the trustees of Ashland College decided to ask the brethren for an annual offering in support of the college for which they had been made responsible, and when the General Conference gave qualified approval for such an offering it was felt by both trustees and conference officials and delegates that the cause of education in this support was asked, was basic to the carrying out of the program of the church. "We must educate or we perish" was felt to be equally true of the church as it was for the state, when one of our members gave expression to the quote. Both must have leaders of their own, animated by the ideals which are the basis of our being. Thus, from year to year, opportunity is offered to our people to contribute their gifts upon the altar,—gifts sanctified by their prayers, to the end that the work of their own choosing may continue and live and grow. For this reason the call has gone forth again, settle the second Sunday in June, or as early as that time as might be convenient, to make such offerings. And now, upon the second Sunday of July, I am reporting herewith the amounts received to date, with the hope that congregations or individuals having their minds so refreshed, might send gifts. As has been the case for a number of years, the first offerings came from the first named below:

Snyder	.....\$	5.00
Allegheny Congregation	.....	10.95
Allegheny Congregation	.....	86.00
Allegheny Congregation	.....	40.66
Allegheny Congregation	.....	18.00
Allegheny, W. M. S.	.....	10.00
Allegheny, Iowa	.....	11.04
Allegheny, S. Enslow	.....	.50
Allegheny, Pa.	.....	5.65
Allegheny, Ohio	.....	11.16
Allegheny, Kansas	.....	6.75
Allegheny, Pa.	.....	10.00
Allegheny, Ind.	.....	3.79
Allegheny, Ind.	.....	5.00
Allegheny, Ohio	.....	15.64
Allegheny, Ill.	.....	30.79
Allegheny, Nebr.	.....	4.70

Sergeantsville, N. J.	.....	14.00
Gail Downey	.....	1.00
Matilda Antram	.....	25.00
Highland, Pa.	.....	14.25
Fairview, Ohio	.....	2.00
Tiosa, Ind.	.....	4.10
Horace Merritt and wife	.....	2.50
Beaver City, Nebr.	.....	5.00
Conemaugh, Pa.	.....	30.88
Berne, Ind.	.....	15.00
Waynesboro, Pa.	.....	26.50
Louisville, Ohio	.....	5.00
Hagerstown, Md.	.....	9.35

Total to date\$405.21

The amount shown above has come from 24 congregations and 5 private givers, including the gift from the Wooster W. M. S., which is really a part of the Fair Haven congregation. I know that the offering is not nearly all in my hands, and I am hoping that this statement may be a reminder to congregations whose gifts are not reported, with the result that they will be sent to me promptly. "The Lord's business requireth haste."

Martin Shively, Bursar Ashland College, Ashland, Ohio.

SIDNEY, INDIANA

On Sunday evening, June 14, we closed a two weeks' revival and evangelistic campaign. The church had been without a pastor for a long time and a revival was truly needed. While the faithful had remained steadfast, the interest of some had begun to wane. The weather was ideal and we had splendid attendance and interest throughout the meetings, although we were not overcrowded at any time. Our daughter, Dorothy, home on her vacation, gave valuable assistance by directing the singing. A girls' orchestra added inspiration to the meeting on different occasions. Special numbers were also occasionally sung. All seemed willing to do what they could and a delightful harmony prevailed. The interest of the entire membership seemed to be revived and all inspired for deeper devotion and greater service. Two were added to the

KAGAWA AT WINONA

To the list of renowned speakers already announced for what is popularly known as the World's Greatest Bible Conference, at Winona Lake, Indiana, the names of several other notable preachers and religious leaders have been added, the most prominent of which is that of Toyohiko Kagawa, of Japan who will speak on Sunday afternoon, August 16.

Toyohiko Kagawa is one of the most conspicuous figures in the religious world today. He is a profound scholar, a deep student and recognized authority on social conditions in Japan. His books and general writings are gripping the world. "A Million Souls for Christ" is his campaign slogan. His visit to America will be brief and it was only after four months' negotiations that Winona Lake Bible Conference was able to secure his services for one huge meeting in the great "Billy Sunday" Tabernacle seating 8,000 people.

The dates of the Bible Conference are Friday, August 14, through Sunday, August 23. Among the many others who are to appear on the program are the following: Drs. G. Campbell Morgan (14-18); John Timothy Stone (21); Robert E. Speer (18-19); W. E. Biederwolf (16); "Billy" Sunday (20); Lewis S. Mudge (23); F. Scott McBride (15); Charles R. Erdman (19-23); J. C. Masse (14-23); W. I. Carroll (14-18); Clinton N. Howard (15-16); James M. Gray (21); F. D. Kershner (22); Paul Rader, (23); Wm. B. Hogg (21-22); Homer Rodeheaver (14-23); John H. McComb (17); Y. M. Yonan (18-21); Miss Grace Saxe (17-23); Jacob Peltz (14); Max Reich (14); Wm. Danner (19); M. H. Lyon (18); A. F. Banker (14-23); Wm. H. Hockman (21); Pat Withrow (20); A. B. Machlin (14); David Bronstein (14); Otis G. Dale (15); H. P. Anker (19); O. L. Swanson (15); and P. A. Penner (19).

Saturday the 15th is "EIGHTEENTH AMENDMENT DAY," and Thursday, the 20th is "HOME COMING DAY." Detailed program ready August 1. Preliminary program now ready. Write "The Bible Conference," Winona Lake, Indiana.

THINGS MONEY CANNOT BUY

A great abundance of food does not make a great nation. The invincible Roman legions lived for days at a time on wheat which they gathered and ate as they marched. The richest men of the earth dine as frugally as mortar mixers. Andrew Carnegie could afford to send vessels to every land to gather its delicacies for his table; his favorite dish was oatmeal. Frank Vanderlip, head of the City National Bank of New York, could employ a legion of chefs to procure epicurean feasts for his delight; Vanderlip eats only two meals a day. The Duke of Wellington, who defeated Napoleon at Waterloo, could have dined on ambrosia and nectar; he sometimes feasted his guests, but he limited his eating to a boiled potato and a chop. Some authorities state that Napoleon's defeat at Waterloo was due to an acute attack of indigestion.

It does not require wealth to purchase the ideal amount and kind of food. The man with a million at his command should not spend any more for food than a cabinet-maker. Many a man can trace his physical ills to the day when prosperity began to load his table with luxuries. Plato said the names physicians designated diseases by

showed that their patients had overeaten and underworked.

The men who can afford idleness seldom want it. Lincoln, Carlyle or Washington never watched the clock. Edison labors 18 hours a day, not because of the final reward that it will bring, but because of the happiness he finds in it. Michael Angelo, when painting his immortal pictures in the Sistine chapel, worked with such enthusiasm that for weeks at a time he never removed his clothing. Walter Scott arose at 5 in the morning and wrote some of his novels when he was employed as a clerk. Ruskin uttered a great truth when he said: "If you want knowledge, you must toil for it; if food, you must toil for it; if pleasure, you must toil for it; toil is the law."

If you have wealth you can purchase 100 outfits of wearing apparel, but you can only wear one at a time. Socrates never owned but one pair of shoes, but his name is immortal. If you have wealth, you can purchase beautiful paintings and adorn your home with statues. That wouldn't bring you happiness. If you have wealth you can purchase furniture inlaid with gold and upholstered with fine fabrics. That doesn't mean contentment. When Thoreau lived by Walden Pond he found a stone one day that he fancied and used it for a chair, but roled it away later.

If you have wealth you can purchase a great park and erect a splendid mansion, but traditions tells us that there was a very happy man who lived in a tub and when the king came to see him and asked him what he would desire from the king, Diogenes replied: "That you would step from between me and the sun." If you have wealth you can possess an organ with golden pipes, but Beethoven composed his immortal symphonies on a cheap harpsichord. If you have wealth you can equip a luxurious studio, but Turner painted in a garret and mixed his colors in a broken tea cup.

Money can purchase copies of Sir Joshua Reynolds, but God gives the sunset away free. Money can employ musicians to perform for a private concert, but the song of the lark in the tree and the music of children's laughter is for the millionaire and the poor man alike. Wealth cannot purchase the great things of life. It cannot buy a contented mind and a serene life. It cannot purchase goodness and beauty.—Dale H. Carnegie.

YOUTH HAS ITS FLING!

Editorial in Bob Shuler's Magazine, Los Angeles, Cal.

Six lads with blood afire came speeding down a mountain side like mad. It was not so much that a speed cop's car roared menacingly behind them. The fact that an officer trailed them but made more fascinating the race. They were not criminals. They were school boys, full of the vim and vigor of the snow crowned mountains where they had played with danger and won.

Fresh from the skis and toboggans, their spirits thrilled with the excitement of the day, they sped toward the valley, while one of their number watched the "speed cop" grow small in the distance and laughingly reported that his defeat was certain. In and out of the lines of startled motorists went the swaying car while the merry laughter of the six young adventurers echoed from the rocks across the chasm.

And then came the last curve. The car swayed, skidded, hung for a moment on the brink and crashed hundreds of feet below the precipice. And then there was a still-

ness that men dread. Motorists pic their bodies and rushed two who were yet dead to the hospital.

And this is youth, daring, wild, unchallenging, mad youth!

This is the youth that tender voices tell us is little different from that of every age.

This is the youth that may lift them to a new tableland or tumble them to a man across the precipice into the gulf below.

This is the youth that claims the power of self-determination.

This is the youth that listens not to the "ole man" nor stops to be swayed by tender pleadings of the "ole woman."

This is the youth of speed and daring as it makes the plunge around the curve it laughs at danger and thought of disaster.

This is the youth that races with danger and waves defiance at precaution, not the danger forced upon others as the worthy of serious attention.

And when they laid the bodies of the dead out in the boxes, lined with satin and crept up broken women with withered faces who cried their hearts out. These boys suckled at their breasts. They would gladly taken that mad plunge into the sea instead. They were their mothers.

Strange, those six lads did not thank those mothers as they rushed down the mountain side!

And standing by were men, bowed, stooped men, men who will never be the same again. They murmured in dejected groanings such words as these: "God, if they had checked a bit before the last curve!"

They were the fathers of the lads they had planned great things for. They were fine boys, blood of their blood, and their bone, sinew and flesh of their fathers.

But youth will have its fling the way and mothers who sit in the shadows await the news must bear the burden of anxiety and deep solicitude that their cheeks long before the years have traced their faces with the lines of care.

But ever and anon some educationalist in juvenile matters is announced to speak in our town and we go down to them with great relief as they tell us youth is sane and solidly founded, the best balanced that youth has ever known. "Your sons and daughters are well used to be, save that they have a few advantages that you had not," they tell us.

And we go back and lie awake until the morning trembling lest the telephone ring. For John is out. And Mary on a lark. "Oh, God," we pray, "help us to take the last curve with just a touch of caution!"

Sunday School Notes

(Continued from page 11)

—and the world is round, endless."—Beth K. Holt, in "Adult Leader."

The Christian and Giving

Spasmodic giving may show good impulses, but not settled purposes. If we fear systematic giving will grow narrow, let him plan on a minimum, a "from impulse" as much as he likes. It is a fact, however, that a systematic giving brings much larger returns. Lord's treasury than the gifts from individuals. Often an appeal comes when one is e-

in pocket, and often just after some sary, or even foolish indulgence, has caused this. No one will feel any the larger gifts made systematically the smaller gifts made spasmodically, apt to be the foolish expenses that tailed. But the proportion to be given be settled by each person for himself, ould, justly, vary with his circum-

A man with no family should give an the man of the same income with family, for in the latter case the g and educating of the children is a ing to the Lord. A man who tithes me of \$1,000, and lives on \$900, is e generous than one with an income 000 who tithes his and lives on \$90,- and it is the same in all cases.

Loves a cheerful giver because it is own giving; because it shows a large heart which is not like a well from he water must be laboriously pumped like an overflowing spring that bub- freely and gladly from the heart earth, and is the source of the brook river which cheer and refresh the ough which it flows.—Illustrated ly.

secret of the generosity of the early does not at once reveal itself. The Christians did not merely give as a s gesture. They lived by giving. e was to be alive. Not to give was of the very life which had come to more than anything else to them. the good bishop in Les Miserables his astonishing gift to the convict aljean you have more than kindness erosity. It is the very nature of the to hold himself and everything that sses at the service of the need of

study of Christian history from the the early church makes it clear that s put it into the hearts of his noblest s in every age to follow the divine and to give themselves in response need which comes clamoring to their Lynn Harold Hough.

only by the beautiful quality of sym- that we can enter fully, understand- and charitably into the interests of

3 OLD TESTAMENT ON TRIAL

(Continued from page 11)

portions of the Books of the Kings gs 16:23-28; 2 Kings 3:4, 5). While re details in each account which are en in the other, they supplement each well. The Moabite stone is charac- by Price as "the finest old inscrip- akin to Hebrew yet found."

ere are several things in this record corroborate the Scripture records:

Omri, the sixth king of Israel, is men- by name.

Moab's vassalage to Israel is conceded Moabite record.

Israel is mentioned six times.

Yehovah, the name of Israel's God, was to the Moabite king.

The Tel El-Amarna Tablets

discovery of the Tel El-Amarna tab- nstitutes an interesting story and il- es the significance of small and ap- ly commonplace things, especially in ld of archaeology.

In the year 1887 a peasant woman was digging into the earth at a place called Tel El-Amarna along the Nile River about two hundred miles south of Cairo, and found some clay tablets. It is reported that this woman, the original discoverer, sold her rights for fifty cents. A careful search resulted in finding other tablets to the number of almost four hundred. Because of the discovery of their value, they were subsequently sold at prices ranging from five dollars to seven hundred and fifty dollars. Most of them are now in the British Museum. Tel El-Amarna was the capital of Egypt built by Amenophis IV, and these clay tablets were found just where the dust of the centuries had covered up his state records.

These tablets were found to be a series

Business Manager's Corner

The Postscript

About two months ago one of our pastors wrote us and asked if he could secure a copy of the mailing list of The Brethren Evangelist. We replied that our policy was not to let ANY ONE get a copy of the list, this being done as a protection to our subscribers.

He then asked what our rates were for a back page advertisement. We told him what our rates are; but added that questionable advertising would not be accepted at all. His reply was that he did not think his advertisement would give offense to any one and on its face it did not appear that it would. "The Defender" as the proposed title appeared to be regular and orthodox, consequently the advertisement was run.

When the advertised sheet came forth as "The Postscript" it was altogether different from what we supposed it would be.

We wish to state that as the first copy appears it does not have the approval of The Brethren Evangelist or of The Brethren Publishing Company in any way. It is not in harmony with old time principles of the Brethren faith.

R. R. TEETER, Business Manager.

of international correspondence between Amenophis III and Amenophis IV of the eighteenth Egyptian dynasty, and their Asiatic vassals, including Palestine, around 1500 B. C. The letters were written in Babylonian cuneiform (wedge-shaped) characters, and deal with political conditions, social affairs, exchange of gifts, slaves, and other things too numerous to mention.

The Tel El-Amarna tablets can scarcely be valued too highly because of the light which they throw upon political conditions of Egypt and Asia generally at that time, but students of the Bible have a peculiar interest in them because of their reference to no less than twenty cities mentioned in the Old Testament and to Jerusalem and its king, who was a vassal of Egypt.

One of the letters written by Ebed-Hepa, king of Jerusalem, to Amenophis IV will be quoted. The date of this letter is set at about 1360 B. C. These letters have a very

direct bearing upon Bible history, and for that reason a typical one of them is copied here. According to George A. Barton, the letter reads as follows:

To the king, my lord, speak, saying, Ebed-Hepa, thy servant. At the feet of the king, my lord, seven times and seven times I prostrate myself. Behold the deed which Malkiel and Shuardatu have done against the country of the king, my lord! They have won over the soldiers of Gezer, the soldiers of Gath, and the soldiers of Keilah; they have seized the country of the city of Rubute. The country of the king is fallen away to the Habiri. And now also a city of the country of Jerusalem (its name is Bethshemesh), a city of the king, has gone over to the men of Keilah. May the king hearken unto Ebed-Hepa, thy servant, and send mercenaries that the land of the king may remain unto the king. If there are no mercenaries, lost is the land of the king to the Habiri. This is the deed which Malkiel and Shuardatu have done.....May the king care for his land!

This letter discloses the fact that the kingdom of Jerusalem, which appears to have included considerable territory, especially to the north, was suffering invasion by a people called the "Habiri." Several cities had fallen away, and Ebed-Hepa frantically begs for mercenaries, or soldiers apart from those coming the country will certainly be lost to the Habiri. Both Jerusalem and the Habiri are frequently mentioned.

There are various theories as to who the Habiri were, the most likely of which is that they were the Hebrews, who, either under the leadership of Joshua or one or the other of the Judges, were conquering the land. This theory is believed by Dr. G. A. Barton, Dr. M. G. Kyle, and others. The reader will detect in the word "Habiri" when pronounced, a similarity to that of our English word "Hebrews." This similarity must not be pressed dogmatically, but nevertheless it is worth noting.

Of course those who accept a late thirteenth-century date for the Exodus, making Rameses II the pharaoh of the oppression and Merneptah the pharaoh of the Exodus, not only have difficulty in identifying the Habiri with the Hebrews, but in identifying them at all.

If the earlier date for the Exodus is accepted, making Thothmes III and Amenophis II of the eighteenth dynasty, the pharaohs of the Oppression and the Exodus respectively, the Habiri may well have been the Hebrews who were conquering Canaan and were even threatening Jerusalem itself. Every student of the Old Testament is aware of the fact, however, that Jerusalem was not taken by the Hebrews until the days of David, at which time it was in the hands of the Jebusites, from whom David took it about 1050 B. C.

Thus the Tel El-Amarna letters mirror political conditions in Palestine exactly like those described in the Old Testament, and if the Habiri were the Hebrew people, they supplement the Biblical record of the conquest of Canaan by them.

The Old Testament has been on trial, and witness after witness has appeared—odd looking enough, indeed, they have been—and each has left his testimony. What is the result of the trial? The reader may, himself, be the judge.

It is only fair to say that the witnesses are not exhausted. There are others too nu-

erous to be heard who would certainly contribute their testimony to the trustworthiness and historical accuracy of the Old Testament. Let it be said in conclusion, however, that in all of the developments of the science of archaeology to the present hour, there has not been discovered a single thing which contradicts the Word of God, but there have been found many things which corroborate the Bible and testify to its historical trustworthiness.—Chapter 3 of "Voices from Rocks and Dust Heaps of Bible Lands." Taken from the King's Business.

OUR LITTLE READERS

AT "ALL HELP" CAMP

The "All Help Class" was camping for a week, running through the woods, paddling in the shallow water of the creek or building boats and dams. And each had his duties; indeed, this was necessary because Mrs. Baxter, who was looking after them, couldn't be expected to cook and do everything else for a dozen boys and girls, even though Mr. Baxter, who drove out evenings from town, did the hardest things.

For instance, it was Erna's task to put away the camp dishes after Hilda had washed them and Ruth had dried them. Lois had to watch the soup while it boiled for supper. Dean was the one to forage for wood for the camp fires, and Jack brought the water. There were a dozen duties at camp, but as there were a dozen members in the "All Help Class," it was play.

Wednesday, Mr. Baxter was to drive out at noon and the boys and girls were to meet him at the crossing, a mile from camp. From there they would go fishing on Cedar River.

When Wednesday came everybody hurried around, getting water, running errands for milk and eggs at the Wells farm, near by, setting the girls' cabin and the boys' tent to rights. All but Dean, who had a habit of putting off work till the last minute.

At last they were ready for their walk through the woods over the hill and across the meadow. "Where's Dean?" asked Ruth, his sister, as they started out.

"Probably got stuck with an extra chunk of wood," returned Jack. "I saw him go into the woods. When he comes back, please tell him to hurry to the crossing, Mrs. Baxter.

Mrs. Baxter, who was standing in the doorway of the girls' cabin, promised, and laughingly waved to towel in goodby.

When the class came out of the woods and went racing down the hill, Dean ran up panting. "Just in time," he called. "I was afraid I would be late."

"Where've you been?" asked the largest boy in the class.

"Got to chasing a rabbit," replied Dean. "Thought I had him when he got caught in a thicket, but just as I was almost on him he jumped."

"Wish we could have been along," said Will. "It's kept us mighty busy, accomplishing in an hour, work that we string out all day."

Dean lagged behind for he was still panting, and Jack, who joined him, looked sharply at him. "Didn't you come from camp, then?" he asked in a low tone. "How about your wood, did you get enough gathered?"

"How could I?" returned Dean. "I forgot it—chasing the rabbit."

"But Mrs. Baxter planned to have supper ready when we get back," protested Jack. "It may be dark then, besides it looks like rain."

"She can gather a bit of wood once," said Dean.

"Not very well," returned Jack. "She has more than enough to do, with our being away and all."

"No use spoiling our fun talking about it," grumbled Dean.

"But Mrs. Baxter gave up a week of her time to stay with us out here," said Jack. "Running through the timber, scrambling after wood, is fun for us, but it would be a big job for her. Come on, if we hurry we can pick up enough wood and get back by the time Mr. Baxter reaches the crossing."

"Not much," replied Dean. "We couldn't make it."

"Then I'll go alone," declared Jack. His feet dragged as he walked up the hill and he turned to look at his classmates racing across the meadow. They hadn't missed him and of course Dean wouldn't tell that he'd gone. Then he resolutely faced the camp and was soon interested in finding wood.

"You here, Jack," greeted Mrs. Baxter, when he came into camp loaded. "I never was much gladder to see a boy. Mrs. Wells just sent word that a telephone message came to their farm saying that my sister from Tacoma had come to visit me. Then Will's mother sent word that we could have a layer cake for supper if we could get it here. Mrs. Wells is driving into town; she said that I might go with her but I couldn't leave the camp alone. And here you are."

A ride to town and back! Jack jumped at the chance. In town he did his errands, then piloted Mrs. Baxter's sister to the Wells' car. Next he ran home to see his folks. After that he remembered that Lois had wished that she had her big, light ball in camp, and that Don wanted his Indian clubs, so he went to their homes and got them.

The "All Help Class" returned to camp with a few dressed fish which were fried for supper. As they finished eating, it began to sprinkle and by the time the camp was set to rights, it was pouring. No evening fun about the camp fire that night, and the boys' tent was chilly, so all gathered in the girls' cabin.

"How I wish we had my big ball," said Lois. "We could play teacher, it's about the only game we can play in here."

"It's under Mrs. Baxter's cot," said Jack, and when they looked at him in wonder, he dived under and got it.

The class shouted while Lois demanded, "Wherever did it come from?"

"I brought it today when I went to town," answered Jack. "I got Don's Indian clubs, too."

"We'll let Jack be the teacher," agreed the class, "because he's done so much for us today."

"No, let Lois," returned Jack. "I've had enough good times for one day."—Ibez Cook, in The Evangelical-Messenger.

which meets at Winona Lake, Wis. August 24 to 30, 1931, this is the time to do so. The Executive Committee is giving the finishing touches to the program which will appear soon in the Evangelist. The committee is naturally hopeful that it will be the best conference yet. Your presence and cooperation is desired in this; this may be realized.

FREEMAN ANKER
Secretary of the National Executive Committee.

IN THE SHADOW

NEEDHAM—Clara Maud Lowe Needham was born in Township, Miami County, Indiana, on August 29, and departed this life at her home near Beaman, Ind. the afternoon of June 28, 1931 at the age of 47 months and 15 days.

When 22 years of age she was converted and joined the Brethren church at Beaman. She was a faithful and was esteemed as a woman of high Christian character.

On March 7th, 1908 she was united in marriage to Needham. One son and one daughter were born to them.

She leaves to bear the grief of her absence, her father, mother, together with her companion, one son, five Beaman, and Arlene at home. The funeral services were held from the Brethren church at Beaman on Wednesday afternoon at 2:00, with Rev. G. I. Mans in charge, assisted by Rev. George Swartz. Burial was in the cemetery.

MRS. CLYDE D.

CORRELL—Mary Elizabeth Correll, wife of Brother Correll, a life-long resident of Middlebranch and died June 10, 1931, aged 65 years, 2 months and 10 days. She was a charter member of the church at Middlebranch and active in its work and support during all the years of her association with it. It was my privilege to know occasionally good women for more than thirty-five years during the nine years of my service as pastor of the church. I was a guest in the home hundreds of times, so that where I speak when I say that she was one of those women whom it has been my privilege to know. It could not be said in praise of such a character. It is to wait the call to join her, her husband and to bid a last of friends and relatives, who will surely but none who experience grief at her going, mourn her loss. For she was ready. Funeral by the writer.

MARTIN SHU

ALLARDING—Mrs. Ida Allarding, a long time member of the Middlebranch Brethren church, died at her home in Beaman on March 12th, 1931, aged 48 years, 4 months and 10 days. During the entire period of her life she was a member of the church and active in its work and support. It is to be remembered that the funeral held in the Brethren church on Sunday afternoon should have been one of the largest held in the town. She leaves a husband and one very large group of relatives and friends to mourn her loss. Funeral by the writer.

MARTIN SHU

THREE MOTHERS IN ISRAEL

Within a period of eight days this writer was called to conduct funerals of three sisters who were veritable "mothers in Israel," all of whom had passed the "three score and ten" milestone, and all of whom died following strokes. The descendants of these noble women have heritage, and the church is stronger for their lives.

LOOSE—Mrs. Amelia Elise Loose was born April 10, 1851, in Union County, Penna., and died May 24, 1931, advanced age of eighty-two years. She was the wife of Martin Loose, who preceded her in death twenty-eight years. She is survived by one son and two daughters, grandchildren and twenty-five great grandchildren, an aunt of Dr. Charles A. Anspack. She suffered more than three years before her death, and her end was peaceful in her long affliction, as well as a life of four score years was an inspiration and example to all who knew her.

BOWERS-WEAKS—Mrs. Mary Leedy Bowers-Weaks was born in Eber County, Ohio, August 7, 1854, and this life at her home at West Independence, O. on June 2, 1931, having reached her seventy-seventh year. She married Abraham Bowers who died in 1881. To her four daughters of this union survive. In 1860 she married Perry Weaks, who survives. "Aunt Mary" was an earnest member of the West Independence Brethren church which later was absorbed by the Postora Brethren church. She was a member of the church from her twelfth year, and was known as a "friend of everyone" at all of her Lord and Saviour.

RAPP—Mrs. Sue Alma Dellinger Rapp was born in Belmont County, Penna., September 3, 1856, and this life at her home at Bellvue, Ohio, June 2, 1931, having reached the age of seventy-two years, eight months and ten days. At the age of twenty-five, she moved with her parents to Ohio, where she married J. William Rapp, who died in death fourteen years. Of the five children of this union, one son and three daughters survive, all sixteen grandchildren and one great grandchild. She was a member of the body of Christ for almost twenty years, and waited patiently in the last six months of her life the passing over for which she assured her pastor she was prepared.

We pause in reverence to the simple faith and testimony of these noble women, and seek always for their type in the life of the church today.

W. B. C.

ANNOUNCEMENTS

THE COMING GENERAL CONFERENCE

If you have not planned for your delegations for the coming General Conference

THE BRETHREN EVANGELIST

When Speaking for God

When has a man the right to assume the responsibility to speak for God? Surely not until he has received some communication from him. Man may have the right to speak theoretically about God. He may do this of his own free will. However, he cannot speak with authority, nor as a representative or an ambassador. No minister has the right to continue to speak for and in behalf of God without an experience of God. If a minister has not spoken to God, if he has not heard God's voice communicate with him, why should he assume to speak for him?

Now it appears that a fresh experience of God is necessary for a knowing witness in behalf of God. Why should a man speak for God without some hard-won knowledge of the problems of the Christian experience? If he has had no experience recently, if he has had no fresh dealings in his spiritual life that reveal to him the care of his heavenly Father, if he has had no outstanding experience of divine grace, or of the redemptive influence of Christ, he has nothing of which he can speak with freshness or authority.

It is not a minister's business exclusively to produce solutions of the problems of life, but rath-

er to cast light upon the experiences of life. It is the minister's business to acquaint himself, so far as it is possible, with the real nature of the spiritual experiences which harass the minds of those whom he addresses. If he does not live the spiritual life himself, if he does not know how to realize it and to enjoy it himself, he will display no ability in instructing others how to live it. A minister without a continuous experience of Jesus Christ in his own heart cannot enlist the interest of others in spiritual matters.

The people in the pews do not want words or phrases, but the minister's witnessing to what Christ has done for him and for others. They want some word about suffering, that they may bear it; about disappointment, that they may worthily survive it; about failure, that they may rise out of it; about discontent, that they may dissolve it; about death,

that they may find new life in it; about sin and evil, that they may find forgiveness and salvation; about the dreadful unknown, that out of it may rise the light of a new revelation. Without this ability, without this spiritual experience, the minister speaks in vain.

—Christian Advocate



Paul Preaching at Athens

Signs of the Times

by
Alva J. McClain

CAUSED to Fly Swiftly

The other day two men, grimy, hungry and nearly exhausted from lack of sleep, zoomed out of the western skies and landed in New York. They had completed a trip around the globe in 8 days and 15 hours; actual flying time, 4 days and 8 hours. Their accomplishment was almost infinitely greater than the famous Lindbergh trip, but they will be quickly forgotten. We are getting used to unusual things.

After all, Post and Gatty did not move very fast. Read the ninth chapter of Daniel. The prophet uttered a brief prayer of fifteen verses. When he began to pray an angel was started down from heaven to answer the prayer, arriving before the prophet had finished praying. Daniel says that he "was caused to fly swiftly," and drops the matter there. He was more interested in hearing the answer of God than in fast flying. Today it is different. If an angel came thus today, the experts would try to compute his speed per hour down through the tremendous distances of space, take him for a parade through the streets of New York, and the cigaret manufacturers would doubtless attempt to get his autograph on some of their product.

Some day, it may be soon, angels will come swiftly to this earth of ours. "The Son of Man shall come in his glory, and all the holy angels with him." (Matt. 25:31). In that day, the petty foibles of men will be forgotten. "In that day a man shall cast his idols of silver, and his idols of gold . . . to the moles and the bats." (Isa. 2:20)

But the achievement of Post and Gatty proves that man was made for greater things than his present condition and environment will permit. In Christ man will find his release into a realm of accomplishment which at present exists only in man's imagination. Some day, the saved will visit the farthest star and be home before night.

INCONCEIVABLE, but possible

All the different political parties of England recently united in a great mass meeting in the interest of world peace. While Premier MacDonald was pleading for peace, a woman in the audience threw a stench bomb into the crowd. It is difficult to have peace among men that are sinners, unless you are strong enough to enforce it. The woman was forcibly ejected. That is the only way that you can deal with some people and with some nations.

The Premier said that if another war should come, "mankind would be almost wiped out." All his works of civilization would be "obliterated."

Lloyd George spoke last, saying, "The next war is inconceivable, yet the world is going on steadily, stolidly, stupidly toward the catastrophe, singing the songs of peace, and preparing for war."

Concerning the recent Peace Pact, he said, "It was proposed by a country whose armaments were much more powerful than they were before the war, and whose armaments have been increased since they signed the pact, to renounce war. Six other countries signed it. They all had great armies and

since they signed the pact to renounce war the armies have become greater and more powerful. They all renounced war, but they forgot to renounce preparation for war."

But the best thing said at the Conference is found in Lloyd George's concluding paragraph. Here it is: "You will never disarm, you will never effect a real disarmament until you renounce war not merely on a scroll of paper but in the hearts of men." That is only another way of saying, "Ye must be born again."

All preachers who think lasting peace can be brought in by political expedients should paste this saying on the wall of their study, and look at it at least once a day.

THE "Imperial Potentate" Speaks

Yesterday the convention of Shriners opened with a vesper service held in the new stadium of Cleveland. The exercises began with a brief address by the "Imperial Potentate" who said, "As chief officer of the greatest fraternal organization in the world, I am happy to be here to pay my respects to the Great Architect of the Universe. . . . We are a big organization of big men, and we care for the little children who otherwise would not have a chance in life."

Perhaps this remarkable speech requires no comment, but I would like to suggest three things:

THE NEW SEMINARY CATALOG

For the first time in its history the Seminary at Ashland has issued its own separate catalogue. It represents the result of much prayer, thought and labor. The entire curriculum has been reorganized and all courses rewritten to conform with the newly adopted graduate standards. The printing was very acceptably done by our own Brethren Publishing Company.

Attention is called to the name of the Seminary which appears on the inside title page. It was felt that because of the long connection with the College, the name "ASHLAND" should be retained. But it was also desired to identify the Seminary as a Brethren institution. These two purposes were very happily combined in the name: "THE ASHLAND THEOLOGICAL SEMINARY OF THE BRETHREN CHURCH."

Copies of the catalogue have been sent to the active ministers of the Church for two main reasons:

First, that they may be fully informed regarding the progress of the Seminary and the high character of the work which is being offered to our students;

Second, because it is through the pastors that the Seminary must expect to reach young men who may become candidates for ministerial preparation.

If any names have been overlooked, or if further copies of the catalogue are desired, a card to the writer will secure them.

We ask the united prayers of the pastors and churches, to the end that we may be true to the Word, diligent in the service of the Church, fruitful in the ministry of teaching, and above all faithful to him who is the Chief Shepherd. ALVA J. McCLAIN.

First, the Church of Christ, Shrine, is the greatest fraternal organization in the world. The Church is the only fraternal body in the world where true brotherhood is impossible out of Christ.

Second, the Shrine is to be sincerely gratulated for its work among the children of this country. But the "Imperial Potentate" should read Matthew 23:1-5. "Therefore, when thou doest thine aught, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. It would be well also for the church to read the same passage, lest we be without the spirit of this world.

Third, does the "Imperial Potentate" ask that the Great Architect of the Universe be none other than Jesus Christ? "All things were made by him, and without him was not anything made that was made." (John 1:3) The world has not changed since John wrote eighteen hundred years ago, "He was in the world, and the world was made by him, and the world knew not."

Dr. S. Parkes Cadman, who was to preach the vesper sermon, had an opportunity to proclaim Jesus as Lord God, but doubtless that was too much for him. At any rate, he ran into a form in predicting the coming of "a religion embracing all that is good in the world but modernized to meet the new problems of the world."

Jesus made the world, and he alone can save it. No problem is too great for him. He needs no modernization, for he is the same yesterday, today and forever. When he comes he will show "who is the Blessed and only Potentate, the King of kings and Lord of lords." (1 Tim. 6:15)

The next time your day seems very long and you are tired and friendless in a world, the next time you are tempted, discouraged or lose patience, think of the Holy Family in their desperate flight from Egypt. Think of their patience and perseverance and loving trust. Ponder and have vine patience.—Karl Tiedemann.

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Denominationalism in a Day of Church Union

a day when church union is the popular note. We believe union of the proper type—the type that unites church that are really unitable. It is generally agreed that there are too many divisions in the Christian following, and that uniting could easily be done to the advantage of the cause if selfishness and prejudice could be left out of the picture. But there is no little effort being put forth in behalf of church union and the cooperation of religious groups, where no doubt is desirable, and where in some instances it is simply an old dream. It takes more than a bundle of boards to make a church, and likewise it takes more than a group of worshippers. They must be shaped alike and fitted together. The little use of trying to unite church groups that have no common historical background, no common characteristic doctrinal positions, no common methods and ideals of church polity and no common ambitions and aims. And there are some religious groups that absolutely cannot be brought together without one or the other being untrue to all that they have historically stood for. For example, the efforts of certain Protestant leaders to find a common ground on which Catholics, Jews and Protestants can co-act and fellowship in a religious way are futile and unworthy. A Christian and the Jew cannot truly fraternize religiously; they cannot come together on the basis of religious equality and co-operation without a compromise on the part of the Christian that claims and demands of Christ. They cannot pray together with the name of Jesus being let out, and the Christian who prays omits that name is a traitor to his Lord. Neither is there sufficient common ground between Roman Catholics and Protestants to enable them to worship together sincerely as equals. A Protestant will have to soft-pedal on a number of things that are precious to Protestant thinking, for instance, on the free and abundant grace of Christ and the priesthood of believers, if he is to get along well with his Catholic devotee. For the claims of Catholicism have not changed religiously any more than they have in history. One cannot afford to compromise vital Christian principles for the sake of fellowship with non-Christian and erroneous Christian groups, such as the Jewish and Catholic groups respectively. There ought to be a Christian spirit manifest to all peoples and faiths, but we ought not to hold courtship with unbelievers.

There is a place for the agitation for church union. It is among those of similar credal standards and ideals, and among those who trace their history to a common origin. But it is not among church groups of entirely dissimilar characteristics. A church that believes strongly that it has something distinctive in its message to be proclaimed or a service to be rendered is inclined to cling in continuing its separate identity, and it will, regardless of what others may say, so long as it maintains its conviction. Church union can be justified from the Christian point of view in relation to be cooperative and helpful in promoting worthy common enterprises or in fighting common evils. But no church should be condemned for working for the enlargement of its denominational future and the making of its own contribution to the kingdom of God. So long as a church feels that it has something to give to the world or something to do, that no other can give or do, that church has a moral right to a separate existence, and just so long does denominationalism have a place, in this age of church union.

When we have our conviction, we have a large place in our thinking and loyalty to our own denominational ideals and interests. We should give emphasis to that which is distinctive in our denominational life. We believe it is wise as well as proper to do so. Good men, perfectly good men among us, are tempted to lose sight of this point. They seem to feel that our distinctive plea is

a superficial foundation on which to build a denomination. But our fathers did not think so; they built upon that foundation. And all the contribution we have made to the kingdom of Christ is dependent on that distinctive emphasis. Moreover, our success in the future, if we are to succeed, will rest on that emphasis. Let us think of these distinctive emphases not as mere ceremonials and forms. They are symbols of great and fundamental truths; they are vehicles for the conveyance of all the cardinal doctrines of Christianity.

Take, for instance, triune immersion. One cannot faithfully teach and intelligently practice that ordinance without stressing and believing in the deity of Christ and consequently his virgin birth, the trinity of the Godhead, the necessity of the new birth, the death and resurrection of Christ, the person and work of the Holy Spirit,—all that and much more is bound up with an intelligent presentation and acceptance of this ordinance which has long been a pillar of Dunker faith.

And how full of significance is the three-fold communion service, as practiced by the Brethren! There again is the deity of Christ, his Lordship and Messiahship. He is there presented as the One clothed with all authority, and also as our teacher and example in service as well as our Sacrifice, forgiving Savior, Intercessor and coming King. There continued access to the cleansing power of Christ is symbolized, and there the greatness of divine love is re-enacted before our very eyes; the equality and brotherhood of Christian people in Christ Jesus is set forth, and communion with the Father is participated in with a reality that nowhere else seems possible. Such ordinances are not insignificant or superficial, except as men think superficially about them, and no church needs be ashamed or uncertain about building upon them.

Our denominational interests will be forwarded if we shall cease to take an apologetic attitude toward these ordinances of God's house and shall uniformly speak of them with pride and devotion. When a member of the Brethren church apologizes for the practice of, or the teaching of, these ordinances, he weakens the influence of them and lessens the respects of others for them. There is nothing about them that needs to be apologized for, even though they may be unpopular among many people. They are great and inspiring means of grace, divinely ordained, freighted with wonderful truth, and we may well be proud of any opportunity to bear witness to their worth and to present their significance.

We shall strengthen our denominational life if we shall cultivate within our own hearts a stronger conviction regarding the necessity and worth of our distinctive practices. Sometimes men are met, both in the ministry and among the laity, who give the impression of not being sure of their ground. They seem to be only about half convinced of the correctness of their church's position, or that they may possibly be found mistaken. If our position were based upon the traditions and pronouncements of men, one might well be uncertain, but it is the sure word of God. It is the word of our Lord Jesus Christ in which we put our faith and we can afford to be very certain about that.

It will help greatly in extending our denominational lines if we are zealous about passing on to others the truths that we hold dear. Zeal will follow naturally in the path of strong faith. That which we believe to be of great importance, we will want others to know about and to accept. Timidity about propagating our faith is not consistent with strong conviction. Whether in the pulpit or in the pew, in the classroom or in the home, we should not be afraid to become enthusiastic about our divinely-ordained doctrines and practices. Those churches have grown most rapidly which have been most zealous in proclaiming their message, and those expounders of the Word have had the largest hearing who have not been given to repressing emotion. The ultra fastidious folks

will say that too much enthusiasm is bad taste, but that was one of the secrets of the early church's power and progress. And that will help to give us a larger denominational future.

God Working in "These Hard Times"

A complaint of one kind or another about "these hard times" is on almost every lip and nearly every printed page. Some are only slightly pinched, while vast numbers are hard pressed, and many are suffering. But no one, whether his experience is severe or light, wants a continuance of present conditions. All are anxious for a return to prosperity. That is the most natural thing in the world. No one enjoys adversity, and when a person is caught in the grip of it he wants to get free from it.

But there is one redeeming feature about times of adversity, and that is that God is invariably working in them, seeking to bring good out of evil and to accomplish his good purposes in the lives of those who love him and particularly those who have not at other times felt their need of him. We would not accuse God of causing hardship, suffering and sorrow. He is not the author of evil, but he does overrule the works of evil for the advancement of his kingdom. And it seems that "these hard times" have brought, or are bringing, men in large numbers to realize the insecurity and insufficiency of material things and the necessity of dependence on God. When everybody was prospering and no man seemed to have any lack that could not be supplied; when pleasure and ease and abundance were in every man's hand, he naturally became self-satisfied and self-sufficient. He forgot God and his dependence upon the great Sustainer of Life and went his own way, making for himself gods of the things of this world, not knowing how soon they would pass away. Now that he is left in want and in distress, he is turning again to God, the source of all good. And God, being merciful, is receiving him and giving blessing to his soul.

God is also working to make men less selfish and more considerate of one another. Times of suffering and hardship tend to awaken in men the spirit of sympathy and fellow-feeling. In the days of prosperity no one seems to need help; every one has sufficient and the springs of mercy and kindness dry up and men become hard and unsympathetic and selfish and unthoughtful of others. Man's higher and finer qualities are neglected and forgotten and selfishness and greed seem to have the right-of-way.

(Continued on page 9)

EDITORIAL REVIEW

The secretary of General Conference, Brother J. L. Gingrich, says credentials have been sent out to all churches and pastors, but that if any should be missed or should have an insufficient number, others may be had by writing him. See his notice in this issue.

The National Conference Program is completed and will be published in next year's Evangelist. The dates of the conference are August 24 to 30, and the place, as usual, is Winona Lake, Indiana. It is time to begin to make arrangements for the delegation from your church. And for those who are expecting to take a vacation, Winona is a good place to spend it.

Brother E. M. Riddle, pastor of the church at Warsaw, Indiana, near Winona Lake, writes, urging a large attendance at our General Conference. He states that Winona has been well attended thus far this summer and they are expecting Brethren people not to fall below their normal attendance. Almost every sort of accommodations can be had to suit your taste and price.

Brother James S. Cook, the faithful pastor of the Martinsburg and McKee churches in Pennsylvania, reports a highly enjoyed and profitable Bible Conference conducted by Brother Charles H. Ashman. He himself conducted his fourth evangelistic campaign for these churches. Brother Cook believes in Bible instruction as a check to worldliness, and truly "the word of the Lord is quick and powerful, and sharper than any two-edged sword." Brother Ashman speaks with deserved praise of Brother Cook's life and ministry.

Brother G. W. Chambers, formerly pastor for many years of the church at Mount Olive, Virginia, writes that the Lord has blessed

him so much with improved eyesight that he is able to resume ministry of the Word, and is now engaged in evangelism. His ministry at Buena Vista resulted in eight confessions. A brother is pastor of this church. Brother Chambers begins a meeting at the Fort Valley church on July 19th, and requests prayer for the success of this campaign.

Dr. W. H. Beachler, the able pastor of the church at Gratiot, has launched open air services again this summer on a large scale. From a recent note from him we learn that the program was a real success, in spite of unsettled weather conditions. They have a fine set-up, splendid platform, good lighting, etc. They have a fine set-up, splendid platform, good lighting, etc. Coffman, pastor of the Dayton Church of the Brethren participated in the service and a mixed quartet from his church rendered music, we are told.

The National Sunday School Association is bringing out a beautiful Shippshewana promotion booklet, describing the growing town at Shippshewana Lake, Indiana, the numerous activities there, and giving a history of the institution. The booklet is beautifully illustrated by pictures of buildings, the lake, groups of people having been in attendance, recreational activities, etc. Shippshewana has become a real center of religious education and inspiring prospects are for a large attendance this summer (July 19th). Any pastor, Sunday school superintendent, or leader of young people desiring a copy of this attractive booklet, may have one by writing to Professor M. A. Stuckey, Ashland, Ohio.

Brother Charles H. Ashman, pastor of the First church of Ashland, Pennsylvania, reports the evidences of progress in his town, Pennsylvania, reports the evidences of progress in his town, Pennsylvania. This church made a sacrificial offering for Foreign Missions at the Easter season. The communion was unusual in its attendance and spiritual blessing, over 40 communicants participating and the spirit of devotion gripped the church strongly. During the month of June the spirit of sorrow was cast over the congregation by the loss by death of the standing Sunday school leader, Brother Albert Trent. A V. Bible School with over 100 enrollments was conducted. Brother Ashman has been retained for his eleventh year as pastor of the church.

Prof. Alva J. McClain, Associate Dean of the Ashland Theological Seminary, announces the completion of the first distinctly new catalogue. It is a well-arranged and neatly-printed booklet which represents much work and long and careful planning and arrangement of courses. The whole task is admirably done. The catalogue outlines a strong program of preparation for our young ministers and those who faithfully do the work and complete courses thus outlined will not need be ashamed of their equipping for the Christian ministry. If the church supports this institution adequately with substance and young life, in another generation it will have a ministry above the average in educational equipment. See Prof. McClain's announcement on another page.

The editor received the telegram last week too late for publication in last week's Evangelist to the effect that Dr. J. L. Riddle died on the morning of July the 9th and that his funeral was held at Goshen on Saturday at 2:30 P. M. A noble veteran whose cross has gone to his reward. For half a century he preached the word in season and out of season and he ceased his ministerial labors only when ill-health compelled him to do so. He never made much noise about his work, but he was one of the most faithful and efficient pastors that the Brethren church has had in this time. And he was universally loved and respected because of his kindly Christian spirit and because of the sincere humility and self-sacrifice that characterized his life. We are saddened and going even though his passing was expected, and we shall miss him greatly, and have during the last year and a half, his counsels at National Conference. The editor has benefited from his encouragement and counsel on numbers of occasions, and his consistent support in every way through these years of his ministerial ministry. And we wish to pay our tribute of respect and memory. He was truly a noble soul and a loyal servant of the Lord. We extend sincere sympathy to his sorrowing loved ones. A memorial will be published later.

The Christian College

By President Edwin E. Jacobs, Ph. D.

(Digest of an address before the Ohio Conference at New Lebanon, June 16 to 19, 1931)

Can a college be said to be a Christian college? Is it church-founded? When it is under the control of a particular denomination? Or are there certain characteristics which it must possess in order to be truly Christian?

Keep in mind seven characteristics which I think a college ought to possess before it may properly be called Christian, and I do not mean Christian in contradiction to pagan, but Christian in a far better sense.

Out of the 568 colleges in the United States, (as recently reported) by far the majority are church-founded. Perhaps it is only courtesy that they might all be called Christian.

A Christian college ought to be subject to its regional standard-association. This may not at first blush, as a necessity for a thoroughly Christian college, when one stops to consider credits must be good, not in 1931 but in 1951, it certainly does not accord with the Christian principles to rob a people of that exceedingly important advantage. College years are important years and no church is totally justified in claiming the lives of a people when it knows that credits from its college are obtainable.

A Christian college ought to be in the very vanguard of intellectual activity. It ought to give its people the very best there is in history, literature, science and other branches. Personal-ive no patience with schools that advertise that they are simply because they are intellectually asleep. Nor is there need of that, for as it is well known, Christianity lends itself to a high degree of intellectual activity.

And I am of the opinion that in certain quarters, the college is slighting this aspect of its message. Nor need a man be unorthodox simply because he is educated. We have plenty of examples of men who are graduates of the best universities who firmly believe all the great fundamental doctrines of the Bible. A Christian college ought to be keenly intellectual. In a Christian college, I must quickly add, truth is not only to be advanced, but interpreted. At Ashland we teach about the same textbooks which are taught in the schools,—there are no other trustworthy ones. Our laboratories are equipped with about the same apparatus. Our examinations must cover about the same fields. Our teachers have been trained at the same universities,—or else our education would be worth nothing. What, then, is the difference? Mainly that we as teachers attempt to give

truth in its proper setting. We strive not only to teach the "subject" but the "boy and girl" as well. And therein lies a world of difference. We must study divorce, war and peace, science and religion, social injustice, the birth of the dysgenic, poverty and crime, and other questions, but certainly a Christian college ought to try to find the Christian approach to these highly important questions.

4. A Christian college might even go so far as to make some show of denominationalism. It would be hard but not impossible; and if colleges did this, the young person would know something of the spirit of the place before he set out from home. Formality in worship, the spirit of Calvinism, certain forms of "new thought" (whatever that is), and other rather historic principles are often associated with a college of denominational founding, even after much of the more intimate doctrinal points have long been forgotten. I see no reason why the spirit of the denomination might not show through the too-often-present thin veneer of cultural polish.

5. A Christian college ought to reflect in all its dealings, the idealism which it itself so vociferously preaches. In the employment of teachers, in its dealing with its employees, on down to the janitors, in its athletic relationships, in its financial policies, in its relations to other colleges, and to its own church and among its own various departments, in the election of its trustees (there ought to be no tricks here),—in all these it ought to follow Christian principles. What is the use of a college calling itself Christian, and then in its official capacity, disregard every Christian principle, and jockey and bargain as worldly organizations do? A Christian college certainly ought to follow the best Christian policies in all its dealings.

6. A Christian college should employ Christian policies in the management of its internal affairs,—in the social relations between its students, in its discipline, in its recreations (should tennis courts be open on Sunday?) and in its classrooms. A Christian teacher should never be "hard boiled", nor unsympathetic. I recently had a request for a contribution to a magazine published by a college I used to attend. The request was from a certain teacher in that school. I did not even answer the letter, for all he could do when I attended there was to snarl and growl. I have no interest in such teachers.

7. In all, Jesus Christ should be exalted, or else why have a church college? Over every class room, he should preside. At every chapel service, he should be worshipped. At every Board and Faculty meeting, the interests



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THE GREAT TEACHER SAID

"Go...teach...them to observe all things whatsoever I have commanded you..." (Matt. 28:20).

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Intellectual education develops man's capacity to know the truth, that he should pursue it Emotional education develops man's capacity to feel the beautiful, that he should live it. Moral education develops man's capacity to will the good, that he should desire it. Religious education develops man's capacity to sense the divine, that he should rest in it.— Herman Harrel Horne.

of the kingdom, even if remote, should be advanced. His presence should be felt on the campus, at the various religious meetings, and in all and through all, his spirit should be uppermost and if not always visible, yet certainly always present.
Ashland, Ohio.

"In Season and Out of Season"

By J. L. Bowman

(Read before the Ministers' Session of the Southeastern District Conference)

It is not without significance that the author of these words was a prisoner in Rome. It is very probable that these words were written during his second imprisonment. The offense with which he was charged was stirring up strife and sedition. The crime of which he was guilty was preaching the gospel of Christ. Paul denies that he stirred up strife or spread sedition, but this does not save him from being thrown into prison. Deprived of his usual liberty, he writes a letter to his son in the gospel, Timothy, and gives him some very wholesome instructions. His letter lives and breathes and has been a criterion for some of the most stirring addresses to young ministers in all ages. This letter has done much to mold and shape the theology of all time. Paul felt in his very soul that that age, as we do this age, demanded that Christ and him crucified should be preached as the only hope of a lost world. He breathed into his writings in such a marvelous way that the fervor of his spirit has never been lost. Time has never dimmed the truth or changed the luster of his message, nor has it lost any of its power.

Paul is not classed among the prophets, though some of his utterances would entitle him to this distinction. He was not a prophet but he had a wonderful vision of future conditions as they would exist. He says to his son in the gospel, "Preach the Word." "The time will come when men will not endure sound doctrine, but after their lusts shall they heap unto themselves teachers having itching ears, and they shall turn away from the truth, and shall be turned to fables." What a picture of the present Paul paints for us! The word 'Lust' comes from the Greek word *epithumia* which literally means inordinate desire, or desire that is not lawful.

The fables of which he speaks had a direct reference to the Gnostic heresies, the seeds of which were beginning to germinate and take root, and some of them even to bud in Paul's day. Some writers are of the opinion that Paul had this in mind when he wrote this to Timothy. Others hold that Paul looked down through the centuries to a time when there would be a turning away from the truth to an age of apostasy such as that toward which we are now headed, to a time when men no longer covet earnestly the best gifts, but handle the Word of God with a liberty and a freedom altogether unwarranted. Some of the most blessed truths by modern interpretation are made to mean almost anything or nothing.

He warns Timothy of a time when men shall turn away from the truth, close their eyes to the light, and would not endure the sound doctrine of the Word of God. Do not be alarmed when the teaching of self-discipline, humility and purity of heart and life are despised and rejected. Do not be surprised if the preaching of the cross gives offense because the time will come when men will turn away from the truth. The straight and narrow way is too straight and too narrow to be attractive any longer. The narrow way must be widened and the straight

gate torn down and so many improvements made that they do not recognize it or the true way. But remember from the day of their departure from the plain teachings of the Book, the new way leads downward.

It is impossible to exaggerate the dignity and importance of preaching the word. It is here made the subject of solemn adjuration. "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD." When? In season and out of season. In every day English, never lose an opportunity. In season and out of season! Spurgeon's pulpit motto was "Preach the Word." It is all you have that is the power of God unto salvation. Many attractive theses may attract you and press upon you for pulpit treatment, but your first, greatest, and highest duty is to preach the Word. Preach the Word as one who knows its power and who feels its power, as one who knows that the gates of life and death are bound up in it.

No man can preach the Word in that wonderful way who does not believe it to be the Word. You cannot preach the Word in its love impelling way unless you have felt the force of that love that impelled you to sacrifice in spite of yourself. "And if we or an angel from heaven should preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8) From the foregoing it looks like some folks would be accursed. It is evident that preaching the gospel was regarded as serious business. If it were so regarded it would change the tone in a lot of pulpits. Entertainment and pleasure have so fastened themselves upon the people of this age that some preachers are tempted to entertain instead of preach the Word. Entertainment is all right in its place, but very much out of place when it occupies the sacred desk and at the expense of the gospel. Clowns may catch some fish but when they come to string the fish they find they are tadpoles. There is no royal road to preaching the gospel except the straight highway, and on that highway there are no ravenous beasts to devour the real gospel seed that you have sown.

The Master will nerve you for the conflict however severe it may be. And when you feel that you are equally matched with the forces of evil and you make like surrendering, remember this, "You had better be fighting in a good cause than live a traitor to that cause." Your commission will entitle you to a reward if you are faithful until death. You will then receive a crown of life. What a reward for a short period of faithful service! But you cannot preach anything else if you want a reward. They may call you a bigot, and say that you are narrow minded. They may say that the very latest coveries by scholars are all on the other side of the line, but you "Preach the Word."

Science, literature, philosophy, current events are all things to leave out of the pulpit. By all means know of them you can. Master these subjects as far as possible. They will furnish a mental stimulus that will lead you to do deeper thinking. The scientific standard of today will not be accepted ten years from now. Science, literature, current events are all fine things to know, but you cannot feed a soul that is hungry and thirsty for bread and water of life upon these things. They will not satisfy. Jesus most emphatically declares that "whoever drinketh the water that I shall give him shall never thirst." The world is thirsty for that water. Its strongest appeal and its most eloquent plea is, "Give me

In how many cases, God only knows, they have asking for bread and have received a stone. We that there are those who are true to the teachings Book and God blesses their ministry and adds daily numbers such as shall be saved. And the present are that in the future men will find the Book, in of rubbish it may be, but they will find the Book store it and give it its rightful place, and acknowledge the power of the God of the Book. Then will the al drouth be broken and faint hearts will again

impossible, I say again, to exaggerate the true dig-nd importance that Paul gives to the preaching of ord. He felt that that age and every age demanded hrist crucified should be preached as the only hope ost world. If you go to the cross or to the stake im, count it all joy that you are counted worthy to with him. Preach the Word. It is the only thing an draw men to the cross. Jesus says, "And I, if I ed up from the earth, will draw all men unto me." epared for hardships, but preach the Word. It is ly thing that can draw men to the cross. It is the hing that can drive men from a life of sin. It takes hole gospel to be the power of God unto salvation whole world. Popular preachers may lead astray by the thousands by tickling their ears and by ing foolish fancies but you were not ordained to ear tickler or licensed to proclaim foolish fables. ach the Word. It is the pre--eminent duty of every alled, God-ordained minister in every age and every to preach the Word in season and out of season. very opportunity to spread the gospel; make Christ a. Tell the truth! If you lose your place, you will a better elsewhere. Preach the Word. You will that there is no injunction to administer the sac-its, though that is implied and included in the her's duties. It is significant that the marvelous re- that accompanied the apostles' efforts in the Acts attributed wholly to the preaching of the Word. nnibal, the great Carthaginian general, said, "I will way or make one." The true minister will not do He will find a way to "preach the Word," or he will one. Timothy was not required to create; that was is mission, but to preach the Word. The Word is and vast enough for any preacher. The cross has s circumference all truth and is to be carried into heres of life. It is not a mere theological problem terest students as an osoteric study. It is not an rate thesis to be proven true. It is a living question. s to do with the present salvation and future well- of man. We need the word in all times, in all s, in all duties, in all temptations, and in all trials. cannot preach it with true authority unless you know its messages are TRUE.

ood, Maryland.

Bearing Christ's Reproach

By Thomas Gibson

e animals used for sacrifice, "whose blood sanctified e purifying of the flesh" were slain outside the Holy Heb. 13:1.—"Wherefore Jesus also, that he might tify the people of his own blood, suffered without the For if the blood of bulls and goats, and the ashes a heifer sprinkling the unclean sanctifieth to the puri- of the flesh, how much more shall the blood of st, who through the eternal spirit offered himself out spot to God, purge your conscience from dead

works to serve the living God." Jesus was the antitype of the type, he is our High Priest and sacrifice. After by himself having purged our sins, sat down at the right hand of the majesty on high." Having entered the Holy of holies, heaven itself, sprinkling the throne, and the mercy seat with his blood.

And with the poet we sing: "The veil is rent, we now draw near, unto a throne of grace. The merits of the Lord appear. They fill the Holy place. His precious blood has spoken there, Before and on the throne, and his own wounds in heaven declare, the atoning work is done. 'Tis finished here our souls shall rest. His work can never fail, by him our sacrifice an priest, we pass within the veil, within the holiest of all, cleansed by his precious blood, before the throne we prostrate fall and worship thee, O God." The writer of the Epistle to the Hebrews says, "Let us go forth, therefore unto him, without the camp, bearing his reproach." Jesus bore our reproach. "For it is written, the reproaches of them that were reproached, fell upon thee."

What is it to be reproached? To censure severely, to blame. Jesus was reproached. He bore strong mockings and scourgings. All manner of shameful indignities were heaped upon him. He was called a blasphemer, a falsifier, an imposter and deceiver. When he hung on the cruel cross, he was censured, upbraided, and reviled. How he must have felt, as he poured out his soul unto death, when his enemies declared that ignominious death was a visitation of God's wrath upon him, because he said he was the Son of God! Think of the pure and spotless Son of God, who knew no sin, but became sin, that we who knew no righteousness, might become the righteousness of God! And more than that the Holy One became a curse, that he might forever remove the curse that rested on the human race from a broken law, "for it is written, cursed is every one that hangeth on a tree."

When he was laid away in the tomb, his enemies said, "we remember this deceiver said, After three days I will rise again," and they put a watch on the tomb, but when the resurrection power was demonstrated those watchmen became as dead men. But why bear upon Christ's reproach? The Christian world is slow to believe all that Moses in the law, and the prophets, said about Christ. Not only is it slow to believe on him, but also to suffer for his sake. (See Phil. 2:30.) "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake" (Luke 6:22). "If ye be reproached for the name of Christ, happy are ye" (1 Peter 4:14). "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake" (2 Cor. 12:10). "We both labor and suffer reproach, because we trust in the living God, who is the savior of all men, specially of those that believe" (1 Tim. 4:10). "For it became him, for whom all things and by him are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering" (Heb. 2:10). Let us note this specially helpful truth. "As Christ through his sufferings, became the better fitted to be our sympathizing and helpful Savior, so we through our sufferings, be they in body, mind or estate, may become the better fitted to be helpful to our suffering fellows." (Christ was a reproach, a stumbling stone and rock of offense to the Jews, to the Greeks foolishness, but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:27). "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter,

choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward. (Heb. 11:24-26). He had respect unto the imperishable, eternal riches.

How many today, had they access to the treasures of a nation, would forsake them, preferring to suffer affliction, persecution, tribulation, distresses, and the reproach of Christ? The Lord said of Moses, that he was faithful, in all mine house, and because of his faithfulness, he is going to be closely associated with Jesus in the Holy City. John saw the remnant people of God, when they had gained the victory, over the beast, and over his image, and over his mark, and over the number of his name. Redeemed, and glorified, they stood on the sea of glass, and he says, they sang the song of Moses, the servant of God, and the song of the lamb.

"The song which Moses, and the children of Israel sang unto the Lord, for he hath triumphed gloriously; the horse and the rider hath he thrown into the sea. And the song of the Lamb' who hath conquered Satan, and triumphed over sin and death." "If ye be reproached for the name of Christ, happy are ye, for the spirit of glory, and of God resteth upon you on their part he is evil spoken of, but on your part he is glorified" (1 Pet. 4:14). 1816 Woolsey St., Berkeley, Calif.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

The Faith of the Gospel

III. THE CONDITIONS OF BAPTISM

The sign of the covenant with Abraham and Israel was the rite of circumcision, practiced on male infants at eight days of age (Gen. 21:34). The corresponding sign of the new covenant is baptism (Col. 2:11, 12), but with some differences: (1) Circumcision was a discarding of part of the flesh, but baptism is a discarding of sin. (2) Circumcision was for the carnal descendants of Abraham, but baptism is for the children of Abraham by faith (Gal. 3:7-9.) (3) Circumcision was for males, baptism is for both sexes (Gal. 3:27). Consequently, as female children were exempt from the sign of the first covenant, without thereby losing its benefits, so all children who have as yet no faith to believe, or personal sins to remit, are exempt from the rite of baptism, yet "Of such is the kingdom of heaven (Luke 18:16)

The doctrine that the sin of Adam is inherited by all and is taken away by baptism, is a false doctrine. The Bible says, "The son shall not bear the sins of the father" (Ezek. 18:20). Until conscience is developed there is no law and so sin (Rom. 5:13), nor is there guilt inherited from Adam. "Each one shall give account of himself to God" (Rom. 14:12). Baptism does not heal from physical ills, and it would be monstrous to hold innocent children guilty of the sin of Adam. It is not the water of baptism that regenerates, but the Holy Spirit and the "answer of a good conscience toward God" (Tit. 3:5; 1 Peter 3:21).

When mothers brought their children to Jesus he did not baptize them, but laid his hands on them in blessing (Matt. 19:13-15). Thus he approved the custom of consecrating children to the Lord, which is really a public

promise on the part of the parents to do their rearing them "in the nurture and admonition of the Lord" (Eph. 6:12). But Jesus left baptism for those who would fulfill the conditions of faith and repentance (Mark 16:16; Acts 2:38). Teaching precedes baptism (Matt. 23:17).

The "families" mentioned as being baptized did not include babies, because of all that are mentioned something is said that excludes them. They "received the Holy Spirit" (Acts 10:33), "believed" (Acts 16:33, 34; 18:8) or "were baptized" (1 Cor. 1:16 with 16:15) and when they were baptized they were "men and women" (Acts 2:41).

The custom of "baptizing" bells, ships, etc., is a perversion of the rite, as also its use to give names to children. There can be no blessing in such perversion.
(To be continued)

SIGNIFICANT NEWS AND VIEWS

GAMBLING THE ROAD TO RUIN

Recently I wrote in this section that the root of hard times is the gambling mania and practice of the times. The whole world seems gone mad on it. It is sucking the blood out of the life of England seems to be more terribly caught by it than the United States—if that is possible. THE CHRISTIAN WORLD of London

The Prime Minister—to whom the thanks of all public-spirited citizens are due for his timely and indignant protest against gambling—has put the case with unanswerable clearness. He declared to a DAILY HERALD interviewer, "a most deep reflection on the state of mind of the people of this country is a time like this especially, millions of pounds should be going into this pool on the pretext that it will help the hospitals, is all simply pandering to the gambling spirit." Mr. MacDonald added in tones of prophetic force: "It makes one feel that civilization must be crumbling."

That is the point. Just as the gambling fever has become an innumerable individual cases the sure sign of moral breakdown is the first and fatal step on the road to ruin, so it is with nations. It is not escaping a black foreboding as to the future of our nation when the whole mind of the nation is concentrated for at a time on the chance of getting something for nothing, the chance of living without work, the chance of personal gain at the expense of as many as possible of one's neighbors. It means that all of moral dignity and civic responsibility has gone down before the lure of "easy money." Gambling as a habit and a vice has thrown a whole new army of weak-willed people into its deadly grip.

There is probably no social sin which more completely destroys the individual and society than the vicious practice of gambling, whether in a big or little way. The reason for this is that gambling nearly destroys the conscience as anything can. All feelings are lost, all sense of moral responsibility, all care for others, and one awful blind passion of getting something "whether or not" getting it for nothing, getting it with vengeance, takes possession of the soul.

Preach and fight against gambling.—The Christian Evangelist

MAKING THE SMALL CHURCH FEEL BIG

In the past, the bane of the little church has been its smallness. There is nothing very inspiring about a few people met together in a tiny church to listen to a preacher whose own dimensions are frequently somewhat restricted. Often the whole procedure is bathed in an atmosphere of futility. "What is the use?" was a question which frequently sprang to the lips of the faithful.

The "larger parish" is one answer to this problem. By linking together a number of small congregations under a common leadership it is often possible to create a new group, which, at least in the imagination of its members, is larger than the sum of its parts. Instead of each church feeling that it is a lone bushwhacking in the wilderness all by itself, the several congregations become soldiers in a common army moving forward in a competent direction toward a common goal. This sense of achievement is achieved through mass meetings of the entire parish, picnics, and young people's gatherings. The boys and girls of the town are more than anxious for an excuse to become acquainted with the boys and girls of the next. From necessity multitudes of people must still meet together in small groups for public worship.

organizing little churches into "larger parishes" it is possible to awaken in their members a sense of participation in the life of the Church Universal.—The Congregationalist.

REPEAL SOMETHING

should not overlook this terrible indictment of prohibition. In an address delivered by Dr. J. S. Russell before the Institute of Hygiene in New York. "Girls not out of school are to be seen drinking cocktails, champagne, and liquor . . . It has become a serious national question that young women should be kept from excitement and keeping themselves going by drugs and alcohol." Surely it is what the wets have been saying about the repeal of prohibition in this country. But alas for the wets! The repeal is taken from a cable message from London, England, that they don't have this horrible prohibition! How are we to be kept from it? Don't they have some kind of law in England that can be "repealed" so as to stop this crime wave?—Religiouscope.

RARE GOSPEL MANUSCRIPTS FOUND

gospel manuscripts, dating back several centuries, have been brought to light in the Greek, Armenian and Syrian colonies of Chicago. The Chicago Association of Commerce announces. Recent discoveries of important manuscripts have revealed Chicago as a center of ancient ground comparable with age-old cities of Europe and the Near East.

The latest discovery, which has been purchased by the Oriental Department of the University of Chicago, is a thirteenth century manuscript of the gospels in Greek, and is regarded by scholars as being one of the finest known pieces of cursive, or uncial, hand-script, writing in any collection.

The manuscript was brought into the United States in 1916 from Lamina, the Albanian city noted for its monastic library of the Greek Orthodox Church. It was found in the possession of a local dentist.—The Evangelical-Messenger.

God Working in "These Hard Times"

(Continued from page 4)

When prosperity has fled, men seem to be able to hear God's voice a little more distinctly, calling them back to the nobler quality of life.

In these times God's working can be seen in the more widely scattered group of men to seek after eternal life and to the appreciation of eternal verities. Men, having found the emptiness of things, turning to spiritual realities. That which they thought was of great value is slipping away from them and they are being driven to the stock of their resources and are being made to realize the transitory, transient nature of the things on which they have been depending. And there are many yet whom God would have to regenerate their lives and to take note of the passing character of the things which has been their chief quest. Even among Christians, there are many who should look to themselves and see if they are placing too high a value on the things that perish and depending too strongly on the loss of things material. We should all engage in such an investigation. We might be surprised to discover how little we have really lost and how truly rich we really are if we still have our hearts fixed upon Jesus Christ and the things of the Spirit.

Dr. Darst says, "Such an examination, honestly made, should lead to a realization of the truth that we have lost nothing that is really permanent, nothing that makes for character, nothing that could possibly endure for one moment after the breath leaves the body; and that we still have the possibility of possessing all the things that make for the splendor of manhood and the winning of souls. We still have God. We have our Master, Christ. We have our membership in his body, the church. We have our task and the certainty of victory, through faith."

In these days of hardship, may we have the wisdom to be steady and not enter into the valley of spiritual depression and pessimism, but rather take note how God is working and bringing good out of evil conditions. May these days of defeat and failure be turned into days of joy and victory in Christ Jesus.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

1 Tim. 6:11-16. We have been called to eternal life. Paul's charge to Timothy is as truly a charge to us: that before God and his Christ we walk worthily of this calling, fighting the good fight of faith until Jesus comes. How gladly we all would do this if we could only see him as he is described in these closing verses! By way of contrast with the earthly king, Pilate, Christ is the only Potentate, the King of kings, and Lord of lords. He alone hath immortality; it is his essential nature. What a wonderful God he is! Yet we should have little to LOVE him for if he had not imparted his own immortality to those who call upon him! How can we do otherwise than fight the fight of faith before such a Lord!

TUESDAY

2 Tim. 4:1-8. Another charge, this time more especially to God's ministers. There is room for much heart searching here: Is OUR minister preaching the word and keeping the spirit of this charge? If he is NOT, is it because WE have "itching ears," and will not endure sound doctrine? Are we encouraging him to preach the word, and to reprove and rebuke even our own selves when he sees it is needed? It is well to realize, too, that much the same is required of every Christian, whether a minister or not. Are WE watching? Enduring? Doing the work of an evangelist (winning lost souls for Christ)? We must, if we would receive the crown he has laid up for all them that love his appearing—and they that LOVE his appearing will do so!

WEDNESDAY

Titus 2. How we wish that every Christian would sit down with this chapter and reverently consider its message before God! We realize that "man is a social being," and that recreation there must be, but surely MUGG of the social activities of every church is not in accordance with the spirit of this passage, and only tends to cheapen his Church in the minds of any serious-minded people. Surely if verses 11-13 were fully understood, the spiritual life of our churches and of individual Christians would be very different. Let us ponder their message well!

THURSDAY

Philemon 1-25. It has been said that in the sight of God we are all as Onesimus, the runaway slave. There are many things we may learn from him: before he found Christ he was unprofitable both to himself and to his master, but in Christ he had found a new worth, a new incentive for service; in Christ, too, he had found new brethren, and the spirit of love replaced his former bondage; his debts were forgiven and paid by another—how kind Christ has been to his runaway slaves!

FRIDAY

Hebrews 2:1-4. Let our meditation today center around verse 3: "How shall we escape if we neglect?" It is a sobering thought to realize that merely through NEGLECT we may lose the most precious thing in life. Let us consider well whether we are in any way neglecting our so great salvation. Perhaps it would be well, too, to consider the greatness of our salvation, as set forth in the remaining verses of this chapter.

SATURDAY

James 1:21-25. Let us receive the word we have just read, not merely as hearers, but as DOERS. And by his grace let us walk each moment in the perfect law of liberty, that we may be blessed and be a blessing.

SUNDAY

1 Peter 2:1-6. Our Lord himself must be the very foundation, the chief corner stone of our life and faith, and of our message to the world. On such a foundation we dare not build with malice, hypocrisies and evil speakings, but we must lay these things aside and build a spiritual building by the aid of the Living Word of God. The Lord is gracious indeed, chosen of God, and precious, and we also are "acceptable to God by Jesus Christ." Let us rejoice in this wondrous message and make it known throughout the earth!

<p>W. I. OUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary South Bend, Indiana</p> <p>M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois</p>
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The Pastor and Musical Director

By Alfred Holzworth, Member of Music Faculty, the Moody Bible Institute of Chicago

How few of our Protestant denominations give serious thought to the place of music in divine worship! True, many churches have fine pipe organs and a trained chorus, but those that give thought to the coordination of music and sermon are few. If a church can boast of the largest organ and the most artistically trained choir, that seems to be all that is desired. Modernism has so permeated the church today that in both sermon and music the end seems to be to draw people into the building, not to lead them to the foot of the Cross.

Musical artistry is to be desired in the church as well as outside of it, but music in the church misses its purpose if it exists for artistic effect alone. It must lead men to a knowledge of God in Christ and to a deeper fellowship with him.

In order to obtain the correct perspective as to the use of music in divine worship, let us consider the origin of music. Darwin tells us it had its origin "in the sounds made by our half-human progenitors during the season of courtship," and a prominent American musician says that it originated when primeval mankind began to utter cries of joy or pain.

What the Bible Says

If, however, we go to the Bible, Job tells us that "the morning stars sang together and all the sons of God shouted for joy" when the Lord laid the foundations of the earth. This may be figurative language, and yet, what is music, like light and heat, but a matter of vibration? Science, as well as our poets, states that the "wind in the wild trees make music" but that we cannot hear it because the vibrations are such that the human ear cannot detect them.

In the first chapter of Genesis where the account of creation is given, nothing is said about music, but God pronounced all that he made, good. Might it not be that man in his perfect state had ears that could hear music, and that he lost his power when he fell? Does it not seem significant also that in the fourth chapter of Genesis we find the name of Jubal "who was the father of all such as handle the harp and organ." There is authority for the statement that the fourth chapter of Genesis represents a civilization that in many respects would approximate ours today. Therefore, might we not draw the conclusion that man after the fall not only began building a world of his own, but along with it worked out some kind of a musical system, the idea of which was God-given?

As we come to Exodus, we find numerous mention of song. It is as the nation of Israel is born and Joseph is sold into Egypt where the sons of Jacob multiply and become a part of the Egyptian national life, that most music historians begin their story. Many of them state that Israel was influenced by the Egyptians in the use of music. In a measure, this may be true, and yet I

believe that if we read our Bibles aright the reverse is the case.

As Israel left Egypt and came into possession of their own land, the record tells us that they made much use of music. Particularly was this true at the dedication of the Temple. Josephus says that Solomon had 200,000 singers, 40,000 harpers, 40,000 sistrum players, and 200,000 trumpeters. These musicians, if there were that many, no doubt provided quantity, even though the quality might not exactly suit the musical ear of today.

What Church Music Really Needs

Notice 2 Chronicles 5:11-14, which relates to the Temple dedicatory services. Here was cooperation between those chosen as priests and those chosen as musicians. When they both were "as one to make one sound to be heard in praising and thanking the Lord; . . . the house was filled with a cloud, . . . so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."

These verses seem to set forth the scriptural ground for successful church music. Oh, that every church organist and choir director had a knowledge of sins forgiven, and loved the Lord with all his heart, and was ministering as a priest unto God! How different the music would be!

But no matter how well trained, earnest and sincere the musical director of a church may be, unless he has the hearty cooperation and support of his pastor, his efforts will largely be in vain. The head of one of our conservatories, commenting upon the appointment of a committee to consider the betterment of music in denomination, made this significant statement: "Any plan will fail of its purpose if it does not include the musical education of the clergy, so that they may intelligently guide and direct the musical forces over which they have control, and also have sympathetic appreciation for the artistic efforts of their co-laborers."

In my twenty years' experience as organist and director of music in and about Chicago, I have worked with only two pastors who cooperated with me in a way to make the music a vital part of the church worship. These two pastors would always inform me in advance, of the title of the sermon, and in some instances would indicate the text of Scripture portion that they expected to use. They also used care and spent time in selecting their hymns. This is as it should be, and in both instances all of the music pointed to and emphasized the Scripture used. When the service was ended, the congregations seemed to feel that they had had a glimpse into heaven, and went away blessed and helped.

Both of these pastors had been trained musically and knew music. If we would have the right kind of music, every theological school should have an obligatory

course in elementary music, together with an exhaustive course in Hymnology and Church Music.

Exceptional Pastors

The ministers to whom I have referred seemed to be the exception and not the rule for others that I have known gave no thought to any part of the music and cooperated in the slightest degree.

I could tell, as doubtless could many of our brethren in the work, stories of hundreds of situations arising because of this neglect of music. I have known of sermons on peace and resignation with anthems about war and aggression; stories of hymns sung which were the mark by miles, because the pastor made the selection to the organist or director neither of whom had the remotest idea of what the sermon was about. There have been stories of verses of hymns omitted at the spur of the moment, in order to save more time for the sermon, which made the hymn ridiculous and altogether destroyed its message.

Sometimes, however, you will hear a minister announcing a hymn with reverence, reading it with care, and calling for attention to the omission of a verse, when you know that he has a good reason for doing so, when you will see that the omission of that part of the verse helps rather than hinders the proclamation of the truth he has in mind.

You will feel grateful to that minister who is like the two exceptions I have named. He has thought and prayed over the music part of his service, and he intends that his music will fit into the rest of it and do its part by God's blessing, in making that spiritual impact on the souls of his hearers for which he has supplicated the throne of grace.

It is a joy indeed for a Christian organist to be a co-minister with such a minister in the house of God.—Taken from *Monthly*, May, 1930.

Editor's Select Notes on the Sunday School Lesson

(Lesson for July 26)

Christianity Spread by Persecution

Scripture Lesson—Acts 7:54 to 8:4; 19-21; 26:9-11; 1 Peter 4:12-19.

Printed Text—Acts 7:59 to 8:4; 11:1-3.

Devotional Reading—1 Peter 1:3-9.

Golden Text—Be thou faithful unto death, and I will give thee a crown of life.—2:10.

Introductory Note

Stephen was one of the deacons who were chosen to care for the benevolences of the church, as we saw in our last lesson. He was a Hellenist, a Grecianized Jew, broadminded, with larger experience of men and affairs than most Jews who had lived in Palestine. Naturally his great work was in the synagogues of the foreign Jews, where they were abundant in Jerusalem as their assembling places for Sabbath instruction and daily schools for their children independent of just as in every great city here we find French and German and Swedish and other national churches and Jewish synagogues.

Stephen succeeded so well in putting the rout those men of the foreign synagogues who tried debating with him, that the Jewish authorities determined to take hold of the problem themselves and put a stop to the Christian teaching. Paul may have been a rabbi in the Synagogue of the Cilicians, as have argued with Stephen, and been won over. Stephen was brought before the Sanhedrin.

h Saul was a member, or of which me a member very soon afterwards. Hence was a straightforward denial charges, the most of which had been against him by false witnesses, bribed enemies.

At the same time he shows that the rulers and judges who were condemning him were themselves guilty of doing the very things which their fathers had done to Moses and the prophets, for which God had punished and condemned them.—Illustrated Quarterly.

Is Persecution a Good Thing?

Probably it depends on who is to endure the persecution. None of us would likely consider persecution a good thing if we knew we were to be the victims. Sometimes it is persecution to bring us to take a serious task that is set before us, and thus to bring good out of persecution.

McCormack says: "A wise Christian in the early days remarked that the seed of the martyrs is the seed of the church."

We have all heard, times without number, that seasons of persecution are good for the church. I fear that this attitude has given many people a half-conscious notion that persecution is a good thing. We are often given a lesson about to consider some of the persecutions which came to the early church in persecution. In speaking of these persecutions, however, I do not wish to substitute the idea that persecution is good. A very effective way of doing harm to the church. It is unmistakably manifest that the divine providence hostility to the church has been used to set the truth on high, and that there is no reason for taking a complacent attitude toward the hostility. We are given a high authority that the Lord maketh the path of man to praise him, but that is a reason for trying to provoke men to

the most wasteful course for any group to take. It is not to tone its prophets, or to make it difficult for them to get a hearing. Having a hearing is, however, it is necessary to take account of the fact that earthly conditions are what they are, and human nature is what it is, the persecution of the early church did further Christian progress.

Persecution Gave the Church Its Start. The Jerusalem church a considerable time to realize its distinction from Judaism and to get started on its mission of evangelizing the world. Those first Christians cherished the new revelation they possessed, yet at the same time they hoped to be in conformity with the Law and the prophets. Being good Jews, they had not broken through their Jewish limitations, and it was some severe jolts to jar them loose from their prejudices and to grasp the fullness of their new mission and message. And this is how it happened.

The death of Stephen was followed by a season of bitter persecution. But persecutions proved a dangerous weapon with which to fight the Christian Church. When persecution became an imperial policy the persecutors themselves found that they could not persecute Christians as fast as other men persecute Christians.

McCormack says: "We cannot too highly remark that the book of Acts is the story of the journey of Christianity from Jerusalem to Rome. The scattering of the Christians started Christianity on the way." And what a thrilling, daring, dan- gerous journey it was! How expansive that journey proved to be! As Elizabeth K. says:

It would certainly be a wonderful story,

if we had it complete, of the various missionary enterprises that resulted from the 'scattering' of the Jerusalem church after the martyrdom of Stephen. Some information is given us in Acts of two or three of them; those associated with the names of Philip and Peter, in particular."

"The outstanding words to note are these: 'scattered,' 'tribulation,' 'traveled,' 'speaking.' If the saints are scattered, and if they are Spirit-filled, they do but scatter the seed of the Kingdom, which is the Word of God" (G. Campbell Morgan).

The Test of Persecution

The early persecutions also served to make the Christians a select community. Persecution naturally and inevitably drives out the weaker members of a group. I think Bishop Gore has said that one fact making for the strength of early Christianity was that a Christian in those beginning days might at almost any time find himself in jail. Worse than that, he might at al-

DON'T DO AS OTHER PEOPLE DO

Author Unknown

*Don't do as other people do,
Unless you know they're right;
'Tis better far to stand alone,
Than with the wrong unite.
This trying to be popular,
And mingling with the throng,
Has led to ruin many souls
Who yielded to the wrong.*

*Don't do as other people do
Who walk the downward way;
Temptations are on every side,
To lead your feet astray.
And Satan walks throughout the land,
God's children to deceive,
With just as smooth, enticing words
As when he tempted Eve.*

*Don't do as other people do
Whom Jesus have denied;
Nor go where you would be ashamed
To have Him at your side.
"In all your ways acknowledge Him,
He shall your paths direct;"
But if the wicked ones you join,
Evil you must expect.*

most any time find himself marked for slaughter by lions in a Roman amphitheater. In the presence of such peril only the strongest Christians could maintain their fortitude. During those early years, a period reaching almost through three centuries, Christians were in peril. The peril made them a picked group.—Church School Journal.

Persecution Reacts on Persecutors

Persecution not only sifts out the true and courageous among the believers, but faithful endurance challenges the nobler instincts of the persecutors and often causes them to respect those persecuted.

In The Waiting Isles Charles S. Detweiler tells of the persecution of early Protestant Christians in Jamaica. An armed band raided a slaves' prayer-meeting, seized and hanged one of the leaders, and set his head upon a pole in the middle of the hamlet. Men, women and children gathered awe-stricken about it, and were fiercely warned to expect the same fate if caught assembling for prayer.

Into their midst came, as usual, Moses Hall, the class-leader. He was seized,

dragged forward and made to stand against the pole where all could see him. "Now, Moses Hall," said the leader of the raiding gang, "whose head is that?" "David's, massa." "Do you know why he is up there?" "Yes, massa, for praying, sir." "Mark you, then, we'll stop your religious nonsense. No more of your prayer-meetings. If we catch you at it, we shall serve you as we have served David."

There was a pause while the class-leader considered the situation, all his class-members watching him in silent perplexity and suspense. Then, suddenly raising his clasped hands, he knelt down upon the earth, just beneath the martyr's head, and said solemnly, "Let us pray." Immediately the whole circle knelt in prayer, and before the masters could recover their surprise the voice of the poor slave rose clearly over the scene, praying that God would "bless all the massa buckra, and make them to know the Lord Jesus Christ, that their souls might be saved at last." The masters were stricken dumb, and when the prayer was ended, turned away; nor did they ever again attempt to stay the progress of that work.—Adult Leader.

The Moving Picture Smoke-Screen

The Greatest Hypocrisy of this Generation

(An Address by the Rev. Clifford Gray Twombly, D.D., Rector of St. James' Church, Lancaster, Pa., Delivered at the Church Supper of the Diocese of Central New York, Syracuse, N. Y., on May 5, 1931)

The recent moving picture propaganda is the most hypocritical propaganda to which this country has ever been subjected by so large an industry.

How the Moving Picture Men "Completely Square" their Pictures with "the Promise of the (New) Code!"

Here is the statement of "The Motion Picture Producers and Distributors of America, Inc., who control 85 per cent to 90 per cent of the total output of films in this country and abroad—under date of February 2, 1931:

"The Production Code announced by the Motion Picture Industry on March 31, 1930 (commonly known as the 'new' moral code for the movies), made necessary by the desire to extend and amplify to the talking screen the standards of self-regulation applicable to silent films (growing public indignation had nothing to do with it, of course!) was widely published with the specific statement that the supply of pictures will completely square with the promise of the Code when next fall or early winter (1930-1931) the pictures made under this new democratic instrument of self-regulation are released to the public."

The Record

And what has been the record of the pictures under the "new" moral code from October 4, 1930, to April 4, 1931? Of approximately 228 feature films released and reviewed during this time, 41 have been films of gangsters, racketeers, bandits, blackmailers, crooks and gamblers; 27 have been films of prostitutes and mistresses; 65

(Continued on page 15)



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



THE BRETHREN CHURCH, MARTINSBURG, PENNSYLVANIA

Evangelism of the right type cannot be overemphasized, but along with evangelism there is an increasing and appalling need for true, constructive Bible teaching. The words of our Lord that so gripped the hearts of the early church and sent them out as evangelists, also commissioned them to teach. I believe the need of the hour for the church, if she is at all to stem the tide of worldliness within, is to seek to make her members students of the Word. This is the course upon which we are pursuing. The pastor through weekly Bible classes and from the pulpit can do much, but why stop there? Why not put on a Bible Conference for two or three weeks and strengthen our forces within and without.

This year the pastor conducted his fourth evangelistic meeting, at both Martinsburg and McKee, and brought in an outside man for our Bible Conference. Rev. Charles H. Ashman was our able Bible teacher this year. Our conference began on the 15th of June at a time when the farmers were unusually busy, taking care of the material blessings brought by the heavy rainfall in the Cove this year. But many were not too busy to come for the spiritual blessings that God brought through our dear Brother Ashman. The crowds were good and the interest unusual. Brother Ashman has a way of presenting what often seems difficult in simple and pleasing manner. We feel that the work here has been greatly strengthened by the coming of our brother, with his well selected subjects, and his care and prayerful dividing of the Word of God. Some of the people in the community, who attend our Lakemont Bible Conference, placed Brother Ashman in the class with our best national men who appear there each year, and to this I am sure many of us would agree.

Along with these other blessings, was the joy of having Brother Ashman with us in our home, and to fellowship together. I have known Brother Ashman since our school days in Ashland, and I married a girl from his flock, while he was pastor in Napanee, Indiana, and, by the way, he officiated on that grand occasion, but our fellowship in any extended way has been denied until this recent meeting. To say the least, as you would naturally expect, Brother Ashman has won a place in the hearts of the people, and our prayers attend him in his service for Christ and the Gospel.

JAS. S. COOK.

MARTINSBURG BIBLE CONFERENCE

The two weeks we spent with Brother James Cook and the Martinsburg church in a Bible Conference were most enjoyable. Several years ago, we delivered the messages at the rededication of their remodeled church. The Bible Conference came rather late in the season for the best attendance. It was hot! The farmers were busy with the crops. This church is located in one of the "garden spots" of Pennsylvania, Morrison's Cove. But, this was the only time we could get away from our heavy work at

Johnstown. The Lord richly blessed the Conference in many ways.

It was a delight to fellowship with Brother Cook and family. For six years he has preached the Whole Gospel in this community, honeycombed with scepticism. He has established and maintained scriptural standards of Christian conduct in these days of looseness in living. He has proclaimed the Doctrine of the Separated Life in the face of compromise on every hand. He has sought to build up a church "holy unto the Lord." He is a student and his sermons have been "meaty" with the deep truths of the Word. His family is thoroughly Christian with its old-fashioned family altar. It was refreshing to our soul to fellowship with him.

The church membership is not large. The town is very much overchurched. But, there is a place for the testimony of our church. We were shown every kindness by the members. They royally entertained us in their homes, feeding us on the "fat of the land." One Sunday school class sent a basket of "home grown lilies" from their wonderful gardens to our daughter, Mary, who was in the hospital recovering from an operation, which lilies won the praise of the hospital for a week. All in all, the Martinsburg church supported the Conference in a most encouraging manner. May the Lord bless this church and keep her true to him until he comes.

Bible Teacher, CHARLES H. ASHMAN,
Johnstown, Pennsylvania.

AT WORK AGAIN

It has been some time since I have written anything to the Evangelist. I am begging space for a few lines. First, I would like to say to my many friends who are inquiring about me and my health, I am more than glad to say that my health has greatly improved, for which I am very thankful to our heavenly Father. It was sad news to me indeed, when the eye specialist told me that I must suffer the loss of my right eye. But I never gave up praying to God, and he gave my eye back to me. He never fails us."

"Oh, that men would praise the Lord, for his goodness and for his wonderful works to the children of men. For he satisfieth the longing soul and filleth the hungry soul with goodness" (Ps. 107:8, 9).

I feel very thankful to those who prayed for my recovery and that I might be able to go back to the work, for the laborers are few. Already I have been doing some evangelistic work.

On May 16 at Buena Vista, with Brother Paul Naff, the worthy pastor, we began a meeting. The crowds were good and interest fine. The meetings closed the 29th. The Lord gave us eight conversions.

Brother Naff is truly a fine yoke-fellow. A few years ago when I became acquainted with Brother Naff, he was an ordained minister in the Baptist church, and had served two years in the Spanish mission in Philadelphia and was accepted by the Inland South America Missionary Union as missionary to Peru. After coming to Harris-

burg, Virginia, Brother Naff learned our people and preached several for me at Mt. Olive when my health failing. He then decided to come in Brethren Church and was baptized and received into the church by Brother Locke, pastor at Bethlehem, and Mt. and by Brother E. L. Miller of Maure. Brother Naff is a young man of fine Christian character and rare ability and makes a blessing Brother Naff and his good people Buena Vista.

July 19 we go to the Fort Valley to assist Brother Dodson in an evangelistic effort. Pray for this meeting.

G. W. CHAMBER
Rhoadesville, Virginia

FIRST BRETHREN CHURCH, JOHNSTOWN, PA.

Our Resurrection celebration service Easter Sunday were deeply spiritual missionary. Brother Jobson was with us for a week of missionary messages pointing them. By "stress and strain," we managed to keep our Foreign Missionary work in the neighborhood of what it has been for the last three years. As in many churches, this offering was made possible by real sacrifice on the part of some. However, still remained immune to claims of world evangelism.

The Communion celebration in May was one of the outstanding experiences of the church. It was the second largest in history, going well over the 400 mark. The spirit of deep devotion gripped the church. It might be said to have been reverent and awe. Yet, there was radiant joy on the faces of the worshippers. The greatest testimony at this Communion was not the number present, but the spiritual triumph manifested. What a wonderful picture—over 400 of God's children gathered around the communion tables in our beautiful church auditorium! A foretaste of what it will be when all the redeemed of the Lord are gathered together with him.

June was a "sad" and a "glad" month in our church life. It was sad because beloved Brother Trent had suddenly died at home to be with his Lord. He was in his 50th year as superintendent of the Sunday school. He was faithful to all the interests of the church—missionary, spiritual, social, etc. He is much missed. But, it was a glad month because during it we conducted a successful Daily Vacation Bible school with an active enrollment of 100 and a pronouncedly successful commencement. Children's Day was also a success. Thus sadness and gladness mingled.

The Annual Business Meeting of the church was the largest in attendance in her history. The rain came down in torrents, but the members came also. Sometimes it is best for a church not to be too much united. Sometimes union means schism. There were several items of business in which the entire church was deeply interested. These were transacted according to the Scriptures. The pastor was called for the eleventh year beginning October. We had sincerely planned that this should be our last with this church, but we have felt led of the Lord to accept this for another year of service in his name.

Summer plans? The church voted to continue our own Sunday evening service throughout the summer. We are the only church in the group of eleven down here doing this. The mid-week service of prayer is also to be maintained. The

of "keeping open all summer" we tried last summer was so satisfactory that the church decided to repeat it.
 CHARLES H. ASHMAN, Pastor.

MEETINGS OF THE OHIO DISTRICT CONFERENCE, JUNE 16-19, 1931

Brethren churches assembled in concert at New Lebanon, June 16-19 with Dr. G. W. Brumbaugh of Dayton church, in charge. Miss Snyder of Dayton church led the opening session with the singing of three songs. Dr. J. H. Cantor of Canton led the devotions. He read from Philippians 2:1-16 after which he presided at the Conference to the throne of grace.

A special number by the choir of the church, Rev. L. V. King, the pasteurist, gave the address of welcome. A sermon, "The Model Church," by Mrs. Keller was enjoyed. Rev. King then introduced Prof. Weimer of the Dayton Church Brethren, who with his quartet sang "The Lord is my Light." During the announcements by the moderator, Rev. Dyoll Belote, pastor of the church at Ashland brought the address of the conference on the subject, "We've Got to Go Home." He centered his thoughts around the verse of the eleventh chapter of Hebrews. He very forcibly showed that in this day of apostasy, God has not forsaken man, but man has forsaken God. God waits for the sinner between right and wrong but will not go back." After another address by the quartet entitled "Come Spirit, Bless Us," the benediction was pronounced by the pastor of the Gratis church.

Wednesday Morning

The Wednesday morning session began with the address of the Dayton church by the pastor, Brother W. S. Hazen, and the devotions. The first report of the nominating committee was accepted by the conference and the committee continued. The report of the previous session was read and approved. Dr. Geo. S. Baer, Dr. Chas. W. Whitted were nominated for the committee on committees. A motion that the nominations be sustained, which was sustained, the secretary was instructed to cast the ballot for the election of these men.

The Ohio Mission Board then presented its report through its president, Geo. S. Hazen. This report was very encouraging. He mentioned the churches with perhaps the exception of Mansfield where the field is not being tilled, have shown considerable promise and all are under the care of efficient workers. At Mansfield the work is being tilled and the question was raised as to the advisability of continued expenditure of the Board at this place. This report was accepted by Conference. The following report of the Ohio Mission Board Treasurer, R. A. Hazen, was presented by Brother J. H. Cantor referred to the auditing committee. The Ohio Mission Board Treasurer's Report for the period beginning June 11th, 1930 and ending June 11, 1931

General Fund

Statement of Cash Receipts and Payments on hand June 11, 1930	\$835.38
Dayton	37.50
Lebanon	160.00
Dayton	110.00
Dayton	9.00

Canton	80.00
Columbus	63.50
Dayton	400.00
Ellet	24.00
Fair Haven	64.00
Fremont	37.50
Glenford	30.00
Gratis	25.00
Gretna	25.00
Homerville	32.50
Louisville	87.50
Mansfield	22.50
Miamisburg	36.00
Mount Zion	10.00
New Lebanon	137.50
North Georgetown	15.00
Pleasant Hill	70.00
Rittman	24.00
Salem	50.00
Smithville-Sterling	100.00
West Alexandria	46.00
Williamstown	75.00

Total Receipts\$1,771.50

Total Receipts and beginning balance2,606.88

Payments:

Columbus	\$ 490.00
Ellet	433.00
Fremont	433.00
Mansfield	132.00
Rittman	325.00
Misc. Expense—Postage	4.00
Typewriter	30.00

Total Payments 1,847.00

Bal. on hand, June 11, 1931 759.88

Church Extension Fund

Statement of Cash Receipts and Payments on hand June 11, 1931 ... 730.58

Receipts:

Interest—Ashland Bldg. & Loan Co.	40.45
Interest—Ellet Note to Feb., 1930..	68.25
Interest—Fremont Note to Aug., 1930	60.00

Total Receipts 168.70

Total Receipts and beginning balance 899.28

Payments:

Columbus Church Expense	344.84
Bal. on hand, June 10, 1931	554.44

Cash has been received from the Ellet church in the amount of \$68.25 in payment of interest on their notes to Feb. 4th and Feb. 20th, 1931.

Balance Sheet

ASSETS

General Fund

Cash:	
First National Bank	559.88
The Ashland Bldg. & Loan Co.	200.00

TOTAL CASH 759.88
 Amounts Receivable 587.50
 Total Assets—General Fund (a) .. 1,347.38

Church Extension Fund

Cash:	
The Ashland Bldg. & Loan Co.	354.44
Notes Receivable:	
Fremont Church	2,000.00
Ellet Church	2,275.00

Total Notes Receivable 4,275.00
 Accrued Interest Receivable (Notes) 141.00
 Total Assets Church Extension Fund (b)4,970.44
 Total Assets in both Funds (a and b) 6,317.82

Liabilities and Capital

Liabilities None

Capital 6,317.82

Total Liabilities and Capital 6,317.82

Respectfully Submitted,
 R. A. HAZEN, Treasurer.

The statistician then brought the following report which was accepted:

Number of church houses	30
Parsonages	9
Other property	3

Membership

Male members	2115
Female members	3017
Total members	5132
Added by letter and relation	43
Added by baptism	257
Total additions	300
Lost by death, letter, etc.	121
Net gain for year	179
Revivals held	22

Prayer Meetings

Number holding	14
Average attendance	22

Finances—Valuations

Church House, lot and fixtures	\$421,250.00
Parsonages	28,900.00
Other property	4,150.00
Total Valuation	454,300.00

Finances—Moneys paid out

Pastors' Salary	\$ 26,173.31
Evangelistic Services	1,507.92
Current expense	20,375.64
Improvements	1,455.88
District Missions	1,196.25
Home Missions	1,528.69
Foreign Missions	3,460.63
Superannuated Ministers	269.57
Brethren Home	284.01
Ashland College	479.99
Publishing Co.	181.67
Poor	261.57
Washington church	176.19
Misc.	4,094.29
Total paid out	\$62,044.33
Amount in treasury, Mar., 31	577.80
Number of deacons	88
Number of deaconesses	71
Number of elders reported	44

Rev. Geo. S. Baer as chairman of the comity committee made a few remarks concerning the work at Columbus and spoke of the fine feeling existing between the two groups.

Brother and Sister Joe Hansen were introduced to Conference and Mr. Hansen spoke briefly of Brethren work in Cleveland.

Vice Moderator, Rev. Dyoll Belote, took charge of Conference, and after the singing of a song, Prof G. W. Brumbaugh brought the Moderator's address on the subject, "Some Practical Work for Laymen in the Brethren Church." Stressing the thought of stewardship, he handled the subject very effectively and gave some valuable suggestions as to the work of laymen and the need of consecrated laymen in the church. So well did this message meet the approval of Conference that a motion was made that it be referred to the editor of the Evangelist for publication.

Following the singing of a song, Rev. Alva J. McClain of Ashland College brought the first of his Bible lectures on the subject, "The Incarnation of God. Its' Method." This fine presentation answered many objections as to the Virgin Birth and left no doubt in the minds of the hearers as to its truth as presented in the Old Testament, in Matthew and Luke and the consciousness of Jesus as revealed in John 8.

Wednesday Aternoon

After the singing of two songs led by Miss Snyder, Rev. C. A. Stewart of Bryan led the devotions. A partial report of the committee on committees naming the Auditing committee and the District Evangelists was received and accepted.

The 1:45 hour was turned over to the presentation of Home Missions. Rev. Geo. S. Baer spoke on "Our Ohio Mission Program" and emphasized its importance. Rev. D. R. Murray, pastor of the Cooperative Brethren church at Columbus, spoke on the subject, "A Missionary Venture." Dealing with three questions, Is a cooperative Missionary venture desirable? Is it possible? is it practical? he brought a very interesting message. Rev. R. Paul Miller, National Home Mission Secretary, brought the third message on the subject, "Home Missions and the Future of the Brethren Church."

The singing of a song marked the close of the Home Mission program and the beginning of the session dealing with our publication interests. Dr. R. R. Teeter, Dr. George S. Baer and Dr. Charles Bame each brought messages in their respective fields, each urging greater cooperation with our publishing interests and an increased use of Brethren literature. Benediction by Rev. Alvin Byers.

Wednesday Evening

The Wednesday evening session opened with Miss Snyder in charge of the music. The special music of the evening was presented by Mr. and Mrs. Zellars, evangelistic singers and by the Ladies' quartet from the Dayton church. The devotions were in charge of Rev. Floyd Sibert.

Dr. Bame, representing the Sunday school, spoke on the subject, "Some Brethren Teaching in the Sunday School." Dealing quite at length with some historical facts as to Brethren teaching, he summed up with the advice, "Do not introduce any book or books with teaching contrary to the Bible. Brethren teaching can best be done with Brethren Literature."

Dr. Beachler of the Gratis church, then spoke on the subject "Thinking Clearly in the Face of a Great Issue." He defined this issue as the temperance issue. In a very forceful way he urged clear thinking and the taking of a definite stand by all Christian people. Benediction by Rev. Barnard.

Thursday Morning

Thursday session opened with Rev. Niswonger in charge of the devotions. The credential committee reported as follows—26 ministerial present; 19 absent; 105 lay, making a total of 150. This report was accepted and the committee continued. The minutes of the previous session were read and approved. The report of the committee on committees follows:

Auditing Committee—W. S. Crick; Geo. Kinzie, D. L. King.

District Mission Board—Geo. S. Baer, President, 1932; Alger Hazen, Secretary-Treasurer, 1934; E. F. Miller, Vice President, 1933.

Ministerial Examining Board—Dyoll Belote, 1934; J. Allen Miller, 1932; W. H. Beachler, 1933.

Church Trustees—L. P. Clapper, 1932; Wilson King, 1933; Geo. W. Wogaman, 1934; E. F. Miller, 1935; R. S. Rutt, 1936.

District Evangelists—Dyoll Belote, L. V. King, A. E. Whitted, J. C. Beal, R. D. Barnard, Chas. A. Bame, Wm. H. Beachler.

General Conference Committee—Chas. A. Bame, J. Allen Miller.

College Trustees—B. F. Zercher, 1932; D.

S. Workman, 1932; Norman Kimmel, 1932; Geo. Kem, 1933; Alvin Byers, 1933; E. F. Miller, 1933; R. R. Teeter, 1934; W. S. Bell, 1934; Frank Clapper, 1934.

Committee on Church Comity—Geo. S. Baer, Martin Shively, L. V. King.

Program Promotion Committee—R. D. Barnard, chairman; J. C. Beal, W. S. Crick, A. E. Whitted, Geo. S. Baer.

Shipshewana Booster Committee—R. R. Haun, chairman; R. D. Barnard, Floyd Sibert.

Statistician—Conference Secretary.

Christian Education—M. A. Stuckey.

Sunday School—Chas. A. Bame.

Christian Endeavor—Dyoll Belote.

District Representative to Ohio Council of Churches—Geo. S. Baer.

District Representative to Board of Religious Education—M. A. Stuckey.

Resolution Committee—Conard Sandy, C. A. Stewart, Miss Susie Snyder.

Nominations were then received for conference officers, resulting in the following: Moderator—M. A. Stuckey; Vice Moderator—W. S. Crick; Secretary—Geo. C. Pontius.

Having received only one nominee for each office a motion was made to suspend rules and have the moderator cast the ballot.

Invitations for next year's conference were received from Louisville and Bryan. By vote of conference the invitation of Bryan was accepted.

Following a discussion as to the time of next year's conference, a motion was made and sustained that the time of conference remain the same.

The Sunday school session opened at 10:15 with Prof. M. A. Stuckey speaking on the subject "The Doctrinal Message of the Sunday School." After singing a song, Rev. McClain brought the second of his splendid Bible lectures, speaking on the subject, "The Incarnation of God, Its Meaning." Benediction pronounced by Rev. Beery.

Thursday Afternoon

The first session of the afternoon was in charge of the W. M. S. Mrs. Whitted led the devotions after which the following program was given:

Quartet, Dayton church; Reading, Mrs. Loren Black, Ashland; Vocal Solo, Evelyn Miller, Ashland; Saxophone Solo, Miss Troutman, New Lebanon; Missionary Pageant, Sisterhood Girls of the Dayton church.

The second session of the afternoon presented the Semi-Centennial Program of Progress with Brother Barnard as chairman. The chairman first made some general remarks concerning the program and gave the results of a questionnaire sent to the pastors. The results of this survey showed that the program is a workable program and can be accomplished if an effort is put forth by the different churches and their pastors. The other members of the committee each spoke on their phase of the program, as follows:

J. C. Beal, "Increasing the Use of the Bible in Everyday Life."

A. E. Whitted—"How Increase Personal Testimony for Christ in our Churches."

Geo. S. Baer—"Practical Ways of Presenting Denominational Doctrines and Interests."

W. S. Crick—"Practical Ways of Teaching Stewardship of Life and Substance."

Brother Barnard then presented some plans for next year. Benediction by Rev. Kinzie.

Thursday Evening

Thursday evening session opened with

representatives of the Gospel Team (land College in charge of the devotions.)

Special music for the evening was rendered by the Young People's Choir West Alexandria church, under the leadership of Miss Susie Snyder bringing beautiful messages in song.

Miss Gladys Spice was scheduled to speak on the subject "Christian Endeavor, a Vital Enterprise." Unable to be here, a splendid paper was read by Conard Belote then spoke on the subject "Pledge-Endeavor's Bulwark."

Mrs. Kelly again favored Conference with a reading.

Dr. E. E. Jacobs, president of our conference presented a real challenge to Brethren young people, speaking on the subject "Challenge of the Arts College." The session closed by singing "Faith of our Fathers" and the benediction was pronounced by Dr. Bame.

Friday Morning

The morning session opened with Brother Belote in charge. The devotions were conducted by Rev. Grant McDoon of Smithville. The final report of the auditing committee was read and approved. The report showed that there were 180 ministerials received divided as follows—Ministerial present, 26; ministerial absent, 19; ministerial credentials, 135.

The courtesy of the Conference was extended to brethren from the Indiana Conference. E. M. Riddle; S. C. Henderson, Edgemoor, Rev. and Mrs. M. L. Sands of Dayton; Miss Estella Myers, missionary on foot to Africa. Greetings were brought by Brother Henderson, S. C. Riddle.

The auditing committee brought the following reports:

"We, your auditing committee, have examined the books of the secretary of the Ohio Mission Board, find them correct to the best of our knowledge and judgment."

"We, your auditing committee, have examined the following bills and approved them for payment:

- Conference Secretary
- Programs
- Brief Case for Secretary
- Printing—Mission report
- Secretary—postage, etc.
- Moderator—postage, stat., etc.
- Tithing Literature—Crick
- Program of Progress—Barnard

Total

Signed
W. S. CRICK
G. W. KINZIE
D. L. KING

Through a suggestion from the auditing committee a motion was made that all members who make reports to the Ohio Conference shall in the future send with their report an auditor's report of their activities.

The Mission Board then brought the following report:

District Mission Apportionments per capita

- Ankenytown
- Ashland
- Bryan
- Camden
- Columbus
- Danville
- Dayton
- Ellet
- Fair Haven
- Fairview

.....	7.50
.....	10.00
.....	20.00
.....	7.50
.....	6.50
.....	17.50
.....	7.50
Zion	5.00
burg	6.00
banon	27.50
georgetown	3.75
t Hill	14.00
.....	6.00
.....	13.50
.....	25.00
lexandria	12.50
stown	15.00
.....	\$411.15

owances to Mission Churches	\$400.00
.....	400.00
.....	400.00
.....	300.00
.....	100.00

Recommendation to Conference
 Following passed unanimously by the Board is offered as a recommendation:

believe in the good quality of Brethren day School literature, therefore beved, that it is the policy of this Conference to recommend its use in all our Sun-schools as fast as it is practical and

Mission Board offers the following for the next nine years as a challenge to a more intensive effort at church work within the state of Ohio—
 All present mission churches self-support by 1936.

That we authorize investigation of five points for new missions within the state of Ohio so that when the time that we shall be able to undertake a work, we shall have the field in hand. Two new churches made self-support and two other new missions launched by

The annual apportionment of Ohio has been raised to 2,200 dollars by 1940. Cooperation with the Church of the Brethren in mission work wherever feasible.

Every self-supporting church or circuit to loan its pastor for participation in capacity in at least one evangelistic campaign in the interest of missions annually.

report was signed by the chairman, Baer and the secretary pro-tem, A. H. Ridd, and the entire report was accepted by conference.

Resolution was made that the executive committee for next year be instructed to carry out its program around the Semi-Centennial Program of Progress as far as possible practicable. Motion carried.

The following report of the resolution committee was given and approved by Conference.

As much as God has blessed us, the Ohio District of the Brethren Church in the past and has permitted us to assemble in conference, we deem it our privilege as well as our duty to return unto him praise, honor and thanksgiving; be it therefore resolved:

1. That we reaffirm our faith in the God, Father, Son and Holy Spirit.
 2. That we reaffirm our faith in the Bible, the sole Bible and nothing but the Bible, the only infallible rule of faith and life.
 3. That we express our thanks to the Executive and Program Committees for the

inspirational and spiritual program and their faithfulness and promptness in carrying it out.

4. That we express our thanks to each and every one that had any part in the program.

5. That we express our deep appreciation to the New Lebanon church and pastor for their fine welcome and hospitality and to the ladies of the church for the splendid way in which they have cared for our physical needs.

6. That we do all in our power to promote peace according to the Biblical authority and the time honored belief of the Brethren Church.

7. That the Brethren Church lend her support to the Eighteenth Amendment.

8. That we go on record as being opposed to the foulness and filth as shown on the modern stage.

9. That we as Brethren people encourage and promote Bible study and family worship.

10. That pastors and churches be urged to cooperate in promoting the Ohio Semi-Centennial Program of Progress and in teaching its message.

Signed,
 MISS SUSIE SNYDER,
 C. A. STEWART,
 CONARD SANDY.

That committee on committees brought in recommendation for the membership committee: Chairman, Vice Moderator, W. S. Crick; Chas. Brown, Bryan; S. S. Tombaugh, Williamstown; Grant McDonald, Smithville; Wm. Gearhart, Dayton.

Rev. Barnard made an announcement concerning the Young People's Camp at Shipshewana Lake and urged the attendance of Ohio young people.

A motion was made that the Moderator's address be referred to the National Conference Tract Committee for publication if found advisable.

Opening the Foreign Mission session we were led to the throne of Grace by Rev. McClain, following which Miss Estella Myers gave a very interesting report from the field. Having just returned from the field, Miss Myers comes to us with her heart burdened by the great need in Africa. One could not see the fine display which she brought with her nor listen to her stirring message without being touched.

Following the singing of a song, Rev. McClain brought the last of his Bible lectures on the subject, "The Incarnation of God—Its Result." Conference surely owes a vote of thanks to Brother McClain for these wonderful messages and I am sure that we await with eagerness the book that he says shall be forthcoming in the next two years that shall contain these lectures along with others.

Friday Afternoon

The devotions of the afternoon were in charge of Brother M. L. Sands from the Indiana District.

The first message was brought by Dr. Jacobs on the subject, "The Church College." He very definitely pointed out some of the problems that are confronting many of the church schools and also told us something of the standard to which our own College has attained.

The closing hours of Conference were turned over to the Christian Endeavorers. Rev. E. M. Riddle, the national president, was with us and brought a very inspiring address on the subject, "Forward Endeavor." This was followed by a very fine message dealing with the coordination of the youth

activities in the local church by Rev. R. D. Barnard.

Conference joined in singing, "Praise God From Whom All Blessings Flow" and the benediction was pronounced by Brother S. C. Henderson.

Thus has ended the largest Conference that the Ohio District has ever held and in the minds of many the best. Almost every church in the State was represented. The weather, while a little hot, was ideal and all who attended could not go away without having received a blessing. Our Conference next year goes to the other part of the state and we know that the inspiration of this year shall spur us on to even a greater Conference in 1932.

REV. GEO. C. PONTIUS,
 Conference Secretary.

THE MOVING PICTURE SMOKE-SCREEN

(Continued from page 11)

have been films of illicit relations, marital infidelities, dishonorable proposals, suggestive talk and all kinds of immoral situations, many of them rankly so! and 3 have been where the heroine gave up her virtue to "save" another! 136 films out of the total of 228 have been films of the character described above.

A Few Typical Examples

(1) Fifty Million Frenchmen (released March 2, 1931). A picture of Americans touring in Paris, and a thoroughly dirty film all the way through. ("The team of Olsen and Johnson depend mostly on smut to get laughs," Harrison's Reports, April 4, 1931. A precocious American boy says to his mother, "You promised to buy me some dirty post-cards." An American single woman asks her guide to take her to some place where she will be "insulted," and wants to see the dirtiest things and pictures there are to be seen, and offers to pay any amount for it. Two American men get into the rooms of two Parisian prostitutes, and are made violent love to, to their unconcealed delight.

Now hear Mr. Will Hays in his official announcement concerning the "new" Code of Morals, March 31, 1931: "The adoption of the Code marks the latest and greatest step taken by the motion picture industry in the direction of self-government, to the end that the entertainment, educational and informative value of the theatrical screen shall conform not only to the best standards of this art, but to the wholesome instincts of life."

(2) "Stolen Heaven" (released February 21, 1931). A prostitute finds a man in a dazed condition and takes him to her room in a house of assignation. He has just robbed the factory opposite of \$20,000. The police search the house of ill-fame in company with the madame of the house. The "heroine" conceals the "hero" in her bed, and makes the police think that the man is a customer who is intoxicated. The hero and heroine agree to go off together and have a grand whoopee time with their stolen money as long as it lasts. They go to a Florida hotel, live there as man and wife, and disport themselves with a fast crowd until the money gives out. The hero at last surrenders to the police so that, after he comes out of jail, he and the heroine may start life anew!

The New Code: "The screen owes a definite responsibility to public morals to treat all sex relationships with due care and judg-

ment . . . that the sanctity of the institution of marriage and the home shall be upheld!"

Harrison's Reports for February 14, 1931: "The story is not only unappealing, but also demoralizing, in that it shows the hero as having committed a robbery, and the heroine as being a woman of low character, living by selling her body." Do any decent parents believe that the inside workings of a house of assignation are a fit subject for their boys and girls to see together at the movies? Is there any excuse for such a picture with all its suggestiveness?

(3) "Strangers May Kiss" (released April 4, 1931). One of the typical "Mistress" and "marriage-kills-love" films. The heroine is in love with a roving newspaper correspondent, but scouts marriage. Her aunt, who believes in marriage, commits suicide when she unexpectedly sees her husband carousing with a fast woman. The heroine goes to Mexico with the newspaper man to live with him as his mistress, but after a while he is called to another field of work and leaves her. She then carries on to the limit with Frenchmen and others in Europe, gambling and drinking and having affairs with men. In a Frenchman's house a dancing girl gives her a lesson in how to "arouse men," and the Frenchman seeks to possess her, but she outwits him by saying, "wait until tonight and we can be alone." The dresses of the heroine and others are shockingly immodest, and the picture is full of drinking.

The "New" Code that requires that "the use of liquor in American life shall be restricted to the actual requirements of characterization or plot" has long ago been thrown to the winds, and the writer believes there is no agency that is doing more to make a mockery of Prohibition than the moving picture screen today! The lovers finally meet again in New York, and all is forgotten and forgiven! These films, and literally dozens of others like them, equally rotten and demoralizing, such as "The Easiest Way" (the story of a kept woman); "My Past" (a story of a temporary mistress); "Inspiration" (a story of promiscuous immorality and of the seduction of a man by a woman); "Illicit" (a "marriage-kills-love" story); "Damaged Love" (the affair of a married man with an unmarried girl); "Lonely Wives," "Men Call it Love," etc., etc., are all more recent films. Let us now go back to the early fall, nearer to the time of the issuing of the "New" Moral Code, when presumably the producers would be more careful, and let us see what the character of typical productions was then.

(4) "Hell's Angels" (released in August or September, 1930). The scenes of the Zeppelin and of the air raid in this story are remarkable though the forcing of six or eight Germans by their commander to jump to their death are gruesome, as is the shooting of a spy by a firing squad, and the final killing of one brother by the other in a prison cell. As to the rest of the story, "it is so filthy that it is unsuitable for family theatres" (Harrison's Reports, August 30, 1930.) It is the story of two brothers, aviators—one is caught with the wife of a German officer in a compromising situation, and is challenged to a duel, but flees. The other brother is in love with a young and pretty woman of loose morals and most indecent dress. She meets the first brother and induces him to go home with her to her apartment where she changes her scant clothing "by his permission," and comes out of her bedroom clad only in her wrapper, and se-

duces the man, on the sofa. "The scene is so obvious that even very young children will understand what went on during the fade out." He stays with her over night and next day declared to his brother that "all women are alike." Later on the woman is found in the arms of a drunken higher officer in a drinking place; and in another cabaret scene, a man is trying to drag a woman upstairs with him.

Let us hear the "New" Code: "Scenes of passion shall not be introduced when not essential to the plot!"

(5) "Madame Satan" (released September 20, 1930). The husband keeps a mistress, the wife finds it out, and goes to the woman's apartment. Her husband's friend is there and hides the wife under the bed-clothes and keeps her there as the husband unexpectedly enters and accuses his friend of intimacy with his mistress, but is pacified when the mistress appears from another room. The wife escapes discovery and makes up her mind to win back her husband

jacket and the bedspread, and goes drunken sleep in the connecting room. Taking the man's jacket spread over her morning, and his boutonniere dying on neck, she thinks she has been ruined during the night, and demands that the "make her a good woman" by marrying. They start out for the marriage license, but as they go, the man boasts of he had not laid a finger on her during the night—when she hears that, she runs to her attorney-lover, and sails with him on an airship to America. (And the heroine in this film, with all her many love-affair marvelous clothes has been called the top of all the young girl movie fans in the try!)

"Mr. Hays has proposed above all to the movies sexually clean, and yet never was any form or artistic expression which was so completely drenched with—The Nation, April 16, 1930, and reprised from Reformed Church Messenger.

ANNOUNCEMENTS

NATIONAL CONFERENCE CREDENTIALS

The Secretary of the National Conference has sent out the credentials for use National Conference. In case any church has not received their credentials or church has been overlooked, please send directly to the secretary—J. L. Gingrich, Spring Street, Johnstown, Pennsylvania. Order will be immediately cared for.

JOS. L. GINGRICH, Secretary

INVITATION TO WINONA LAKE BRETHREN CONFERENCE

The Secretary of the Conference asked the local pastor to send a word of appeal and invitation to the brotherhood to our Annual Conference at Winona Lake, Indiana.

The Brethren at Warsaw and Winona thinking already of this event in our summer's schedule. We anticipate the gathering of a large number of our people this year. Other conventions and conferences seemingly have not suffered at all from so-called "depression period." Winona, for this season, does not show any decrease. At Warsaw's Booster Banquet a few weeks ago, in behalf of the open gate plan for Winona, our quota was oversubscribed.

The Brethren people and pastor are very urgent in their appeal for a large measure of inspiration for every one who attends.

To those who may never have been to Winona, allow me to say there are a plenty of accommodations. There are very attractive hotels, cafeterias, rooming houses, suites of rooms, with or without cooking privileges. Upon your arrival, at the Administration Building, inquire for Mr. V. M. Hatfield. He knows every house and cottage. You may get an entire cottage at the time of our conference very reasonable, as the Bible Conference group will be leaving just before our conference.

We invite you to consider coming on your vacation and conference trip to Winona Lake. Our WELCOME is as deep as the lake (measure it?) as wide as the hospitable spirit of Winona people and as high as the tallest tree on Indian Mound.

Yours for another rich and fruitful conference for the Brethren Church.

FIRST BRETHREN CHURCH
Rev. E. M. Riddle, Pastor, Warsaw, Ind.

BE THE BEST

By Douglas Malloch

*If you can't be a pine on the top of the hill,
Be a scrub in the valley—but be
The best little scrub by the side of the rill;
Be a bush if you can't be a tree.*

*If you can't be a bush, be a bit of grass,
And some highway some happier grass;
If you can't be a muskie, then just be a
bass—
But the liveliest bass in the lake!*

*We can't all be captains, we've got to be
crew,
There's something for all of us here.
There's big work to do and there's lesser
to do,
And the task we must do is near.*

*If you can't be a highway, then be a trail;
If you can't be the sun, be a star;
It isn't by size that you win or you fail—
Be the best of whatever you are!*

—Selected.

by becoming as physically alluring as his mistress. This she does at a wild masquerade party aboard an anchored dirigible, where all the men go wild over her disguised as Madame Satan. Her husband also makes furious love to the mysterious siren and buys her at an auction of women who show forth their charms to the men. A storm comes up and the dirigible breaks away, but all are saved by parachutes, and the pair are reconciled. The wreck of the dirigible is a remarkable achievement in moving picture art. It is a pity that it could not be linked up with something better than an orgie of nakedness and salacity.

The "New" Code: "Every effort shall be made to reflect in drama and entertainment the better standards of life!"

(6) "What a Widow" (released September 13, 1930). The gay heroine is left a widow with \$5,000,000. She goes abroad to spend it in Paris, but quarrels with her attorney-lover, and goes to a drunken friend at a questionable Club House in Montmartre. They drink together, he strains her to him in a ribald scene, and finally drags her to a large double-bed and covers her with his

BRETHREN EVANGELIST

Jesus, the Poor Man



And "he became poor, that ye through
his poverty might be rich."
2 Corinthians 8:9

"Though he was rich, yet for our sakes he became poor." Jesus was the poorest man that ever walked the dirt roads of earth. Born in poverty and reared in obscurity, he yet lived to enrich mankind. A stable was his birthplace, a manger was his cradle. For twenty years he worked as a carpenter in a poverty stricken and deserted village which bore the scorn of men as they asked, "Can any good thing come out of Nazareth?" He began his ministry at the Jordan River with no temporal means, no income, and no vocation but to please God and to bless men. With no organization to help him, with no patrons to enrich him, he publicly lived the life of poverty that ended at the tomb. He preached without price and wrought miracles without money. As far as we know he never possessed the value of one dollar. How pathetic his words, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." He had no certain dwelling place. He was an itinerant preacher whose parish was the world. When invited, he entered men's homes for dinner; when unasked, he went hungry. He sought breakfast from a leafing fig tree, but found none. He ate grain from his hands as he walked through the fields of corn. He sent Peter to the

sea for the fish that they might have the money for the temple tax. His support came from the gifts of a few women, and his treasurer stole part of the pittance put therein. He walked on over the hills of Judea and by the waters of fair Galilee, enriching men, himself the poorest of all. He slept often under the open sky. In the wilderness without food, by Jacob's well without water, in the crowded city without a home—thus he lived and loved, toiled and died. His value was thirty pieces of silver when sold—the price of a slave, the lowest estimate of human life. So poor was he that he must needs

bear his own cross through the city till fainting he fell. In the potter's field he was nailed to that cross between two thieves, stripped of his robe, the gift of love, for which inhuman soldiers gambled as he died. With no estimate with which to endow his weeping and widowed mother, he bequeathed her to the love of the beloved John. He gave his peace to his disciples, his pardon to the thief, his life for the world, his body to the cross, and his spirit to God. His burial clothes were the gift of a friend, and he was laid at last in a borrowed grave. Truly, Jesus was the poorest man that ever walked the dirt roads of earth.—Religious Telescope.

Disgraceful and Demoralizing

An Editorial in "The Evangelical-Messenger"

There was a time, not so many years ago, when it was extremely difficult to find a place in America where a prize fight could be promoted. The moral sentiment of the nation, of states, and of local communities flamed against these events of brutality and bestiality. They were looked upon with extreme disfavor, and frequently when a prize fight was successfully staged, the principals were arrested and punished.

But we have traveled a long way since then, and public sentiment has degraded to the point where scarcely a voice is now raised in protest, and where cities vie with each other in their bids for a fight, and the newspapers give columns of publicity day after day to the contestants and all matters connected with the event.

It is a sad comment upon present day civilization and a severe indictment of national morality when thousands of citizens, some of them coming hundreds of miles, will gather to witness the spectacle of two men attempting to pummel each other into insensibility, and will shout their gratification and glee when one, beaten and bloody, falls helpless to the canvas and becomes a knockout victim.

The scene becomes still more discouraging when, as at the recent prize fight held in Cleveland, women in large numbers are found among the spectators, getting great pleasure and enjoyment out of the affair. Read in the Cleveland Plain Dealer what Eleanor Clarage, a woman reporter, says she saw and heard at the fight, where she declares "there were just as many women as men watching the bloody victory." She wrote: "Zowie! A leather glove connected with a bloody nose and the lady in the pink dress said, 'Isn't it grand?' From all over the arena came feminine voices shouting, 'Knock him out, Maxie!' or 'Sock him, Strib!' The girls yelled louder than the men—and oftener." We need not be surprised at the further comment, later in the article, that "Most of them smoked cigarettes throughout the battle."

Our amazement and chagrin grows when we learn that great industrial enterprises, banks, factories and mercantile establishments, buy scores of tickets which they distribute widely among friends and patrons and that prominent industrial leaders and business men, with front page names, are found in the crowd which gathers at the ringside.

There is nothing ennobling or elevating in the prize fight, and the sooner a movement is started to eliminate it from our national life the better will it be for the nation. Not only is the contest itself brutal, and founded upon the instinct of destruction rather than of helpfulness, but about it gathers all of the baser elements of society, and it is constantly under suspicion of being controlled by crooked and criminal interests. Senator J. J. Ingalls, a goodly number of years ago, after attending a championship fight, wondered if a gentleman ever went a second time. We are sure a Christian never would, nor even the first time, if he knew the nature of the thing he was going to witness. It is against the very teachings of his religion. Its spirit is contrary to that which Jesus Christ came into the world to put into the hearts of men. It harks back to the jungle. The victor is crowned, not because of helping another to rise, but because he has

worked harm and humiliation upon a fellowman. He gets glory by knocking a man down. The glory of a Christian is to help a fallen man to rise. His triumph consists not in bruising, but in healing wounds and restoring the suffering.

We regret that the fair name of Cleveland has had to be linked with this brutal sport and that its fine new stadium, just completed, costing approximately \$3,000,000 of the people's money, had as its opening event, a prize fight. It is deserving of something better than that. The odium of such an event should not have been attached to it. It should have been dedicated with something fine and ennobling which would abide as a glorious memory. Those who are responsible for missing such an opportunity, and opening the stadium's gates first to a fight, have something to answer for, both to this generation and to those which are to follow.

We hope public revulsion against prize fighting is not far away, and that once again America will make it unlawful and unhealthy for both participants and spectators. It is degrading and demoralizing in its influence. It diverts men from sport that is clean and more wholesome. It robs men of the finer instincts of life. It creates an unhealthy atmosphere in social circles. It begets false ideals in the minds of the young. It puts a premium upon brute force, and raised the bruiser to the rank of a hero. It is not sport. It is brutality. Out with it.

Wets Would Rejoice to Have Churches Withdraw from Fight

"The churches which made possible the formation and development of the temperance movement and which today are the sources of its greatest strength are not likely to heed the suggestions of the wet group and withdraw from the field," said Ernest H. Cherrington, LL.D., Litt. D., general secretary of the World League Against Alcoholism. "Despite the importance of the economic and political issues involved in the prohibition of beverage alcohol, the moral imperative which has given vital force to this whole cause remains today the greatest source of its strength. The true prohibition issue is not whether sobriety or drunkenness are the better policy economically nor whether political expediency may waver to the side of prohibition or license, but whether beverage alcohol can properly and safely be legalized in the type of civilization this country is developing. The whole question of human rights is here involved. Both the individual and society have positive rights to protection against the terrific menaces unavoidable in a civilization which legalizes the beverage liquor traffic. Those rights involve not alone security of life and limb, the maintenance of economic opportunity which would be imperiled by the renewal of the old-time expenditures for drink and the elimination of the corrupting influence of a legalized liquor trade upon our political life, but they also involve the deeper and more fundamental right of each individual to follow the best without the senseless handicap imposed by an alcoholized civilization.

"The church cannot forget the word of its Founder, 'Woe unto whom the offence cometh,' or t saying about those who put blocks in another's way. It can the woes pronounced against 'him teth a bottle to his neighbor's lips lessly beset with perilous tempt path of youth, to set wide once swinging doors that lead to ruin the channels of opportunity to thousands merely that a handf may make millions of dollars of dollars by pandering to the and the appetites of their fellow al and anti-moral. Against any gested public policy the church feel a positive obligation to rais to organize its followers, and its full strength.

"Nothing would be more pleae enemies of prohibition than any between the temperance moveme church. Such a separation wou be hailed as a repudiation of this by the church.' It would be adv the churches had discovered that was not a moral crusade again social menace and that it was ne mentally right that the churche prove it. Such an impossible e take from this cause its main would arouse doubt and questi minds of those who have viewe not from the plane of expedienc the standpoint of a moral proba out of the vital social issues in

"The prominence given by the of the press which are opposed tion to suggestions or intimatio temperance movement is likely arated from the leadership of ti positive evidence of the earnest foes of prohibition that this mi It is no doubt that wish whic many wet writers in the press a to misconstrue and misinterpre ances in regard to the proper organized Christianity to this program of the churches. An against alcoholism which wou of consideration the moral impet undoubtedly encourage the foe tion. More than ever before t necessary to the success of prob spiritual dynamic which belong to Christianity.—The American Is e.

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Some Forces at Work that Undermine

is something very much wrong with the moral status of our age. We are not disposed to make any comparisons with any other age. Not having lived in any other age, and the record of past events being so peaceable, we feel competent to judge the present situation in comparison with any other that may have existed in by-gone days. Our standards to our age without regard to whether it is worse or only as bad as others have been. There is a plenty that we can do about our age, a plenty not only to criticise, but to be about. And that is the business of the preacher of the gospel—to be concerned about the present evil conditions and what he can do to bring the sins to the attention of the people and to encourage them to mend their ways. Among the forces that are at work undermining the moral strength and character of our day are the following, which are virulent enough to warrant the concern of every serious-minded

person. One is a widespread calling in question and ignoring of long-accepted standards of morality that have been proven essential to the well-being of the race. There are not a few, and some in high places, who are claiming that there are no certain standards of right conduct and of wholesome social relations that should be required to observe, but that large place should be given to self-expression and experimentation. Rather than conform to accepted standards and hampering and disciplining the passions and tendencies, they should be given free rein and freedom of action should be allowed to try out and determine for himself what is proper and right. That is what many are actually doing, troubling themselves with standards that are already firmly established. It is being done in almost every line of thought. To this Bishop Edward M. Cross (Episcopalian) bore witness at an address before a convention of fellow Episcopaleans in 1917, saying: "Standards of morality (or rather of immorality) are sought to banish from our thought the image and likeness of Christ and his church. We are where we are today, locally, internationally, morally and individually because men (alas, even great numbers of those who have called themselves Christians) have permitted themselves to be deceived and to what decent behavior and citizenship consist of, and have resorted to theories of behavior in the relationship of life that a fool or a knave could fail to recognize as destructive. That which is true and good and beautiful—that is destructive of the essence of Christianity itself."

Another force is a pronounced spirit of our age—questioning and experimenting with and discarding many standards of conduct that are vital to the best of our civilization. It is not always with malicious intent, but often out of mere idle curiosity, to see what will happen, as was the case with a group of boys who caused a train wreck a few weeks ago. An exchange reports

that a passenger train was rushing through a Cincinnati suburb at a speed of thirty miles an hour when the locomotive left the rails, ran along a trestle, then careened into a tree, turned and fell upon a house, and killed an aged woman.

The investigation developed the fact that three boys, the oldest aged twelve, had placed upon the rails spikes, bones and other small objects. This they did, not, of course, to cause a wreck, but, as they expressed it, "just to see what would happen."

We have our deepest sympathy. It will be an awful thought to have to live through life with them.

What is this typical of all our living today? We are all, young and old, living upon an experimental philosophy. We are trying anything once. The fact that our fathers have tried to pass on to us wisdom of the centuries, handed down from generation to generation, means nothing at all. We are going to experiment with whatever we choose to, whether it relates to law, or

sexual relations, or business, or religion. We have an idea there is no norm, no standard. We think morality is nothing but the result of experiments. Religion itself is an evolution that has come out of experiment. No religion can speak with authority.

After all, it is the old story of the tree of the knowledge of good and evil. We can know good and evil by an authoritative word. We can know them by experiencing them through experiments. In this day we scoff at innocence. We consider it a synonym for ignorance. We want to see what will happen—even though it may be a wreck of most treasured things.

Another force that is operating against our welfare is the light, flippant attitude that many take towards the seriousness of evil. Sin has lost its dread for many people. It is no longer a thing to be feared or much concerned about. Men are becoming bold and daring in the face of evil, and some treat it as a mere joke. They steel themselves against its terrors and refuse to be wrought up about it. We smile at the foolishness of the telephone operator, who, in Washington, D. C., on April Fool's day refused to notify the police that a holdup was being staged just outside his door because he thought the man who rushed in to tell him was trying to spring a joke on him. When the bandits had escaped he realized it was serious business. But there are many who show themselves a great deal more foolish by their refusal to be warned of the evil that is robbing them and their fellowmen of treasures that are more precious than gold. Or we may look with pitying amusement on that other man who, in bed in his own home, was determined not to make a fool of himself by heeding warnings on April Fool's day that his house was afire. At last those who were giving the warnings battered down the door and dragged him to safety. But how much more pitifully foolish is the man who treats the warnings of the dire results of the evils about his own home and fireside as all a joke! It is that flippant, scornful, insincere, incredulous attitude toward the vice and crime and corruption and lawlessness that are abroad in the land that adds seriousness to the situation. Surely that is not the attitude of the Christian.

One of the most powerful and most hurtful forces that are operating to undermine our Christian civilization and to break down the moral decency of our age is the movie. Nothing is doing more to build up a lustful, criminal spirit in the hearts of our American youth than is the ubiquitous movie. And next to the movie stands the newspaper as a teacher of vice and crime. For more than a decade this characteristic of the movie has been clearly recognized and federal censorship has been a threat as the only means of stopping, or at least of lessening, the flow of moral filth into the minds of our boys and girls. And for that length of time the movie interests, organized and under the protecting care of Will Hays, have skillfully kept public sentiment in abatement and the churches lulled into inactivity by their pious but empty promises of reform. And today the situation has experienced no improvement, but is rather growing worse. Every day evidence is to be had almost anywhere one may look of the vicious influence of the picture-talkie shows. The following incident recounted by John F. Cowan in the Methodist Protestant-Recorder could be frequently duplicated in almost any town.

I watched two gangs of small boys, rehearsing in the street, scenes they had feasted their eyes on in the moving-picture theatre the night previous. The two parties were charging each other with wooden, or cap pistols in their hands, yelling in raucous tones: "Bang! bang! bang! I got you; you're dead."

Fine-looking, lovable lads, they were, sons of well-to-do apartment-house dwellers near by in this respectable suburb, which ought to grow good citizens if any part of the city can. But the microphone (abbreviated in our newspapers to "Mike") had been making them acquainted with the underworld of professional bootlegging, high-jacking, rum-running, border dope-smuggling and gangsters "taking for a ride" their rivals, and machine-gunning them off the stage.

One of these days some broken-hearted mother will be demand-

ing: "Who killed laddie boy?" And shall we answer: "Mike taught the murderer. Mike, our most potent teacher."

No immediate relief from the baneful influence of the movie is in sight, and until some effective method is devised of cleaning it up, it would seem that the only Christian thing to do is to refuse to patronize it and to urge other serious-minded folks to do the same.

Another contributing factor to the morally weakening influence that the people of our land have experienced was the unusual prosperity of a few years ago. Periods of great prosperity nearly always have a deteriorating influence upon the people, softening their moral fibre and lessening their power of resistance to the forces of evil. That is what happened to us and we are now feeling the effects of it. Bishop Mitchell put it strongly but truly when he said: "Prosperity is always harder to stand than adversity; it makes fools of people. We seem unable to withstand the temptation to display vanity and other unlovely traits which are so destructive of character. Adversity seems to show these traits up as being what, of course, they really are." And the silver lining to this cloud of depression is the hope that it may result in a turning away on the part of many people from their undue love of the material goods of the world and reproduce in them a new vigor and strength such as will enable them to withstand the temptations of life.

And finally, the lack of vital religion, or the insufficiency of it, will show itself in a diminishing and giving way of moral strength. And that has been the case to no inconsiderable extent. We have not had enough real religion in life. It has been inclined too much toward formalism and without the power and vitality of genuine godliness. We have been inclined to give overmuch attention to

(Continued on page 9)

EDITORIAL REVIEW

The attention of our young Christian Endeavorers is called to the C. E. page where is published a product of some of the Expert Endeavor work being dispensed at Shipshewana. The honored program was prepared by Paul Whitmer, son of Rev. C. D. Whitmer, writer of the Christian Endeavor Notes in the Angelus.

Prof. and Mrs. Alva J. McClain left Ashland one day this week for an auto trip into Canada, where Brother McClain will deliver a series of lectures at the Canadian Keswick at Muskoka Lakes, July 26 to August 2. Due to his trip, Prof. McClain's "Signs of the Times" department does not appear this week, but it will soon be resumed. Brother McClain has been so faithful in his department through the year that we are sure his appreciative readers will not begrudge him this brief vacation.

The Business Manager, Dr. R. R. Teeter, is wanting about \$5,000 from the brotherhood, and because we have faith that our people are honest, we believe he will get it, eventually. That amount is due the Publishing House for Sunday school literature and Evangelist subscriptions. It will help wonderfully on the business side of the House, if you pay up. And don't let your Evangelical subscription expire. You cannot afford to be out of touch with the brotherhood even if you must sacrifice to maintain the contact. Let us stick together.

In a communication from Brother George H. Jones, we learn that he is preaching every Sunday morning and teaching a Bible class for the Second church of Johnstown, Pennsylvania, in addition to carrying on his work as executive secretary of the Boy Scout Council of Greater Johnstown. As Scout Executive he has under his care 1,300 boys and 300 men. He says it is pleasant work and he enjoys it, but he also loves to preach the Gospel, at which he spent twenty-five years of full-time service. Because of his long residence in Johnstown he is also called upon many times to officiate at funerals and other special occasions.

Brother E. J. Rohart, pastor of the growing church at Winchester, Virginia, writes of the progress of the Lord's work at that place. A successful celebration of the 5th anniversary of the church resulted in an offering that enabled them to free the church entirely of debt. This church was inspired and encouraged by the visit of a faithful band of workers from the church at Washing-

ton, D. C., where Brother Homer A. Kent is pastor. interesting programs were conducted by these zealous workers. It was a splendid way to help celebrate and a fine way to start a mission church.

Brother R. I. Humbert writes of an evangelistic campaign conducted at Roanoke, Indiana, resulting in four confirmed baptisms and two anointings for healing. The communion held at the close of the meetings was well attended. Brother Humbert also gives an impressive testimony to the blessedness and success of tithing—tithing of a kind that increases the tithing. It blesses the tither. If only a majority of the brothers would courageously step out on just the simple tithe, the various interests would not lack any needed support. May God bless us to emphasize along with the rest of the Gospel, this phase of it—the principle and obligation of the tithe.

Brother J. L. Gingrich, pastor of the Third church of Westport, Pa., gives us an interesting report of his work. Twenty-two were added to the church as a result of an evangelistic meeting. The other Johnstown pastors cooperated. Also eight baptisms were had. We note that this pastor is not neglecting the children and young people of his congregation, but is offering special inducements for their attendance. The third Sunday of each month is set apart for the special children's service. An interesting feature in contemplation is the preparation of a year book in which the loyalty of members at the regular communion and in giving will be indicated. Its features have much to commend them.

We are publishing in this issue the program of the Annual Conference. It is a good program and promises much. Many who will go to Conference. Moderator A. V. Kimmell reports a large attendance and urges pastors to work to that end. Delegates to make a successful conference, and the more delegates the more worthwhile will the conference be. Amusement possibilities are about as usual.—Rooms for rent for rent, meals at the cafeteria, hotels and boarding houses. special attention is called to the hotel rates at Westport, as printed in the "Announcement" department. These are very unusual and those who know Mr. Welch, the manager, he gives splendid service. His rates are given on the program plan, that is, both room and board for the price stated.

The church at Middlebranch, Ohio, has recently experienced a very successful revival under the evangelistic leadership of a young brother, Norman H. Uphouse, a seminary student from Middlebranch, Ohio. Brother Paul Lorah, another seminary student, is also at Middlebranch. The people were greatly pleased with the efforts of Brother Uphouse and God blessed him with the turning of souls from the darkness of sin unto God. There were twenty-two baptisms and two reconsecrations, making twenty-four to add strength to the church. It is quite evident that the church is not soon to lack men to fill the role of an evangelist with such talented and consecrated young preachers as Brother Uphouse and Brother Lorah, these new additions to the Middlebranch church will result in a greatly strengthened congregation.

Rockne Not a Smoker—During the spring the editor of the Evangelist had a reputation on a college baseball bleachers over the question whether Knute Rockne, lamented world-famous football player, smoked or not. A young man was handed a paper which was printed Rocknes' statement why he did not allow himself to smoke cigarettes. The young man retorted, "But I smoke plenty of them himself." His statement was disputed. There was no printed statement at hand to that effect. Now we have across the statement for which we were looking, and it is in the Long Beach, California, church bulletin, of which D. D. Bauman is editor. Mr. Rockne was approached by a representative of the Lucky Strike Company and offered money for the use of his name in an advertisement of that particular brand of cigarettes. It is stated that he instantly refused the offer. The National Food Products Protective Committee as well as the

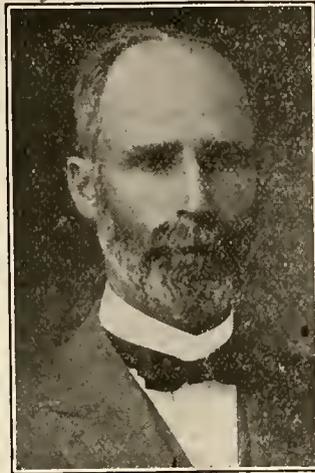
"A representative of the Lucky Strike people offered me money for an ad. I do not smoke cigarettes, and I told them in no uncertain language. This attempt on the part of the Tobacco Company to build up increased business at the expense of the youth of the land cannot be condemned sufficiently

Some Brethren Church Leaders of Yesterday, as I Knew Them

By Dr. Martin M. Shively

XXXI. Elder Walter S. McClain

were interested in putting forth an
discover the source of the best or
better things in American life and
he would be forced to pass by much
esses glitter, and even much that
ed to make large contribution to
for I am confident that if he should
is investigations to the real sources,
I discover them in the high ideals
religious convictions which char-
the earliest settlers of New Eng-
s he pursues his studies of them,
d finds inconsistencies in them,—
s that they were fanatical in their
at of men who differed from them,
they were far from free of super-
out he finds also that they were
overs of the Book, and in a great
oyal to the church and the things



The late Elder W. S. McClain

in the church stood. They little realized that they
nting seed which would enrich the land for gen-
to come, and perhaps did not dream that what
e and what they did, were making them the ben-
of the centuries ahead. The spirit which found
in them, became vocalized in the Declaration
endence, and in the Constitution which finally
of it, and in the better of the institutions which
d in the land, so that thought they themselves
died in the wilderness of the new land, they live
it, in the best of the things which characterize
s always been so with and for men and women
ideals and noble purposes. Thus, before Moses
ost unusual mother, and Samuel was the child of
The children may rise to distinction, while their
remain unknown, but in the child which achieves,
parent who lives to see, is satisfied, for the world
d, and God is magnified and glorified.

I have just said, may seem to be circumlocution,
is remembered that I set out to write about a
to tell my readers something about one whom
them never knew, but a man who made no mean-
tion to the Brethren Church, and to the cause of
And there is little wonder that he was scarcely
throughout much of our brotherhood, because,
ll, he lived the major part of his life in the middle
l on the west coast of our country, and second, he
a frequent contributor to the columns of the
aper, neither was he known widely as a preacher.
he communities in which he spent his days, he
only widely known, but greatly loved and thor-
espected. He was an observer, a thinker, rather
alker, a lover of nature, and a student of men,
ve all, a man who knew God, and loved him, and
estimating believer of his word. To him, it was the
revealed will of God, accepted as having been
by men led in their writing by the Holy Spirit,
guidance, reproof, correction, and furnishing an
y reliable foundation for hope. He had abundant
ity for testing it, since death came into his home
ft him of the companionship of the wife of his
lling his heart with a loneliness which only faith
could measurably satisfy. He suffered financial
which to many men of his age, would have un-
in body, mind and soul, but his unhesitating

faith in the declaration of St. Paul, "All
things work together for good to them that
love the Lord, who are the called according
to his purpose," held him on an even keel,
for like Abraham, "He looked for a city
which hath foundations, whose builder and
maker is God." This faith made him a man
of even temper, not easily provoked, a lover
of men, and a servant of God.

Brother McClain was born at Masontown,
Pennsylvania, March 1, 1861, and he died at
Sunnyside, Washington, July 8, 1925 aged
64 years. He was married at Summit Mills,
Pennsylvania, in 1884, to Mary Ellen Gna-
gey, a sister of Brother A. D. Gnagey, and
they began their life together at Aurelia,
Iowa, where they resided for some years,
and where he was ordained an Elder, and
where for some years he served the congrega-

tion as pastor. I doubt if he ever felt that he had a
positive call to serve in the Christian ministry, for if he
had had such a feeling, knowing the kind of man he was,
I am sure that nothing else would have been considered.
But being known as a man of God, and one who so thor-
oughly believed in his word, as well as one who had the
gift of rightly dividing it, he no doubt yielded to the
wishes of his brethren, and accepted ordination. But every
thinking man realizes that there is a blessed ministry
which functions outside the pulpit, and whose influence
may be as wide for good, as that which serves more for-
mally, and in such a ministry this good man wrought
faithfully and well. His associates in the church, of which
he was an active member and worker from his youth,
sought his counsel, and found help in it. His associates
in business, trusted him absolutely, nor did they find him
to fail. For the lives of such as he, the world is indeed
better, and whether their lives are brief or long, they
live not in vain.

And now what I tried to say in the opening paragraph
of this brief sketch, finds ample demonstration in the in-
fluence of the life of Brother McClain, for having come
into the Sunnyside, Washington community as one of its
earliest settlers, taking his place among the pioneers in
spiritual things, as a community organizer, and as a bus-
iness man, his influence was not only recognized immedi-
ately, but even though the years are rapidly passing since
God called him from the scene of his later years labors,
he has not ceased to live in the activities with whose be-
ginnings he was so intimately associated. Both the church
and the community will long be leavened by what he was,
and what he said, and did. But what is thus true of the
community in which he spent his later years, is far more
true of the influence he exerted on those who called him
"father." It is my privilege to know but one of his chil-
dren,—Brother Alva J., but of the others I know at least
enough to be convinced that the intellectual bent be-
queathed to them, has found abundant fruitage in the ser-
vice they continue to render to humanity, for at least
three of them are teachers in college or public schools,
and I know if Alva is at all a sample of the rest, their in-
fluence is not only a source of uplift to those whom they
serve, but a benediction as well. His stalwart allegiance
to the Book, which he held to be God's very word, and
which gave him courage in many a dark hour,—dark be-

cause of material reverses, and of heart-breaking bereavement, has begotten in them a like faith, so that in them he lives still, and lives to serve. I would that every father might be as reverently remembered, and as faithfully followed in his spiritual example, as is this man who lived so unassumingly, and so uprightly. Then would parenthood offer the double compensation of joy in serving those we love, and having the assurance that causes loved, would find defenders and exponents when father's hands are at rest, and his lips sealed by death.

Ashland, Ohio.

PROGRAM OF THE FORTY-THIRD GENERAL CONFERENCE

of the Brethren Church at Winona Lake, Indiana,
August 24-31, 1931

MONDAY, AUGUST 24

Evening

- 7:30-9:00 Opening Conference Service
7:30 Song Service
7:45 Devotions.
8:00 Sermon: Vice-Moderator *R. Paul Miller*

TUESDAY, AUGUST 25

Morning

- 6:30-7:15 Morning Prayers
Leader, *Everett Neiswonger*
- 8:00-9:00 Auxiliary Organizations
1. MINISTERIUM—INN CHAPEL
Devotions
Address: "*The Pastor's Relation to the General Interests of the Church.*" *R. D. Barnard*
2. LAYMEN—SUNDAY TABERNACLE
Devotions: *Ephraim Culp*
Music
Address: "*The Layman's Ministry.*" *Martin Shively*
3. SISTERHOOD OF MARY AND MARTHA—WESTMINSTER
Program to be supplied
- 9:00-10:00 The Moderator's Address
Scripture and Prayer: *A. L. Lynn*
The Address: *Moderator A. V. Kimmell*
- 10:00-11:00 General Conference Organization
Music
Report of Credential Committee
Election of Officers and Committees
- 11:00-12:00 Bible Lecture Hour
Prayer: *W. S. Crick*
Lecture: "*The Testimony of the Holy Spirit Concerning Jesus.*" *Dr. J. C. Masee*

Afternoon

- 2:00-3:00 National Christian Endeavor
Devotions: *N. H. Uphouse*
Trombone Solo: *Allen R. Thompson*
Address: *Frank Gehman*
Vocal Trio: *The Misses Grisso*
Our Appeal: *President of C. E.*
- 3:30-5:00 Women's Missionary Society
Devotions: *Mrs. G. T. Ronk*
Piano Solo: *Miss Nettie Killian*
Reports. *President, Mrs. U. J. Shively*
Financial Secretary, Mrs. N. G. Kimmell
Treasurer, Mrs. C. L. Anspach
Literature Secretary, Mrs. D. A. C. Teeter.
Appointment of Committees
Memorial Service: *Mrs. Joyce Saylor*

Evening

- 7:15-9:00 Service of Worship and Inspiration
7:15 Song Service
7:30 Devotional Bible Study: *J. S. Cook*
8:00 The Sermon: "*Charity.*" *B. F. Owen.*

WEDNESDAY, AUGUST 26

Morning

- 6:30-7:15 Morning Prayers
Leader: *W. C. Benschoff*
- 8:00-9:00 Auxiliary Organizations
1. MINISTERIUM—INN CHAPEL
Devotions
Elections
Business
2. LAYMEN—SUNDAY TABERNACLE
Devotions: *William Steffler*

Music

Address: "*God's Challenge to the Layman.*" *D*

3. WOMEN'S MISSIONARY SOCIETY

Devotions: *Mrs. D. C. White*

Business

General Secretary's Report: *Mrs. Gertrude*

4. SISTERHOOD OF MARY AND MARTHA—WE
Program to be supplied.

9:00-10:00

General Conference Business Session
Scripture and Prayer: *Grant MacDonald*
Financial Reports: *Nat'l. Sunday School A*
National C. E. Society
Publication Board
Home Mission Board
Other Financial Report

Reports of Committees

Report of Statistician: *Geo. Cone*

10:00-11:00

Benevolences

1. SUPERANNATED MINISTERS
Program in charge of the S. M. Board.

2. BRETHREN HOME

Report of the Board: *The Secretary*
Subjects and speakers to be supplied

11:00-12:00

Bible Lecture Hour

Prayer: *Alvin L. Moyer*

Lecture. "*The Self-emptying of Jesus as Rea*
Governing Principle of Heaven."
Dr. J.

Afternoon

1:20-1:50

W. M. S. Mission Study Class
Teacher: *Mrs Fred Frank*

2:00-3:30

Brethren Publishing Company Session
Address: *J. E. Miller*
Address: *W. S. Bell*
Address: *C. A. Bame*

3:30-5:00

Women's Missionary Society General Sessi
BASSAI DAY

Devotions and entire program in charge
Missionaries supported by the W. M. S.
Mr. and Mrs. Orville
Mr. and Mrs. Joseph
Miss Estella Myers

Evening

7:15-9:00

Service of Worship and Inspiration

7:15

Song Service

7:30

Devotional Bible Study: *S. J. Adams*

8:00

The Sermon. "*The Christian's Threefold S*
A. E

THURSDAY, AUGUST 27

Morning

6:30-7:15

Morning Prayers

Leader: *C. A. Stewart*

8:00-9:00

Auxiliary Organizations

1. MINISTERIUM—INN CHAPEL

Devotions

Address: "*Fifty Years in the Ministry*"
A. I

2. LAYMEN—SUNDAY TABERNACLE

Devotions: *Ira Wilcox*

Music

Report of Officers

Election of Officers

3. WOMEN'S MISSIONARY SOCIETY

Devotions: *Mrs. N. V. Leatherman*

Presentation of New Program

Goals

Budget

4. SISTERHOOD OF MARY AND MARTHA—WES
Program to be supplied.

9:00-10:00

General Conference Business Session

Reports

Unfinished Business

New Business

10:00-11:00

Home Missions Session

Secretary's Annual Report

"*Changes at Riverside.*" *R. P. Miller*

"*The Need of More Self Supporting Church*
H. F.

"*Establishing a Church in One Year*": *Leo*
"*Home Missions and Our Future*": *Chas. L.*

11:00-12:00

Bible Lecture Hour

Prayer: *B. H. Flora*

Lecture: "*The Church of Christ versus the*
of God." *Louis S. Bauman*

W. M. S. Mission Study Class
 Teacher: *Mrs. Fred Frank*
 National Sunday School Association
 Address: *M. P. Puterbaugh*
 Address: *J. F. Locke*
 Women's Missionary Society General Session
 Devotions: *Miss Ethel Myers*
 Solo: *Mrs. B. F. Owen*
 Election of Officers
 Half Hour with our Seminary: *J. Allen Miller*
 Half Hour with Home Missions: *R. Paul Miller*

Service of Worship and Inspiration
 Song Service
 Devotional Bible Study: *Wm. Steffler*
 The Sermon: "*The Pre-eminence of Christ.*"
A. D. Gnagey

FRIDAY, AUGUST 28

Morning Prayers
 Leader: *Delbert B. Flora*
 Auxiliary Organizations
 1. MINISTERIUM—INN CHAPEL
 Devotions
 Paper: "*Current Tendencies which Limit Faith and Life.*" *Alva J. McClain*
 2. LAYMEN—SUNDAY TABERNACLE
 Devotions: *Mr. U. J. Shively*
 Music
 Unfinished Business
 Address: "*The Layman's Responsibility*"
R. R. Teeter
 3. WOMEN'S MISSIONARY SOCIETY
 Devotions: *Mrs. C. A. Stewart*
 Unfinished Business
 4. SISTERHOOD OF MARY AND MARTHA—WESTMINSTER
 Program to be supplied
 General Conference Business Session
 Reports
 Unfinished Business
 New Business
 Evangelistic and Bible Study League
 Program in charge of the President
 Prayer: *R. F. Porte*
 Scripture Exposition: *A. B. Cover*
 Address by a Successful Evangelist
 Bible Lecture Hour
 Prayer: *W. R. Deeter*
 Lecture: "*Can a Christian Serve Both Christ and Napoleon?*" *Louis S. Bauman.*

W. M. S. Mission Study Class
 Teacher: *Mrs. Fred Frank*
 Ashland College and Seminary Session
 Music
 Prayer: *Prof. M. A. Stuckey*
 Representing the College: *Prof. E. G. Mason*
 Representing the Seminary: *Prof. Alva J. McClain*
 Women's Missionary Society General Session
 Devotions: *Mrs. E. W. Garrett*
 Music: *Grisso Quartette*
 Recognition Service for Banner Societies
 Stewardship Wheel: *Mrs. H. E. Briscoe*
 A Look at the Signal Lights: *Mrs. Homer Kent*
 Closing Benediction

Service of Worship and Inspiration
 Song Service
 Devotional Bible Study: *George Kinzie*
 The Sermon: "*Our Present Challenge.*" *Willis Ronk*

SATURDAY, AUGUST 29

Morning Prayers
 Leader: *Grant MacDonald*
 Auxiliary Organizations
 1. MINISTERIUM—INN CHAPEL
 Devotions
 Unfinished Business
 2. SISTERHOOD OF MARY AND MARTHA—WESTMINSTER
 Program to be supplied
 Final Conference Business Session
 All Unfinished Business
 New Business
 Foreign Missionary Society Session
 Business Session of F. M. S.: *J. Allen Miller, Presiding*

Treasurer's Report: *Louis S. Bauman*
 Address: *Orville D. Jobson, Jr., "The African Field"*
 11:00-12:00 Bible Lecture Hour
 Prayer: *George Pontius*
 Lecture: *Alva J. McClain*

Afternoon
 2:00-3:30 Foreign Missions Session
 Presiding: *A. V. Kimmell*
 Prayer: *Carl Seitz*
 Address: *Mrs. J. H. Foster*
 Address: *Dr. Florence Newberry Gribble*

Evening
 7:15-9:00 Service of Worship and Inspiration
 7:15 Song Service
 7:30 Devotional Bible Study: *A. T. Wirick*
 8:00 Stereopticon Lecture on the African Mission:
J. H. Foster

SUNDAY, AUGUST 30

Morning
 6:30-7:15 Morning Prayers
 Leader: *L. V. King*
 8:00-8:45 Teachers' Meeting
 Instructor: *J. Allen Miller*
 9:30-10:45 The Sunday School Session
 Superintendent: *S. M. Whetstone*
 10:45-12:00 Morning Worship
 Sermon: "*God's Church.*" *E. L. Miller*

Afternoon
 2:15-3:30 Inspirational and Bible Lecture Hour
 Prayer: *Miles Taber*
 Lecture: *Alva J. McClain*

Evening
 6:30-7:25 Christian Endeavor Societies
 Senior Society: *in charge of Aubrey Dillman*
 Intermediate: *in charge of Mrs. Joyce Saylor*
 Junior: *in charge of Miss Carrie Trent*
 7:30-9:00 Service of Worship and Inspiration
 Song Service
 Devotions: *Earl Riddle*
 Closing Sermon: "*In Adam or in Christ.*"
R. I. Humberd

NATIONAL CONFERENCE OFFICERS

Moderator.....*A. V. Kimmell*
 Vice-Moderator.....*R. Paul Miller*
 Secretary.....*J. L. Gingrich*
 Assistant Secretary.....*Herman Koontz*
 Treasurer.....*N. G. Kimmell*
 Statistician.....*George Cone*

MEMBERS OF THE EXECUTIVE COMMITTEE

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 Freeman Ankrum, Secretary.....*Southeastern District*
 E. L. Miller.....*Southeastern District*
 C. C. Grisso.....*Illiohota District*
 R. R. Teeter.....*Ohio District*
 Wm. Beachler.....*Ohio District*
 J. S. Cook.....*Pennsylvania District*
 Wm. Steffler.....*Pennsylvania District*
 S. C. Henderson.....*Indiana District*
 B. H. Flora.....*Indiana District*
 W. G. Belcher.....*Northwest District*
 Alva J. McClain.....*Southern California District*

Conference Music in charge of *Leo Polman*

STUDIES IN THE SCRIPTURES

By *C. F. Yoder, B.D., Ph.D.*

The Faith of the Gospel

IV. THE ADMINISTRATION OF BAPTISM

Jesus recognized groups of disciples as part of the church, with power to administer its affairs (Matt. 18: 15-20). There is nothing in the Gospel to justify the idea of some that an "apostolic succession" is necessary. The value of baptism depends upon the heart of the candidate rather than upon the administrator, or otherwise Simon

Magus would have been saved by his apostolic baptism (Acts 8:13-20). The Gospel has not a word about honey and wafers and god parents. There is no specified time or place commanded. When there was faith and repentance and public confession baptism was administered, and the responsibility of remaining faithful was upon the believer (Acts 2:41; 8:12; 10:44-48; 16:33 etc.)

It is true that some, then as now, enter the church who become blemishes, but this also happens with months or years of probation. There is always less fruit than flowers. But a spiritual pastor with a spiritual church will make it difficult for the converts to fall again into sin. The hypocrites in such a church will either be converted or get out. If we follow the Gospel precedents the Lord will take care of the rest.

V. REBAPTISM

A serious question often comes to those who find that they have been mistaken in their form of baptism. Is it necessary to correct the mistake by being rebaptized? Is not such rebaptism a confession of not having been previously saved? Is it not a negation of the faith of the parents? If one already has the Spirit, why be rebaptized?

In the apostolic church the diversity of sects which we now have did not exist, and this question of rebaptism did not appear. However, there are some things to guide us in our answer.

(1) The disciples were sincere Israelites and the religion of their fathers was all right in its time or dispensation, but when the new light of the Gospel came, they were in duty bound to accept it, and did not thereby show disrespect for their parents or lack of sincerity in their former faith. It is always right to follow God's light.

(2) The disciples of John the Baptist were also sincere (Lk. 3:3), but without the gift of the Holy Spirit their experience was not complete; and when the church was established in place of the kingdom for the Jews, converts received baptism according to the commission of Jesus (Acts 19:1-6). It is therefore right to correct the form to express corrected understanding of the meaning.

(3) The first converts in Samaria were baptized aright, except that they lacked the gift of the Spirit, and the apostles therefore supplied the laying on of hands and prayer for the receiving of the Spirit (Acts 8:14-17). This is another example of accepting the right symbol along with the right doctrine.

(4) The Gentiles in the home of Cornelius had already received the Holy Spirit, but as they lacked the water baptism, this was at once supplied (Acts 10:45-48). Therefore it is not right to say, "I have received the Spirit and therefore do not need the water."

(5) Jesus had no sin, but he submitted to baptism to "fulfill all righteousness." It is right to do what may not seem to be necessary for ourselves in order to give an example to others.

Some denominations use one form of baptism and some another, but all alike agree that the triune immersion fulfills completely the command of Jesus. It is acceptable to all. It is the golden baptism. Why not practise it and be at peace?

OUR LONGINGS

Our longings are the prophecy of our destiny. This instinct of ours for betterment finds friends in both Christianity and science. The progress of true science is not viewed with apprehension by intelligent Christians. They hold it as a means and a method of displaying the plans and purposes of God.—Dr. Hough Houston.

SIGNIFICANT NEWS AND VIEWS

CONGREGATIONALISTS AND CHRISTIAN CHURCH

Formal action which merged two church bodies of the States, the Congregationalists and the Christian Church combined membership of more than 1,000,000, was taken in convention in Seattle, June 25.

A new constitution providing for the union was adopted at separate assemblies. At the outset the united body will have a Congregational moderator and the Christian president and moderators.

The majority of the Christian churches involved are in the West of the Mississippi Valley and the Southeast. Churchmen of both denominations are the largest ever to have taken place between two nations entirely distinct in origin and history.

The churches affected total 6,670 in this country, with a total membership of 1,050,000 and a constituency, including adherents, of about 3,000,000.

The foreign missions of the groups already have been merged under the American Board of Commissioners for Foreign Missions. The missions are in sixteen foreign countries, where 850 missionaries and more than 6,000 nationals are employed.

Those who led the negotiations for the union believed it the beginning of a new trend in church life and will be followed by other mergers. They hope other denominations will join to form a group large enough to warrant the use of the name United Church of Christ in America.—The Evangelical Magazine

A ONE-DAY VACATION

Do we sufficiently appreciate the fact that the Lord has provided for us a weekly means of getting away from the cares and rolling off the burden of the day-by-day problems, and turning our minds to other things? Do we know that the Lord's Day offers an opportunity to relieve the mind of the strain and monotony of the business of getting livelihood and carry toward the professional services? Apparently not. More and more the American people are allowing the cares of the day-world and the deceitfulness of riches to crowd in upon them on the Lord's Day. We do not rest. We keep thinking and talking of the same things that occupy the mind all the rest of the week. We do not definitely set those things aside.

Is it any wonder that we have nervous diseases and breakdowns? Even our games are carried into that one day, and the Lord's Day here does not make the day any relief from the strenuousness of the rest of the week. The man who plays golf or tennis on the Lord's Day and all the rest of the week is really getting himself down. He is just about as susceptible to breakdown.

There is need for something to take us on vacation from our weekly affairs. And here is the Lord's Day to make for us an oasis, a refreshment place, a place where the spirit of God restores of its tone. God has provided it, and we are to avail ourselves by allowing the mirage of recreation to lead us to a place where we shall all be going at an intensely exhausting pace like that of Monday, Tuesday and Wednesday.—The Standard.

WATCH FOR THE QUAKER

That moratorium proposal that President Hoover made in the world powers has already effected tremendous changes in the economic and political conditions all over the world. It has given a new color on the American political campaign of next year. It doubtless has prevented something like a revolution in Europe.

What no one can escape is the way this emphasizes that no great nation today lives to itself. Whether or not we go into the League of Nations, we are in a society of nations. We cannot, if we would, escape our responsibilities to that society. We cannot be prosperous and happy if all the other nations are suffering and unhappy. The very reaction to the proposal discloses, in a way no mere argument could do, that America may be better off if she does not exercise all her power against her neighbors.

Now the thing to watch is the later effect of that moratorium proposal. President Hoover no doubt has taken this step

consideration of the fact that a year hence some decision must be made about these debts. It is not now proposed to them or even to reduce them further. What then? Our guess is that this Quaker, who hates war, is now waging. He knows that European nations are spending unreasonable money on war preparations. Secretary Stimson has announced what he is spending on war, and proposes that Geneva tell the world just what each nation is spending on armaments. A better thing could happen than for Mr. Hoover to maneuver those war-minded nations into the position where he could say, "We will not reduce the debts unless you reduce the war expenditures." And with this year's demonstration of the benefit of a moratorium, how could a group of politicians very well afford to go on beating plowshares into swords?—The Christian Herald.

RUSSIA AGAIN

A prominent British industrialist, Sir Arthur Balfour, of Sheffield, England, who spoke in the city of Hamilton, Ontario, the other day, uttered a solemn warning regarding the menace of Russia to the peace of the world. Short of an actual condition of War, he thought, was the most disturbing menace on the horizon of the world today. It is interesting to read a statement like the following from a man of this type and to consider it in the light of Biblical predictions concerning the future. "We must meet this menace effectively," Sir Arthur warned. "Predictions of actual slavery prevail in Russia, and its most terrible aspect, to my mind, is its ruthless suppression of all religious freedom and desecration of the churches. Is it possible, do you think, that Russia is going to force a showdown and attempt to bring the world back to earth and again plunge the world into darkness? I am satisfied, though, that whatever may come from that side in the near future that God will step in and adjust things. There will be much tribulations first, I fear. The showdown with Russia is coming."

Russia today has many apologists on this continent. Even Christian ministers speak loudly in praise of the Five Year Plan and its success. "As a matter of fact the complete overthrow of the present institution that makes for peace, stability, morality and good government will coincide with the success of the Russian Plan. This is part of the plan the success of which misguided men and women here and elsewhere evidently desire. It is being so platitudinous to say that Russia is the most sinister force in the world at the present time. Behind the nation we believe are embattled hosts of the powers of darkness. But beyond darkness there is light, and if the night cometh the day also shall come.—The Evangelical-Christian (Canadian).

Some Forces at Work that Undermine

(Continued from page 4)

practical religion to the neglect of practical religion. Religion must be practical; it must enter into the everyday life of the people. And besides, it must be zealous. There has been too much indifference manifested in religion. Many professed Christians have displayed marked weaknesses at this point. They lack enthusiasm, and lacking that, they have possessed the contagion nor the power to make it grow and achieve. There is a need of a revival of religion all along the line. As Paul has said:

Christians generally were more ambitious to serve Christ and toward his Kingdom, the influence of Christianity upon this world of ours would be so powerful that we should soon find our living in an unmistakably Christian country, with most of the evil things removed, which now mar its good name and reputation.

Employer, whose workmen put as little energy into their work as multitudes of Christians do into the work of the Church, soon dispense with their services; and doubtless our Master, Christ, is just as dissatisfied with much of the so-called service that we render, but his patience and forbearance are very great and wonderful.

May we well pray then that he will give us more earnestness in his service, for if all the professed followers of Christ were as diligent in his service as servants of an earthly Master are expected and required to be, the Kingdom of God would be here.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

2 Pet. 1:1-15. Grace and peace are multiplied only through the knowledge of God and of our Lord. It is his divine power that gives us all things pertaining to a life of godliness—even all the things enumerated here. If he has given us these spiritual gifts, we cannot be barren or unfruitful, neither can we fall. Verse 14, especially, ought to have a profound influence on our daily living. In the words of the poet, "We all die soon, e'en those who live longest." This being so, what manner of persons ought we to be, even for selfish reasons! And if we realize that our time is short, surely we will give more diligence to completing our work for the Master.

TUESDAY

1 John 2:7-11. No new commandment; only that we love one another. How conspicuously absent is love in the industrial, social, and economic life of the world today! But let us make the matter personal: do we love our brethren as we ought? our brethren in the church? our brethren in the shop? in the next street? in Africa and other pagan lands? Perhaps we neither love nor hate them, yet apathy will certainly never bring the blessings of love, either to us or to them. God grant that we may hate no one, for this we cannot do if we have found the light of the world, even Jesus.

WEDNESDAY

2 John. Throughout the Bible one may find many definitions of love. Here it is defined as walking after his commandments. God is love, and we cannot love him without doing the loving things he has commanded; Matthew 5:33-48 contains a few of his most practical every-day commandments. It was love that led our Lord to offer his life on Calvary, and just before his suffering he declared that he was sending us into the world in just the same way the Father had sent him. Are we walking after all his commandments for us?

THURSDAY

3 John 1-8. Suppose that today God would grant us physical health exactly corresponding to our spiritual health—would we be really well? Gaius gave evidence of his spiritual health by the things he did daily. Note, too, that his good deeds were not merely to the church, but also to strangers. He that doeth good, even among strangers where he does not expect his good deeds to become known to his friends, is of God: he that doeth not good hath not seen God.

FRIDAY

Jude 17-25. Frequently when we find deceit, unworthiness, and hypocrisy even in high places in the church it is a severe trial of our faith; yet we are here reminded that we have been warned of all these things. They must come to pass before the coming of our Lord. But we are not to be moved by them; rather, we are to keep our eyes upon him who is able to keep us from falling, building up our own spiritual life and striving to save others.

SATURDAY

Rev. 1:17-20. Perhaps our first prayer each day, both for ourselves and for others, should be that we might see Jesus. No more vital influence could come into any life. It may bring about the death of the "old man," but it replaces all this with a better and truer, a more abundant life. When Jesus comes into our lives, the first result is the banishing of fear. Let us worship him who liveth and was dead for our sakes, but is now alive for ever more. In him we need have no fear of hell and death.

SUNDAY

Rev. 21:1-7. I believe there is no more precious or beloved passage in all scripture than this. We find it most frequently read at funerals, because its strong comfort and reassuring hope make it most precious at times when our hearts are in most urgent need of comfort and assurance. It is a blessed thought, too, to know that even now Christ will come into our lives and make all things new by his blessed presence. Worthy is the Lamb to receive our heart's fullest devotion and praise!

W. I. DUKER,
President

Goshen, Indiana

E. L. MILLER
Vice-President

Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.
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The Challenge of Missions to Christian Youth

By Robert H. Glover

No conceivable challenge to Christian youth could be a louder one than that which the world-wide missionary enterprise presents. There are many aspects of this challenge which we may not consider at this time, but there are a few aspects about which I invite you to think with me.

1. The Challenge of Loyalty to Christ

The Christian missionary enterprise is Christ's own enterprise. The Great Commission, "Go ye into all the world, and preach the gospel to every creature," is his personal commission. It is the statement of his will, the expression of his desire. But it is more. It is his clear, explicit, imperative command. Nor was this command qualified by any condition of ease, convenience or safety. It was simply the peremptory "Go." Nor has it ever been revoked. It concerns this group of Christ's followers gathered here today not one whit less than that group of disciples who heard the words from the Master's own lips. How, then, can any one of us confess him as Savior and acknowledge him as Master, and yet fail to recognize and respond to the personal implications of his Great Missionary Commission?

As I read the New Testament record I am impressed by the fact that the one thing which engaged Christ's thought and filled his heart, the only thing which he spoke, so far as we know, in those last days with his disciples before his ascension, was the carrying of his gospel to all the world. The very last recorded words which fell from his lips were, "Ye shall be my witnesses . . . unto the uttermost part of the earth."

That Great Commission was the charter upon which Jesus Christ founded his church. It constituted the church's marching orders, its one supreme aim, its all-engrossing task. And yet we face the tragic fact that in this year of our Lord, 1931, hundreds of millions throughout the world are still living and dying in as utter ignorance of the Savior as though he had never been born, or had never died as their Redeemer. How can you and I love Christ, and be loyal to him and not pledge him our utmost help in carrying out his last wish and greatest command?

2. The Challenge of the Greatest Service to our Fellow-men

The highest aim in life is service to others. The truest estimate of our lives is not what we get, but what we give. The words of Jesus, "Whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it," were not a mere arbitrary dictum but the expression of an eternal principle and law of the spiritual kingdom.

"Not in having or receiving, but in giving is there bliss;

He who has no other pleasure ever may rejoice in this.

Be it wealth, or be it leisure, be it skill we have to give,

Still, in spending life for others, Christians only truly live."

I am thinking just now of the great heathen world as I have myself seen it. There is its material aspect, its dire poverty, its abject misery, its wretched hovels that pass for homes, its dull drudgery of unremitting toil, its gross intellectual darkness, its unalleviated physical disease and suffering, its utter lack of a thousand features which gladden and bless our lives and make them worth living.

Then there is the moral aspect, and I think of how those lands reek with abominable and filthy habits, with brutal crime and cruelty, with every form of unmentionable moral vice and pollution. There still exist the open sores of slavery and witchcraft in Africa, blighting caste and suffering widowhood and child-wifery in India, the ravages of the opium curse in China, the tragedy of polygamy everywhere. These open sores cry to heaven for healing, these awful evils for correction.

Lastly, there is the spiritual aspect, darkest of all because it relates to time not only, but eternity. I think of multiplied millions with the same human susceptibilities and the same eternity of destiny as we, yet never given one vestige of knowledge of that only Savior to whom we owe everything we are and have, "having no hope, and without God in the world," sunk in dark despair, perishing for the bread of life.

Then, over against this terrible picture, I think of what the gospel has done to heal and change it all wherever it has been given a chance to exert its influence. I think of the vilest cannibals and savages turned into saints, and witnesses, and even martyrs for Christ, of the countless lives lifted from abysmal depths of pagan superstition and degradation to lofty heights of purity, integrity and spiritual experience, of the wonderful transformations wrought in individuals, in homes, in entire tribes and communities, by the power of the gospel.

When now I bring together these two pictures upon which we have looked—the picture of how this need may be met by the message and power of the gospel—and when I go on to reflect that to me, his blood-bought follower, Christ has given in trust this potential remedy for all earth's misery and wrong, this means of leading these lost souls out of darkness and death into a new and blessed life for time and eternity, I am compelled to the conclusion that unless I am a base ingrate, an embodiment of heartless selfishness, I must throw my life, with all its powers and resources, into this enterprise for the salvage of the souls and bodies of my fellow-men.

3. The Challenge of a Rugged Task

I should scorn to lower the missionary appeal by representing the task of the missionary as an easy, safe and comfortable one. I am speaking to young men who, if

I estimate them rightly, are not content to fill the soft seat of a spectator of the game but prefer a place in the game itself all that this involves of hard training, denial and severe exertion, young men are not afraid of the tackle, the struggle, the still contest. In every sphere of life there are hard tasks that makes men and women, and that produces God's heroes and heroes.

When Scott, the famous Arctic explorer, appealed for men for his perilous expedition, literally thousands responded pressed for a place, without conditions or reservations. Some even offered to meet their own expenses. And for what? an undertaking that promised certain ship and suffering, and the likelihood of death itself.

I think of the words of Garibaldi, the great Italian patriot and liberator. He said: "I am going out of Rome. I offer no pay, nor quarters, nor provisions, nor food, nor shelter, nor anything but my own death. Let him who loves his country follow me with his heart, and not with his lips only, and they followed him!"

But it is an infinitely greater than that of Garibaldi, or any human being that we have today challenges us to do this. He spoke, who here today challenges us to do this, the words, "If any man will come after me, let him deny himself, and take up his cross, and follow me." His missionary enterprise has always been marked by discomfiting, hardship and danger, and to eliminate these features would be to destroy the very essence of the mission. It is its highest value. Sacrifice has always been the soul of missions.

The imagination of youth is ever excited by the accounts of the noble daring of David Livingstone, a John G. Paton, a James Taylor, or some other missionary of an earlier generation. Let me assure you that there is still plenty of room for heroic in missions today, for the display of high courage and daring, for the attainment of the highest gifts and attainment particularly is this true in such a Field Movement as the China Inland Mission at present seeking to carry out to the ends of the earth which lie at the heart of the continents of Asia, Africa and South America. I think you understand how the soul of Christianity is not filled with a consuming passion to have a part in pushing back the frontiers of Christ's kingdom in these distant lands and planting his standard in "the far beyond", where his name has never been heard. After all, how every worldly ambition of our day, whether the quest for the North and South Poles, the scaling of Everest, or the conquest of the air into insignificance before the sublime and goal of Christian Missions!

4. The Challenge of Incomparably Rewards

I grant that the highest motive in missionary service is not the reward it offers to the worker. And yet such reward is the very nature of things inseparable from such service. There is of necessity a sacrifice in missionary life and labor, as already pointed out. But let me assure you that it is altogether swallowed up by the ailing compensations.

We still hear echoes today of that old talk about missionaries "throwing their lives away" by "burying themselves in some foreign mission field. But let me assure you that even the material compensation attaching to missionary work—its

ts international contacts, its oppor- for wide observations and compar- d much besides—make it a liberal n in itself, immeasurably enlarging ching to those engaged in it.

ese are the least of the missionary's ations. Tell me what other joy and ion can equal that of bringing to afflicted bodies and illumination minds, lifting individuals, homes unities from depths of defilement ery to higher, purer levels, and, ill, leading men through the know- of a Savior into the joyous liberty ons of God, and putting into their he rapturous hope of eternal bliss? a missionary from Japan: "I think n be no other joy on earth quite joy of being with Jesus when he (Continued on page 15)

or's Select Notes on the Sunday School Lesson

Lesson for August (2)

Philip's Missionary Labors

ure Lesson—Acts 8:5-40. d Text—Acts 8:26-40. onal Reading—Matt. 13:3b-9. a Text—They therefore that were d abroad went everywhere preaching word.—Acts 8:4.

Introductory Note

efore Stephen's death persecution ollowers of Christ had broken out alem. After his death it seemed to a fresh access of fury, and the dis- attered, except the apostles. Deacon vent to Samaria. He is the only besides Stephen of whose work we ord. He must be distinguished from tle Philip. His work in Samaria is Acts 8:5-25.

having preached in Samaria, was on another mission, by which the would be carried to the distant Ethiopia was the general name e African lands south of Egypt, es- Nubia, Senaar, Kordofan and part sinna. The people were black and he land wuh wealthy. Here it prob- ans the kingdom of Meroe.

The City God Forgot

ripides and His Age, Gilbert Mur- the story of the tragic experience me to this great Greek poet when ed that Athens, the city which he ad lost its soul. Cities do have a oming to stand for certain definite a character. Samaria had become e of a mixed breed and of a deca- gion. Men who felt that they be- o a cleaner breed and to a surer and radition of worship looked down rful superiority upon Samaria as ithout God. They would have been think of it as the city God forgot. e is no city which the God we see ce of Jesus Christ forgets. Shame ver the past of a great town. Chris- lways sees a possible glory shining future. So Philip, driven out of n, proclaims in the despised city ria the great and glowing message gospel of Christ. The city which ns of Jerusalem believed to be out- pale of the friendship of God agerly to listen, and became the great joy.—Lynn Harold Hough.

Divine Guidance

This is an example of the divine Provi- dence which guides our lives. The two men who needed each other met at the right time and place. The Ethiopian was reading at the time the best passage from which Philip could preach Christ and the gospel.

All Philip's previous life, his acquaintance with the Scriptures, his thoughts, his expe- rience, his reception of the Holy Spirit, his faithful work, were preparations for the work God now wanted him to do in sending the gospel to Africa.

All through the Bible history there are many instances of God's guiding providence. There are instances all through history. And every life contains many examples. It is good to notice the special instances in order that we may realize that God's providence is always watching over us.—Illustrated Quarterly.

Responding to Guidance

Philip was, as every good Christian should be, a Spirit-led man, snatched hither and thither by and obedient to the Spirit.

"He arose and went." These words are almost laconic. You cannot otherwise describe the obedience of the man of faith, the Spirit-led man. He simply goes and does it. Like the soldier to whom the command has been given. We think of the "Charge of the Light Brigade," or the Message to Garcia. Or there is Abram's departure from Haran: "So Abram went" (Gen. 12:4).

The other Jerusalem-to-Gaza road, farther to the west, was more frequented. Why was Philip directed to take the desert road?

Well, because a man was to journey that way whom God wanted Philip to meet, for his soul's sake and the sake of the kingdom. God knew, if Philip didn't. As for the re- mark that this was "desert" country, Hack- ett explains: "The Hebrews termed any tract a desert that was thinly inhabited or unfitted for tillage.—Adult Leader.

The Ethiopian

Queen Candace's lord of the treasury had been prepared by his previous seeking after the truth. Schurer, in his Jewish People, says, that "to almost everyone of the Jew- ish communities of the dispersion there was attached a following of 'God-fearing' Gen- tiles, who adopted the Jewish (i. e., the monotheistic and imageless) mode of wor- ship, attended the Jewish synagogues, but who, in the observance of the ceremonial law, restricted themselves to certain leading points, and so were regarded as outside the fellowship of the Jewish communities." It is God-fearing Gentiles of this description that are undoubtedly to be understood by those who "feared God," or "worshipped God," so often mentioned in Apostles. The Ethio- pian was probably one of these. He had turned from the sins of heathenism, and, "with his face toward the dawn," had sought the people of God in Ethiopia, and thus was prepared for further light.

Preached unto him Jesus

Philip began with the Old Testament prophecy and preached unto him Jesus. That is the key-note of all Christian preaching (Continued on page 15)

Advertisement for Christian Endeavor at Work. Includes names: E. M. RIDDLE, President Warsaw, Indiana; F. C. VANATOR, Associate Peru, Indiana; C. D. WHITMER, 217 E. Deball Ave., South Bend, Ind.; GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio.

First Prize Program

By Paul Whitmer, South Bend, Indiana

(NOTE—The following C. E. Program was presented last year by a member of the Expert Endeavor class at Shipshewana. Each member of the class was required to make a program and hand it in. I promised to run the best in the C. E. column of the Evangelist. By the time this is in print I will be at Shipshewana teaching another class in Christian Endeavor.

E. M. Riddle, Present.

Topic:

OUR RESPONSIBILITY TO SPREAD THE GOSPEL

Song—"The Way to Heaven"

Song—"A Charge to Keep"

Prayer

Scripture Reading, 1st Cor. 9:16; Rom. 1: 14-16.

Leaders talk on Responsibility

Bible References

- (a) Our Lord's Commands—Math. 28: 18-20.
(b) Equipped with Power—Acts 1:8; 2:1-4.
(c) Responsible Stewards—1st Cor. 4:1-5.
(d) A Man that Failed—Jonah 1:1-6.

Bible Hints

- (a) It is the duty of a man who sees an- other in danger to tell him of it and to save him from it!

- (b) We need not be ashamed of a mes- sage which transforms individuals and lifts nations to a higher life.

A Few Things to Think About:

- (a) How can we spread the Gospel in our town?
(b) Why should we give to missions?
(c) What would happen if the church with- drew from all missionary work?

Christian Endeavor Pledge (repeat) Song—"I'll Live for Him" Benediction.

Select Junior Committee Helps

A WONDER-BAG

For Sunshine Committees

A society, led by the sunshine committee, once made a wonder-bag containing thirty small packages, one for each day in the month. The bag was sent to a shut-in. In making such a bag the Juniors should be asked each to bring one little package, or rather, to bring to the meeting of the com- mittee which is making the bag materials for one package. One will bring a card with picture and text; another will bring a visiting-card with a verse of Scripture neatly written on it; a third will write a let- ter, quoting a verse of Scripture, and so on.

The packages should be numbered from one to thirty.

A BARREL CONTEST

Procure two small barrels, each with a slot in the top for coins. Fix them side by side on the wall of the meeting-room. Above the barrel place a printed card telling how small gifts to missions are needed as well as large ones. Now divide the society into two sides in this way. Place the names of all the members, written on slips of paper, into a hat. Let two members be chosen as captains of two sides and let them draw, turn about, names from the hat. The two sides will try to see which can fill its barrel first, or which can collect most money in a given time.

A GROUP MEETING

The prayer meeting committee divides the society into groups with five members in each group. A leader is appointed for each group. The duties of the leaders are to see that every member of his or her group attends the meeting and takes part.

The chairs are arranged in semicircles, five chairs in a semicircle. In planning the meeting let each group be asked to take part in a different way. One group may repeat the pledge; another may offer sentence prayers; another may read a Psalm in unison; another may furnish special music. All groups may testify. A good way is for the leader to begin and have the other members of his group follow.

well on the foundation of a small one begun by the late D. C. Joseph. Years have passed, friends of the Jews Society have followed with interest and sympathy the development plans that have meant great things in vindication of Christian witness in times in times of unexampled significance in the history of the Jewish people.

The work at Haifa, owed everything to God to Mr. Rohold's power of organization and administration, his leadership, his devotion to the Cause of Christ in Israel.—Missionary Review of the World

A Daybreak Prayer-Meeting In Korea

By Mrs. W. D. Reynolds, Pyengyang, Korea

A daybreak prayer-meeting in Korea is a never forgotten sight and thrill. At the time for service to begin, we are to enter by the pulpit door, as there are no seats elsewhere. We see one after another women sitting as close together on the floor as they can get—a veritable sea of heads. On the other side of the church are about five hundred men.

All are sitting quietly waiting for the speaker to begin. There is no confusion, no whispering. All sit quietly, hugging themselves, for the early mornings now are cold.

Evangelist Kim Ik Dao begins with a hymn, prayer, and the Scripture. He speaks earnestly and sometimes dramatically. There is not a sound in the audience except an occasional cough and now then a baby heard, but its mother quickly quiets it. A little of nature's good baby food, and the body is disturbed.

The evangelist calls for everybody to stand and immediately a burst of sound and a roaring of waves fill the church, yet there is no excitement or confusion. After five minutes of this prayer, Pastor Kim begins to sing, and all join. At the close of the hour he says, "Those who must please go out quietly." A number of men, women, rise quietly and leave. The evangelist continues talking or praying or answering questions as long as anybody remains.

This wonderful scene is in a city of thirty-five years ago had never heard of the Gospel. Evangelist Kim is a magnetic, earnest and dramatic speaker. He goes alone to fill his engagements—no pianists, no assistant teachers. He has the simple message of the Gospel.

During the evangelistic meetings, he has conducted the 6 A. M. prayer meetings, Bible classes each morning from 10 to 11 at 6:30 P. M. he preaches for an hour at the Central church to a packed house, then goes to the West Gate church to preach at 8 P. M. to about 1,500 people.

During one of his Bible classes he asked him why God did not speak to us as he did in days of old. Pastor Kim said, "Come up here, my friend. The man went up, and Pastor Kim said, 'Let him come up in the pulpit where you can see him, and then he held his open book close to his face and said, "God is speaking to you in these sixty-six books; why do you not read?—" could you want?"—Missionary Review of the World.

Set up a goal for character; aim your work toward it, pray that you may reach it, and you will go farther than you could without a goal.

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LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

A Notable Hebrew Christian

(The Story of Sabeti B. Rohold of Haifa).

Sabeti Benjamin Rohold was born at Jerusalem on February 20, 1876, and died in Cairo, Egypt, on February 14, 1931. He was the son of Rabbi Naphthali Rohold, and while still a young man became a Christian. He lived to become a valiant witness for Christ, and a leader in the Hebrew-Christian movement in Palestine and beyond.

His father and mother found deep satisfaction in their rabbinical ancestry and other religious associations, and they sought to train their family, of whom Sabeti was the youngest, in the way of Jewish tradition. According to custom they looked upon Christianity as a system of idolatry.

Mr. Rohold himself wrote:

"Truly my parents loved me very much, and did all in their power to educate me in what they believed to be right, and their one desire was that I might occupy the seat of my dear father, of which all my teachers gave them full hope. Thus the early part of my life was spent in study within the home circle.

"It was in the year 1893 that I had conversation for the first time with Christians. In that beautiful spot, the so-called Garden of Gethsemane, I one evening met two servants of God who began speaking to me. At the time it seemed that I had gone into the Garden merely by accident, but now, as one looks back over the past, it can be clearly seen that a loving unseen Hand was guiding me. These two Christians explained to me from the Scriptures how that Jesus of Nazareth is in very deed the promised Messiah, Israel's greatest hope. As they reasoned with me, there was one passage of Scripture which I could not get over, that 'The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.'

"With this new light upon the Word of God I was given to understand that the promises regarding the Coming One told not only of his glory and majesty, but also of his suffering and death (Isa. 53 and Ps. 22). Slowly I began to see how great and true Jehovah is, and how his Divine Word regarding the Messiah has been literally fulfilled

in Jesus Christ. I saw my helpless condition, and realized, as never before, that my own righteousness was as filthy rags. And, oh, what joy came to me when the gracious promise of God was fulfilled, a promise which came to me now with such a new meaning, 'a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you.' (Ezek. 36:26, 27). Having, then, accepted Jesus Christ as my own personal Saviour, I began to wish that my own loved ones might know him, whom to know is life eternal. But I feared to tell them of my newfound treasure, and it is impossible for me to describe the unrest and agony of soul that I passed through in consequence."

In answer to prayer for guidance, Rohold received as from the Lord himself the word given to Abraham of old:—"Get thee out of thy country." (Gen. 12:1). It was a hard command to obey, but throwing himself upon the promises of God, he started on a journey westward, at length arriving in England as a perfect stranger, not knowing the language, and having no earthly friend. Relatives in Jerusalem urged him to return, and his father declared that his conduct would "bring down his grey hairs in sorrow to the grave." Sustained, however, by the presence of Christ, and encouraged by kind friends in England, he kept on his way.

Not long after his conversion Mr. Rohold came to England (in 1897) and devoted himself to studies in preparation for a missionary career among his own people. After some time in England, he entered the Bible Training Institute at Glasgow; and later took up active service, being for ten years Superintendent of the Bonar Memorial Mission to the Jews in Glasgow. He then went to Canada, at the call of the Presbyterian Church of the Dominion, and there he founded in Toronto the first Hebrew-Christian synagogue. He was one of two Hebrew-Christian delegates to the World Missionary Conference at Edinburgh in 1910.

From Canada he went to Haifa, in 1919, and with great energy, he built wisely and



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



ROANOKE, INDIANA

Twenty-fourth, I began a two meeting with my Bible Chart Lecture the First Brethren church at Roanoke, Indiana. I was pastor of this church some years ago and it was indeed a pleasure to meet with old friends. Everything done to make my stay with them a happy time.

Samuel Adams and wife drove from Fort Wayne and Sister Adams solo. We were also glad for the brethren from North Manchester, Indiana.

I also preached at this place on several Sundays this summer and up to the present time four have been baptized and anointed for healing. There is one out of this church that could be well served by churches everywhere. When a promise a certain amount of salary, he is there every time; Brother Adams, the treasurer, never fails. What a blessing some churches place upon the shoulders of their pastor by making him do this salary and terribly blaming him when the debt is not paid.

Meetings closed with a communion on Monday night at which time a number surrounded the tables to partake of the emblems of our salvation. One of the best Bible Conferences ever held at Lake Odessa has just closed. As a teacher, I gave some of my Bible lectures.

Is Tithing Pay?—A Testimony
A testimony of God's dealings in the lives of his people has often given me strength, thus I feel that the following may be of strength to some faltering brethren.

There are certain laws that are absolutely binding. If a man walks up to a big tree and has no choice; he will be warmed as he remains in that sphere.

Thus in the spiritual realm. There are statements in the Bible that are binding and if a person places himself in violation of the promise there is no choice, the results are certain. Although Malachi spoke of the Jews, yet the principle of tithing is not alone Jewish, and I have to my own satisfaction that the God of Israel still lives.

I remember that true tithing is not a matter of money as of heart consecration. The Pharisees gave the tithe but without the consecration and Christ greatly rebuked them, even calling them hypocrites (Matt. 23).

Fifteen years ago I became convinced that I should give one-tenth of my income to the Lord. Such a move seemed noble and almost impossible, for I was a farmer and in debt. But God had a plan and I decided to put him to the test and go along financially, I would give one-tenth. He was faithful and I prospered in the place where my banker told me I could not make more money than anyone in the community.

Years ago, wife and I felt that since God blessed us in giving one-tenth, it was his will for us to give two-tenths.

We wanted to go the full way with God, so like Gideon of old, we put out our fleece. Beginning July first we would give two tenths for six months and if our finances were in good shape at that time we would conclude that it was his will for us to give two tenths.

The promise in Malachi is not necessarily financial. He has promised to "pour out a blessing" in response to proving him with the tenths (Mal. 3:10) and I have found that there are even greater blessings than money.

The Lord definitely responded to our fleece and immediately he began to move in our life. Up to that time I had never been able to hold a meeting outside of the church of which I was pastor. I had tried in many ways, even in trading revivals with another pastor. This scheme worked out in disappointment for I did not get to hold his meeting although he held mine.

At the time we decided to give two tenths I had about "forgotten" about holding outside meetings but a few days later a call came. Other calls followed and with my pastoral work I was kept very busy. The surprising thing about my meetings has been the fact that, as far as I now remember, I have not had to ask for a single meeting that I have held. This is very striking when I remember that a call has often come to me from places that were unknown to me. Most of these meetings were in churches but some were as Bible teacher in camp meetings, and Bible conferences, in a Y. M. C. A., a union meeting, etc.

Again we wanted to go the full way with the Lord. He had blessed us financially when we gave one tithe. In response to our giving two-tenths, he had given us a greater peace and made us a blessing to many. Might he wish us to give three-tenths. I was receiving a very small salary and with a large family, it looked impossible. Yet if God would take care of us in a financial way, we would be willing to do so.

March first, 1930, we wrote out our "fleece" and sealed it until September first. I firmly believe that the Lord turned us over to Satan as he did with Job, for almost immediately things began to happen in our lives that had never happened before. My daughter got a very dangerous sore throat; I broke my nose; my wife had a very serious operation; our house caught fire, etc., Long before September our bank account had disappeared and a debt had taken its place.

Our one source of encouragement was in the fact that we felt sure that the Lord would answer to our faith and relieve us fully by September first. With this confidence, we went to National Conference a year ago.

But, did September first bring relief? No; far from it. Soon after our arrival at Winona Lake, Indiana, our little daughter took sick and remained so all week. I was almost at the breaking point with God and was walking the grounds praying that he would remember 1 Corinthians 10:13 and not let me be tempted above what I was able to bear. The clouds grew darker as the lit-

tle girl was taken to Warsaw for an appendicitis operation.

When we were in the midst of such darkness, wife and I went to the auditorium. Sister U. J. Shively had charge of the devotions but before she began to read, she said, "I always read a passage that deals with women's work but somehow I feel that I should read another this time." She repeated this sentence and then began to read John fifteen. "... every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Immediately the Holy Spirit bore witness to both my wife and myself that our answer was in that verse.

Truly the Lord has mightily blessed us and made us a blessing since the day we put out that fleece. I was pastor of a little country church that had given over one hundred dollars to Foreign Missions the year before I came. This offering had increased from year to year until that year in spite of the depression of the times and great opposition from Satan, the offering was over nine hundred dollars. As to my meetings, the Lord gave places to speak in, Indiana, Illinois, California, Wisconsin, Iowa, Pennsylvania, Kentucky, four places in Washington and five in Michigan. At present I have a call to the Christian and Missionary Alliance in Pittsburgh, Pennsylvania, and the Lansing, Michigan, Gospel Tabernacle, besides other places that are indefinite.

The Lord has also blessed mightily in the printed page, placing my articles in three of the great Christian monthly magazines of our time, besides several other papers. He has also led me to write five booklets. In response to my writings, my mail comes in from all over the United States and Canada; also from England, Australia and Hawaii.

I have written the above for the glory of our Lord Jesus Christ, who sees no greater treasure on earth than that of a true consecrated heart and I pray that this testimony may encourage some one else to step out in faith upon the promises of God, realizing that the trial of your faith is much more precious than pure gold, in the sight of God.

R. I. HUMBERD,
Lake Odessa, Michigan.

REVIVAL AT MIDDLEBRANCH

My Dear Evangelist Readers:

Since there has been no news from Middlebranch for some time, I will try and give a report. Our church membership has been reduced somewhat lately. Death has visited so many of the older members who have been faithful and loyal for years, taking four sisters in the last six months. The loss seems like a death blow to our whole organization, but "He" that doeth all things well calls whom he would.

We had an Ashland College student here in a gospel team last winter that made such an impression on the people, that we decided to call him to hold a revival within the church. The young brother was Norman H. Uphouse. He commenced the meetings Sunday evening, June 14th and continued until June 28th, closing the meetings with communion. The very first was good, but the meetings seemed to get better each night. His preaching was the talk of the town and folks began to come to hear this boy preacher. Toward the close of the meetings the people came in such numbers that they practically filled the church house to its capacity. We had a junior choir which meant much to the success of the meetings, also a fine young people's choir which was on

the platform every evening, several times rendering special gospel choruses. A new Christian Endeavor was organized and more than 30 met the last evening, showing much interest and determination to go on and not fail. The Spirit did his work, too, many souls being converted and born into the kingdom of God. Of course some turned the Lord away and said, "Some more convenient time." Others were made to rejoice when the young people began to take a stand for their Lord, turning away from the world and sin and confessing the Lord as their personal Savior. There were 22 baptized and two reconsecrations, an addition of 24 being the visible result of the two weeks' meetings. We commend Brother Uphouse to any contemplating a revival.

Brother Paul Lorah, also from Ashland College, is our pastor and we feel encouraged to know he will lead the new converts to become good, strong soldiers of the cross.

We ask the people all over the brotherhood to pray for this young band of Christians and also the church at Middlebranch.

MRS. BEULAH ALLEN, Secretary.

VICTORY REVIVAL AT MIDDLEBRANCH

It was my very happy privilege to be called to work with the people of Middlebranch, Ohio, during a recent two weeks' revival.

They were very enthusiastic from the start. More than that there were evidences showing, that under the leadership of their Pastor, Paul Lorah, thoughtful preparation had been made.

The meetings opened the evening of Sunday the 14th of June with a good attendance. This was maintained throughout the two weeks. One evening we were privileged to have Brother Whitted and Brother Alvin Byers in our midst, also two visiting choirs, and one quartette. The young people very willingly made possible a chorus, and likewise the Juniors were organized into a Junior chorus. They learned choruses and sang them to perfection.

The word of God did not return void, for souls were born into the kingdom of God. On the closing Sunday afternoon twenty-two were taken into the waters of baptism. Others had previously been obedient in receiving triune immersion.

The meetings closed with communion. This was a very impressive service and stands out as a mountain top experience in the life of the writer.

I believe there is a future for the Middlebranch church. Most of the accessions were those of young people with talent, ability and honest convictions. My prayer is that God shall lead them unto a rich and full Christian life, looking forward to the Second Coming of Christ our Lord.

Student Preacher, N. H. UPHOUSE.

JOHNSTOWN, THIRD CHURCH REPORT

Since reading various interesting reports of churches in the Evangelist I thought it only fair that a report from our church should be made. So long a time has elapsed since our last report that we question where to begin. A lack of report does not mean lack of interest or activity. In general we are pleased to note the deep spiritual atmosphere that pervades all church services and functions. A warm fellowship characterizes

the congregation. Briefly we present a summary of events which occurred in our church during the past year.

Early this spring the pastor, assisted by the other local Brethren preachers, conducted a revival and an evangelistic service which resulted in a general edification of the congregation as well as an increase of the membership. There were twenty-five additions and eight special reconsecrations. We are happy to say that our revival, like most Brethren revivals held this year, majored on the deepening of the spiritual life. The greatest victory for the present church is the revival of the lukewarm church members.

Our church shared with other churches of our district in entertaining the Ashland College Girls' Glee Club. It was a pleasure to have these girls with us. They rendered a most commendable program. The spiritual program in the First Brethren church was of the highest type, while the secular program in the city High School was well received. Come again, girls.

The Conemaugh Valley Church of the Brethren and Brethren churches, about eighteen in number, shared in a precommunion service. No pastor preached in his own pulpit and all used the same themes. Following are the themes used in order, Brethrenism, Sanctification, Atonement, and Jesus the Bread of Heaven. On Sunday night each church held their Communion service in their own church. This is the second consecutive year for the arrangement. This particular field lends itself to such a program.

In our church we do not believe that the children of today are the church of tomorrow but they are the church of today. Consequently we appropriate the third Sunday morning of each month for the Juniors. The Sunshine choir occupies the regular choir lofe. This allows the Senior choir, which is 100% faithful, to rest. The young people are responsible for special music, devotions, ushering and everything except the sermon. The pastor preaches a sermon appropriate to the occasion. Both young and old enjoy the service. A committee assists the pastor in arranging each program. The effort is practical and worthwhile.

On June 28 our church sponsored a unique service in honor of the Cradle Roll Department. The Superintendent of this Department, the Sunday School Superintendent and the pastor arranged a suitable program. A varied program was carefully planned and carried out, which was pleasing to both babies and parents. A carnation was given each mother or father present. To say the least, this service was a "howling" success.

During the pastor's absence in August the pulpit will be cared for by the Young People's organizations. They enjoy being used in his service and the older people enjoy hearing them. We, here, remark that there is no discount on the faithfulness and loyalty and spirituality of our young people.

We are planning on editing a church year book on the honor system. Every name will be included and a star will be added for those who attend, a second star for those who commune and a third star for those who contribute through the envelope system. In this way the church is able to check up on each member's relationship to the church.

Trusting the next report will be made sooner and not quite so lengthy, we ring off. We solicit an interest in your prayers

and promise to remember Christ's C prayer.

Fraternally yours in his Name
J. L. GINGRICH, P

PROGRESS AT WINCHESTER, VIRGINIA

Winchester observed May 31st as anniversary. It was indeed a day of rejoicing and victory, one that we believe crowned with success and spiritual. It will be remembered as a red-letter day in the history of this church. The occasion, celebrated with an all-day service, manifested such spiritual unity, cooperation, fellowship and cheerful giving we have never seen since this work began. We praise God for this. Our brother and his be the glory. We thank God for the liberal gifts which enable us to free ourselves from all financial obligations on church building and two Marthas are to be highly commended only for the appetizing dinner but the fine self-denying spirit which they upon and served the visitors. One of our visiting sister remarker, "I came 180 miles more than worth it, I'm coming." Thank you, dear sisters, is the echo from all the hearts that tasted.

Now, while we realize that we owe the debt of love to a lost world, we are pressing forward to a larger and more spiritual church.

We highly recommend to the brethren a successful way whereby one can reinforce and revitalize the work of the church through a visitation program on our anniversary a faithful band of workers from the First Brethren church in Washington, D. C., of which Homer Keiser, faithful pastor, motored to our city a distance nearly 80 miles and brought with him some of the best spiritual programs we have ever heard. When it comes to the presentation of good things for the inner man just as it is to these Brethren and sister workers they do it in a way which takes away from them was their noble leadership as superintendent, Brother Dooley, who deserves mention. We believe he has done much for this district. We covet for the brethren more well-balanced Godly superintendents of this type. It is not our desire to glorify or honor him or any other man, but only to give words to their roses or praises while they are in the earth. Every one of these Gospel workers deserve mention here. The best way to do it is that each played their part well. It comes to making melody in your hearts through singing, leave it to Brother Tucker and his sweetheart. If you have sermonettes leave it to Brother Blackboard and Tucker. When it comes to illustrations just let Brother West do it; he makes the chalk talk plain as you want the lesson made plain just as Brother Chappel. And then if you want harmony, unity and cooperation, leave it to the whole group. Thank you, Brethren—pastor and all. Stay with you and keep you shining in your work. Come again. Let us continue to help one another. We are glad to hear of your progressive plans for the future and we want to help you soon. Just remember the God who is alive and maketh us more than conquerors through Jesus who strengtheneth us.

Yours for victory.
E. J. ROHART

Sunday School Notes

(Continued from page 11)

ing. No matter where one may be in the Old Testament, he must not forget the end and aim of all teaching is in Jesus as the Savior of the souls. Preaching Jesus involves repentance and baptism, and it is evident that I did not omit those notes from my message, because of the eunuch's rebaptism. He was ready to demonstrate his faith by obedience. That is what we want today, as much as he did in the beginning of the church's beginnings. And the preacher must not omit anything from his message, nor must he fail to give the correct form and meaning of baptism. The certainty of immersion in the correct form of baptism is nowhere set forth with greater clarity than in this incident. He went "down into" the water and "up out of" the water. That is baptism and nothing else. Obey the Lord's commands always willingly, as it did in this case. That is the reason for Brethren people remaining faithful to all the ordinances and traditions of the early church, which was obedient to the Lord's teachings. The result of obedience has been, and will be, salvation and reward.

Man Who Brings the Ember"

went on his way rejoicing (Acts

believed that the evangelization of the world began with the home-coming of the apostle Paul. Missionary organizations were organized to develop native leadership wherever possible. In a recent leaflet entitled "The Work of the Evangelist in Mexico," Dr. Samuel G. Neil

colporteur and chapel-car missionary of the American Baptist Publication Society in the countries in which they minister, or members of the foreign-mission group to whom they minister. The message into the homes of the people. To read the Scriptures are so little known; to warn the people against indifference and sin; to help the sick and dying; above all, to help the repentant and faithful in that better contribution could be made by the work of evangelism? In the West-African tribe the word for missionary means 'the man who brings the ember.' The colporteur truly brings the ember, the light of life from the West. This work in the homes of the people is fruitful to a surprising degree. Woodrow Wilson once said: "To the colporteur missionaries tramp through countrysides, or traveling by every mode of conveyance, in every sort of weather, with their little cargoes of Bibles, tracts and distributing the Word seem like the shuttles to a great loom weaving the spirits of men together. If the weaving goes on, if the loom does not stop, if men do not desert in this great ideal enterprise, it will be accomplished, and a light will be shed upon the earth in which men can live."

al stage in the missionary enterprise is the task of the native church in

There will still be fellowship in all lands, but the final day rests with the naturalized citizens. W. E. Doughty.

OUR LITTLE READERS

"PETZ"—GLADSTONE'S FAVORITE DOG

By Hetty Rogers

The bond between man and dog is one that lasts as long as life. The story of "Greyfriars' Bobby" is well known; but there have been other dogs who mourned as Greyfriars' Bobby mourned and died as Greyfriars' Bobby died. From many countries and many literature stories of faithful dogs have come to us, but none of them have been more pathetic and more affecting than that of "Petz"—Gladstone's favorite pet.

At his beautiful home at Hawarden, Mr. Gladstone always had several dogs who trotted after him in great glee, in all his walks, and slept at his feet as he studied and wrote. During the last nine years of his life, Petz, a black pomeranian, was his constant companion. He begged for his food from his masters' hands; allowed no one to disturb him in his library; and when he thought his master had kept the horses waiting long enough, he would push his little cold nose against his hand as a gentle reminder that it was time to go. He was as happy as the days were long, and seemed to possess unusual good health and strength.

But a cloud darkened the companionship of "England's grand old man" and his beloved pet. Mr. Gladstone's health failed. Petz knew something was wrong. . . he could see it in his master's eyes. Finally Mr. Gladstone was ordered to Fannec, France, to spend the winter.

The castle was very quiet after Mr. and Mrs. Gladstone went away, and Petz was sent to the home of their daughter, Mrs. Drew, where he could romp and play with a little granddaughter; but with the going of his master, Petz's joyous, happy spirit seemed to have gone also. He pined for Mr. Gladstone. Again and again he ran back to Hawarden in search for him. He refused to eat and would not be comforted. Of course he did not know that death was soon to take his master, but he did know an uncontrollable desire to be the side of his master, whose dog he would be to the last, in his heart of hearts.

Mr. Gladstone came home and Petz was taken back to Hawarden; but it was too late to save the faithful, broken-hearted pet—he died two days before his master. Beneath a great oak in the dog's cemetery on the estate Petz was buried. The headstone on his grave bears this inscription: "Petz. Born at Schwalback, 1886; died at Hawarden, March 27, 1898. Mr. Gladstone's favorite dog. Faithful unto death."

There are a number of mounds in the little cemetery; a simple granite stone with an inscription over each of them. One dates back to 1878. Mosses and grasses have crept around the stones and some of the letters have become dim with age, but they still stand in the forgotten graveyard under the oak—silent reminders of Mr. Gladstone's love for his dogs.

Each soul must take its own oath of allegiance before it can really become a citizen of the kingdom of God.

THE CHALLENGE OF MISSIONS TO CHRISTIAN YOUTH

(Continued from page 11)

brings in a lost sheep, which has been wandering in the dense darkness of heathenism all its life." And out of glad personal experience I can confirm that testimony, for it has been my joy more than once to lead to the Savior a soul that never before heard of him. As I look back over the thirty-six years of my own missionary career, with all the trials and difficulties it recalls, I am ready to say that if I had my life to live over again I should make the very same choice that I made as a young man. I submit to you that I have gotten out of this missionary investment infinitely more than I ever put into it. And so will any man or woman.

And now just a closing remark about that world "challenge" in our topic. I have used it not by chance but by choice. I frankly like the work in missionary appeal. It is a fighting term, it is an insistent word that compels an answer. A challenge is something you cannot ignore or evade, something you must face up to, and accept, or else show the white feather and back down.

The facts I have placed before you, even so imperfectly and incompletely, confront every one of you as a personal challenge, not only from the heathen world but also from Jesus Christ, your Savior and Lord.

How are you going to meet this challenge? You are going to meet it in one of two ways. Having looked these appalling and convicting facts in the face, you are going home from this Convention either to live for self, for pleasure, for personal ambition, for money, for the world, and then pass into Christ's presence empty-handed, having failed and disappointed him, having missed the best for your life; or else you are going to say with Paul, "We thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again," and then by yielding to him you are going to become his channels for the bringing of relief, and emancipation, and comfort, and joy, and eternal life to others, who will some day stand by your side in his presence and hear him say to you, "Well done, thou good and faithful servant; . . . enter thou into the joy of the Lord." The momentous question is: Which of these two courses is going to be yours?

"Perhaps in heaven one day to me, Some blessed soul will come and say, 'All hail, beloved! but for thee,

My soul to death had been a prey.' Ah, then, what sweetness in the thought, One soul to glory to have brought!"

The Evangelical Student, Annual Convention Number.

ANNOUNCEMENTS

WESTMINSTER HOTEL

Offers the following rates for the Brethren Conference:

Bowl and Pitcher rooms, \$15.00 per week, single; \$12.50 each, double.

Running Water rooms, \$17.50 per week, single; \$15.00 each, double.

Connecting Bath, per week, \$21.00 single; \$17.50 each, double.

American plan (including meals).

WORDS OF APPRECIATION

We wish to thank the entire brotherhood for their interest and prayers, for the many letters and friendly visits during the illness and death of our beloved husband and father.

MRS. FLORENCE KIMMEL AND CHILDREN.

PASTORS TAKE NOTICE

A word of encouragement from you may help the General Conference attendance in a marked way. True, times are difficult but people are spending money for other things, why let the church work suffer? The real worth of General Conference to the churches is in the number of members that attend from the individual church. If you get the people out once they will want to go again. Get the members who have been to Winona to encourage others to go. A good program is planned. You will enjoy it greatly.

Yours for a good Conference,

A. V. KIMMELL, Moderator.

TITHING IN HARD TIMES

This year you can plan A Tithing Campaign with cash savings of \$30-40 in current expense, if your church uses a printed weekly Bulletin.

Twelve New Laymen Bulletins are ready including one specially written for this hour: "Tithing In Hard Times."

The Laymen Bulletins, now 32 in number, are printed in the regular two-page church bulletin size, with two pages blank for your own Bulletin material. This saves one-half your printing cost, not counting cost of paper. Here are our Bulletin prices:—Sample set, 20 cents. 40 cents per 100; \$3.00 per 1,000.

Send for free leaflet, "Teaching the Church to Tithe" and complete list of Bulletins and other Tithing literature.

Please give your denomination, also please mention the Brethren Evangelist.

THE LAYMAN COMPANY,

730 Rush Street

Chicago, Ill.

Business Manager's Corner

Help! Help!! HELP!!!

Did you hear that cry? No, it is not a cry for a contribution, but only an appeal for what is coming to us.

It is needless for us to say this has been a hard year for the Publishing House. It has been a hard year for the churches and Sunday schools; and back of the churches and Sunday schools are thousands of families that have found it a hard year also.

This has found a reaction in the business of the Publishing House. When everything is considered it has been a very good year for the Publishing House even though it has been a hard year.

Our commercial and job printing have kept up remarkably well in the face of all the financial depression of the country.

The problem has not been so much a problem of getting the work to do as it has been a problem of making collections after the work is done. This is true, not only in regard to commercial printing, but it is also true in regard to churches, Sunday schools and individual subscribers to our publications.

The Heavy Load

We have frequently called attention to the

fact that The Brethren Publishing Company was launched into its career many years ago without any working capital, and it has never had any working capital to this day. This is what might be called "a hand to mouth existence." This is not so bad in some ways, but when it becomes a little too far from the hand to the mouth it is rather embarrassing. And just at present the hand will not nearly reach the mouth. This week the raspberries are ripening very rapidly in the garden of the business manager, and we notice a family of young "Yellow Hammers" sitting on the posts every morning with their mouths wide open clamoring for the parent birds to bring berries to them to drop down "the little red lane" to relieve the empty void that has developed through the long hours of the night.

Well, the business manager feels like a young Yellow Hammer, because the hours of the financial night have been all too long, and the dawn of the day promises no immediate relief.

Last week and much of this week has been given to sending out statements to our churches and Sunday schools, and to sending expiration notices to hundreds and hundreds and HUNDREDS of subscribers to the Evangelist.

We found there was fully FIVE THOUSAND DOLLARS due us. And, O, what a relief it would be to our financial stress if a goodly portion of that could be received in a few days' time. It would mean only two dollars here, ten dollars there, and on up to one hundred or more in a few instances, but all combined it would mean \$5,000.00 to us.

We noticed in this week's issue of "The Presbyterian" a short appeal, set in bold faced type and surrounded by a border, asking their readers to promptly send in their renewals and to pay in advance when possible. It means those publishers need money just as badly as we do.

What Can We Do?

In just four days from this writing, and before this gets into print we must pay our taxes or pay a penalty of \$56.00. Taxes are heavy, too heavy, we believe; but we have no way of escaping them. They must be met. If we had a little more than one tenth of the \$5,000.00 mentioned above we could pay our taxes; but as it is we simply will have to go to the bank and borrow a little more than \$500.00 to pay our taxes, and all because money that is due us has not been paid in.

Now, brethren, you see the position we are in. Can't you make a concerted effort to relieve us by heeding our appeal and by paying up every obligation as promptly as possible?

R. R. TEETER, Business Manager.

THE TIE THAT BINDS

PRUNER-McCORMIC—At the home of the officiating clergyman, on May 9, 1931, occurred the marriage of Mr. Harold F. Pruner and Miss Ruth McCormic. The groom is a member of the Ashland, Ohio, congregation, and the bride an estimable young lady who has been employed in domestic service in the city for some time. The young couple will make their home with the groom's mother on a farm near Ashland, and the best wishes of their friends go with them in their walk together as man and wife. Ceremony by the undersigned. DYOLL BELOTE.

IN THE SHADOW

GARBER—James Franklin, six-day old son of Mr. and Mrs. Ward Garber, was born on June 27, 1931, and passed

to be with the children's Lover and Lord on June 24, 1931, at the home of his parents. He was a soul born on earth to blossom and come of character in the Lord's own presence. The little grandson of Mrs. Lavina Garber of the Ashland, Ohio, congregation, was born on June 27, 1931, at the home of his parents in Ashland on July 3, 1931, was made in the Ashland cemetery. The young friends go out to the bereft parents in the hope of their grief. Services by the undersigned. DYOLL

STUTZMAN—Mrs. Jennie Ayres Stutzman, daughter of William and Margaret Ayres, was born at Altoona, Pa., and departed to be with her Lord on June 24, 1931, at the home of her parents in Ashland, Ohio, aged 72 years. She survived by two brothers—Bro. L. Ayres, Richfield, S. T. Ayres, Canton, Ohio; two sisters—Mrs. S. Cherrytree, Pennsylvania, and Mrs. Ellen Trost, Pennsylvania. Three sons and three daughters survive to mourn their mother's departure—Clarence of Ecko; Russell of Sewickley; Mrs. J. W. Woodside, Mrs. E. E. Egan and Mrs. John Rowser of Johnstown, Pa. There are twenty-two grandchildren and five great-grandchildren.

Mrs. Stutzman was a member of the Third Brethren church, serving as a deaconess at the time of her death. Her husband, Aaron Stutzman, preceded his wife to the about eight years. Before his death he willed \$1,000.00 to Ashland College and one thousand dollars to the Third Brethren church. May God bless the memory of the departed saints as they have been called to glory. Services were conducted by the pastor, assisted by the Shard, pastor of the U. B. church. JOS. L. G.

GALBREATH—Mrs. Myra Kels Galbreath, daughter of William and Sarah Kels, aged 17 years, passed away at Memorial Hospital where she was a maternity patient. Her little baby followed its mother in about ten days. She is survived by her father and her husband, Ralph Galbreath, and three brothers—Bur and Emery; Elsie, Mrs. Chas. Smith and Mrs. Galbreath was a member of the Third Brethren church. Services were conducted in her father's home by the pastor, assisted by Dr. D. M. Lyle, pastor of the Presbytery where the husband belongs. We commit all their souls to the eternal care. JOS. L. G.

HOOVER—Eli Hoover was born at Wooster, Ohio, September 5, 1853. At the age of 9 years he moved to Waterloo, Iowa. He was one of a family of 11 children, 3 sisters of whom survive him: Mrs. G. La Verne; Mrs. Sophia Baldwin, of Hudson, Iowa; and Hanna of Blackwell, Texas.

On November 4, 1876, he was married to Susan. To them were born 4 sons and 1 daughter: E. W. Morgan, Colorado; Frank of Egan, South Dakota; Dayton, Ohio; and Mrs. Edith Hendrickson of California. One son, Albert, was drowned at Waterloo, Iowa. He is also survived by 12 grandchildren and one child.

Early in their married life he and his wife were members of the Brethren Church and were charter members of the church in South Waterloo. In about 1894 he left the ministry, was ordained and served at various places in the neighboring communities.

In February, 1900, the family moved to Trenton, Iowa, and it was while here that his most fruitful work was accomplished in the ministry. He came to a place which had no church and started a Sunday school in the schoolhouse. Later a Union church was organized and a church building erected. He and his wife spared no effort to promote the religious community, and through their influence many have been brought to the Christ. He served the church and community about nine years. From there he took a charge at Waterloo, Iowa, staying there until 1912, when he and his wife moved to Ashland, Ohio. From there they came to Long Beach, California, in 1915, residing at Long Beach.

On April 18, 1924, Mrs. Hoover passed away after a long illness of just seven years to the day preceding her death. For the past year and a half, Mr. Hoover had been home with his daughter, Mrs. Hendrickson, at Waterloo, Iowa. He was called home April 17, 1931, after an illness of a couple of days.

Beautiful and glowing tributes were paid to her by Revs. N. W. Jennings, A. B. Cover and others. Funeral services conducted by the writer. A.

PARTCH—Pearl Partch Brower, daughter of J. W. and Hannah Margaret Partch, was born August 20, 1870, and departed to be with Jesus June 13th, 1931, aged 60 years and 10 months. She moved with her parents to Oregon, when quite a young girl, coming to California in 1880. She was wedded to E. F. Brower, a brother of the late E. F. Brower, in 1890. Since their marriage they have resided in the Verne and vicinity. To this union were born three children and one son. She was united to the home of her infant daughter and one son, Archie, who were born in 1890. She is survived by her husband, F. W. Verne, two daughters—Mrs. Joe Whitehead and Miss Allie, both of La Verne; her parents—Mr. and Mrs. J. W. Partch of La Verne; two sisters—Mrs. F. W. Rowser, Suisun, California, and Mrs. Claude McElfish, California; one brother, A. F. Partch, Waterloo, Iowa, and one grandchild.

Mrs. Brower gave her heart to the Lord Jesus Christ in life and was a faithful member of the First Brethren church of La Verne. Her home-going was beautiful and triumphant. A.

WHERRY—Mrs. Erma Steffey Wherry, wife of J. W. Wherry, of Johnstown, died of Uremic poisoning, June 24, 1931, at the home of her parents, Mr. and Mrs. C. W. Conenough. She leaves five children and her husband, who is unable to attend her funeral. She was a member of the Conenough Brethren church, Rev. George H. Steffey conducted the funeral services at the home of the deceased, Alderman Wakefield Steffey, of Johnstown, Pa. She was at one time a member of the Brethren church and a member of the Salvation Army. GEORGE

THE BRETHREN EVANGELIST

WE VE ALWAYS BEEN PROVIDED FOR

*"Good wife, what are you singing for? you know we've lost the hay;
And what we'll do with horse and cow, is more than I san say;
While, like as not, with storm and rain, we'll lose both corn and wheat."
She looked up with a pleasant face, and answered low and sweet:
"There is a Heart, there is a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be."*

*He turned around with sudden gloom. She said, "Love, be at rest;
You cut the grass, worked soon and late, you did your very best,
That was your work; you've naught at all to do with wind and rain.
And do not doubt but you will reap rich fields of golden grain;
For there's a Heart and there's a Hand, we feel but cannot see;
We've always been provided for, and we shall always be."*

*"That's like a woman's reasoning; we must because we must."
She softly said: "I reason not; I only work and trust;
The harvest may redeem the hay, keep heart whate'er betide;
When one door shuts, I've always seen another open wide.
There is a Heart, there is a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be."*

*He kissed the calm and trustful face; gone was his restless pain,
She heard him with a cheerful step go whistling down the lane,
And went about her household tasks full of a glad content,
Singing to time her busy hands, as to and fro she went;
"There is a Heart, there is a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be."*

*Days come and go; 'twas Christmas-tide, and the great fire burned clear,
The farmer said: "Dear wife, it's been a good and happy year;
The fruit was gain, the surplus corn has bought the hay, you know."
She lifted then, a smiling face, and said: "I told you so,
For there's a Heart, and there's a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be."*

—Selected.

NEEDED! PATRIOTISM WHICH WILL PROTECT THE FOUNDATIONS OF OUR GOVERNMENT

By Georgia Robertson

(Read before the Business Women's Council, Washington, D. C.)

Flags were unfurled. Workers were throwing down tools and students their books to enlist. Women were knitting, serving food to passing soldier-laden trains and taking up tasks men had left. War gardens were planted, "meatless and wheatless days" observed. Ships laden with soldiers sailed under cover of night with lights out to elude submarines. Soldiers lived in mud-soaked trenches overrun with vermin, faced poison gas and barrage fire, died in battle or languished in prisons or hospitals crippled or blinded for life. Multimillionaires forsook their offices and toiled early and late for their country when a foreign foe threatened to invade our land a few years ago.

All is changed. Apparently peace reigns, but while our citizens slumber unmindful of danger an enemy "within our gates" is trying to overthrow our government!

We need an adequate army and navy for defense in case of attack and also as a safeguard against attack. Our new foe is not using cannon and bombs as yet, but is working "under cover," quietly and stealthily planting dangerous, fallacious ideas in the minds of our children and our college and university students. This enemy has its followers scattered all over our country in many of our institutions of learning, even in our theological seminaries and our public schools.

In some of our leading women's colleges the questionnaires are shockingly immoral and indecent. "Companionate marriage and immorality" are frankly alluded to.

Foes of civilization in our country are trying to break down the sanctity of marriage and the home, and to do away with personal purity, the Sabbath, and religious belief of every kind. No religious sect whatever escapes their hatred and avowed destruction.

In Soviet Russia "Sundays as days of rest and worship long since have passed." Their women have been nationalized, parents are separated and sent into different parts of the country. Children are taken from their parents and brought up in Socialist institutions where instructors teach them communism. Boys and girls mingle freely together and little girls of premature age often become mothers. This is their first line of attack, in their carefully and skillfully planned destruction of every existing government of the world that is not Communistic.

Every teacher in our public schools should be compelled to take an oath of allegiance to our flag and all it stands for. While sectarian teaching must be barred, there should be a book of excerpts from the Bible suitable to read in the public schools, and it should be required to be read regularly every school day in accordance with our laws. "By the fear of Jehovah men depart from evil."

The stability of a nation depends upon the reliable, upright character of its citizens.

With theft and burglary made easy by the modern acetylene torch and automobile as a quick get-away, what other causes are there for the increase in crime and for the lowered age of the criminal—even boys in their teens? What has caused lowering of personal standards until greed stops at nothing—however vile, wicked, or inhuman—that will accomplish its ends?

Are our homes and schools responsible for this? Two generations ago there had not been the general deterioration of moral standards. Mothers had not forsaken their homes for the gay life of today filled with its ceaseless round of movies, dances, cards, cigarettes and cocktails, or gone unnecessarily into the business world to the neglect of their children.

The Sabbath had not been robbed of its sanctity. Its hours filled with week-day activities and quest of pleasure with church attendance neglected. The Sabbath had not been commercialized through open theaters, movies, ball games and the sale of children's toys on our streets. The command, "Remember the Sabbath day to keep it holy" had not been discarded. Reverence for God and his holy day still lingered. Man had not been elevated to the divine and Christ torn down and robbed of his Deity, and declared only a superman! It was still remembered that God's voice from Heaven had borne him witness saying, "This is my beloved Son, hear ye him." And he himself had said "I and my Father are one."

How much obedience to the Golden Rule—"As ye would that men should do to you, do ye also to them likewise," can one expect from those who believe that the one who uttered it was not God but man?

A few years ago our schools and colleges were not the Godless places some of them are today, turning out citizens robbed of their belief in God, the Deity of Christ, and a hereafter. We are reaping what we have sown!

Communists by playing games, telling stories, teaching music, handicraft, dramatics, and athletics in various public places gain the confidence of children of all ages. Then they gather them into clubs, and summer camps and teach thousands of them every year that "There is no God," no hereafter—no future punishment or future happiness—saying to them, "Do whatever you like." They are taught, to hate those who have more of this world's goods than they have, to hate their parents if they are not Communists, and even if they are, to despise and disobey them. They are taught to salute the red flag and to spit and trample on our flag!

They foment strikes and discontent that they may plant their ideas more successfully in the minds of the people and disturb the confidence of the public in banks, often causing serious runs.

It was Lenin who said, years ago, "The capitalists of America will commit suicide for money!" Meaning that they were willing for present gain to loan huge sums of money to Soviet Russia, sell her tractors, farm machinery, and send over our skilled engineers and outstanding men of business ability to teach them how to develop their mines, build bridges, railroads and factories the most approved ways to compete with us later and undermine our government. A late statement gives the number of skilled American men in Soviet Russia as 18,000.

The Soviet or Communist Government is financing its undertakings with the property stolen in 1917 from the prosperous Russians. Now through forced labor at pitifully low pay and starvation rations—even before the completion of its five-year plan—it is able to undersell the nations of the world—and is doing it along certain lines. Soviet Russia plans in this way the financial ruin of all governments that are not Communistic. Lumber, wood-pulp, coal, oil, wheat, manganese dumping have already spread alarm among various nations, where

they have been underselling the market. Russian people are kept orations, and are destitute of wa

We need patriotism that will send our farm implements, electrical and our skilled engineers to aid them in destroying our dumping their vast natural resources their manufactured goods on the markets and ruin us by competition even planning to undersell us home markets, leaving our work employment. We are "aiding" the enemy when we do these things much as though the battle with ammunition had begun; for the purpose is to overthrow our government.

We need patriotism that will manufacturer refuse to buy the material, our merchants their manufactured goods and the ultimate refuse to buy Russian goods made with ill-paid labor, with stolen capital: increase our unemployment.

We need patriotism that will ent personal or national greed to try to the enemy to despoil. Give away in exchange for our glory and the finest opportunity for merit and personal initiative that ever known!

We also need patriotism to scrap the Constitution for the lawful self-indulgence, or illegality.

CHEAP RELIGION

One way of measuring the thing is by what it costs us. Religion is no exception to this. People give to the work of the church what they have left, after taking everything else they need or want. The result is they place their religion on a low basis or status. If we really to mean something to put it among the first things. The better way and the best is to give something systematic not only what we can afford. Things of life are taken care of something which has cost us a price. A cheap religion is a price and useless.—The Guardian.

Be trustful, be steadfast, wait for thee,

Only one thing do thou ask of Grace to go forward where we thee,

Simply believing the truth of

IN THIS NUMBER

NEEDED—Patriotism—Geo. Robertson,	Editorial,
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THE BRETHREN EVANGELIST

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“From this day I will bless thee”

ere words the Lord spoke to his people by the mouth of
et, Haggai. They call upon the people—church people—
and turn to God that they may receive his blessing. But
ng waits upon their repentance and readiness to obey the
od with the whole heart. There must be a turning from
s, from lack of obedience, from spiritual coldness and
ce, to a supreme concern for the things of God, to a pas-
angelism, a zeal for carrying the Gospel message from
heart and to bear the witness that is the constant duty
ldren of God. When that shall take place, then will he
m this day I will bless thee.” Very urgently is the call
the souls of Christian people today, calling by the very
circumstances to give supreme attention to the first task
rch and to the highest need of men. That is the tenor
age from Northfield, from the Commission on Evangelism,
erves to be echoed through the brotherhood:

s of religious stress and crisis the voice of God is heard
in unmistakable terms to those who seek to know and do
We believe that such a time is now upon us and that his
not be disregarded. His message to the souls of men
s in importance all temporary questions of social or po-
cern. Religion stands in the relation of cause and effect
ial reform and progress. We therefore urge that the
at the first thing first. To his disciples Jesus said, in sub-
power over all personal and social evil comes only through
id self-denial.” No human strength is adequate for the
eed. Therefore he said, “Tarry ye in Jerusalem until ye
with power.” Pentecost was the fulfillment of his prom-
e history of the Church proved that his words were true.
ne when the fires are burning low on the altars of many
id some churches seem to have lost the yearning soul and
ate devotion, a new Pentecost must fall upon the Church
undone. Judgment must begin at the altars of God. The
those who minister there in holy things must be cleansed
love renewed and their lips touched with a live coal from
altar. We long to hear again the old prophetic cry,
“O Lord, send me!” Questioning and disputation which
in nothing and benumb the soul and chill devotion must
side. Is thy heart as my heart? If it be, give me thy
e superlative task of the ministry is to win men and
the personal experience of Jesus Christ, the Savior of

embership of the Church of God must go out to proclaim
l which they have experienced and to show in their lives
of the Spirit.

an education must assert itself in the home and Sunday
th the birth and growth of Christian experience. The
rows by spiritual contagion. How can one maintain his
ous life if he does not win somebody to the same blessed
e with every passing month? There are no vital ques-
religion which cannot be settled by experience. “If any
do his will, he shall know of the doctrine.” If anyone is
ng others to Christ, let him know that he faces the awful
those whom Jesus calls cumberers of the ground.

interested in all social questions, but we are fully per-
at we shall never find real solutions of social problems
have a far more spiritual conception of life. We must
ew appraisal of values and give ourselves with uncalcu-
ation to those things which are supreme. Matters of
e and death are at issue. The sins which broke the Sav-
t and sent him to the cross should also break ours. He
d save his life shall lose it, and he that would lose his
hrist's sake shall save it unto Life Eternal.

e arrive at that point in our devotion and zeal and obe-
e will not receive the abundant blessing of God upon our
upon our church. In fact, so long as we persist in doing
that, of falling short of what he requires of us, we delay
ssing. And, here is another vital message from a group
g souls, telling us, if we had any doubt about it, that it
possible to delay blessing and has been done over and
a, and illustrating the truth from the words of Haggai.
were “running every man to his own house,” while the

house of God was lying in waste. God withheld his blessing and
called for a drought upon the land.

The prophet testified against Israel, showing them that the years
of leanness were due to the neglect of God's house. Their love to
Jehovah had waned. They had settled down into selfish ways.
Therefore, God restrained his blessing and sent his servant to re-
prove them. They were called upon to “consider” their ways; to go
up to the mountain and bring wood and take pleasure in God's
house, so that God could take pleasure in them, and that God might
be glorified.

They had looked for much, and little came. The heaven over
them was stayed from dew, and the earth from her fruit, because
Jehovah's house was lying waste.

Repentance brought immediate prosperity. The Lord sent his
servant to announce to them, “FROM THIS DAY I WILL BLESS
YOU.” It is ever thus. God loves to honor the obedience of faith.

The following narrative of blessing experienced by an outstanding
servant of Christ, following his obedience to God's Word, beau-
tifully illustrates this promise:

P. P. Bliss, the noted song writer, urged by Mr. Moody to devote
his life wholly to evangelistic labor, decided, in co-operation with
Major Whittle, to make a test campaign at Waukegan, Illinois. “If
souls are saved,” they said, “we will take it as an indication that
God has called us into this work.”

The first meeting was not encouraging. But the following night,
although it rained, and a smaller audience was expected, there
were twice as many present. The workers felt the responsibility
upon them, and the next afternoon spent some hours in prayer.
Bliss surrendered everything to the Lord, his musical ambitions,
his writing of secular music, and in simple childlike faith, placed
himself and his talents at the disposal of the Lord in the proclama-
tion of the Gospel. That night they had a wonderful meeting. In
God's gracious response to their faith souls were saved, and a
deep spirit of conviction was upon the people. That meeting de-
cided the question of continuing. They went from place to place
with the evident blessing of God resting upon their labors. The
cities visited witnessed scenes of revival blessing. That day of
humiliation and prayer was the turning point in their experience.
Bliss especially from then on became a veritable fountain of Gos-
pel song. God seemed to say to him, “FROM THIS DAY I WILL
BLESS YOU.”

Let us draw nigh unto God by obedience and faith and lay hold
on the promises of his grace and receive the abundance of his
blessing. We are living below our privilege and are short on power
for kingdom building. God's arm is not shortened, nor is he slack
concerning his promises. We may still hear him say, “FROM
THIS DAY WILL I BLESS THEE.”

But What of the Church's Veterans?

Our government is properly very much concerned about giving
every veteran of its wars the very best treatment and care pos-
sible. And when they pass on, it is ready to show them respect
and honor. Word has just reached us that the Veteran's Admin-
istration has arranged with the Postmaster General for the issuance
of flags to drape the caskets of deceased war veterans. Previously
these flags were issued only by Veteran Bureau Regional Offices
and hospitals, monetary allowance being made for flags purchased.
However in many communities it is difficult to purchase a flag
suitable for this purpose and the arrangement for the issuance
of the flags through the post offices will meet the approval of all
service organizations. The Postmaster at the county seat in each
county is designated to issue these flags and has a supply of flags
on hand. The government is going to all that trouble to guard
against the necessity of any veteran's casket going undecorated
and because it believes that such an arrangement will be of great
service to veterans, their relatives and friends. And it is all very
fine. Such concern makes us feel more kindly towards the govern-
ment. Especially so when we know that it is not merely flags at
death, but food and clothing and a home in life that it guarantees
to its veterans in need.

But what of the church's veteran ministers,—who is caring for them? Who is making sure that they are provided with the necessities of life? Are these soldiers of the Prince of Peace to be neglected and left in need while the soldiers of carnal warfare are given every proper attention, even to the decoration of their caskets when they die? We do not begrudge our country's war veterans one bit of provision or honor that is made possible for them. God knows that the most a grateful government can bestow is small enough return for all the horrors of war. But not one whit less do the veterans of the church need to be guaranteed the things that are necessary for their lives and happiness when their earning days are over. It is true they have not been subjected to particular kind of dangers and the awful experiences that those who engage in war must know, yet they have been given to a life of sacrifice and self-denial that no other class of the world's workers, taken as a whole, endures. They have not been drafted; it has been a willing, joyous service, but nevertheless one that gave them little or no opportunity to gather to themselves a store of the goods of this life. Old age finds them—many of them—without sufficient funds to care for their daily necessities. It was the church they spent their lives for, and will it now allow them to go without care—without food and shelter? Will the visible church of the living God be less kind and considerate, less thoughtful and grateful than an earthly government? We resent the insinuation. It seems unthinkable.

Yet there are numbers of small units of that great church that are turning a deaf ear to the calls that are being sent out in behalf of these veterans of the Gospel. To be real plain about it, there are many of our congregations that have not given a nickle, and many others not a nickle per member, in response to the appeals of the Benevolence Board. Not long ago Rev. F. C. Vanator, president of the Board, called upon the churches for an additional offering, or for some sort of an offering from those that had made none. This appeal was heeded to the extent of about \$250.00, less than a penny per member for the entire brotherhood. And now the treasurer of the Board, Brother Frank Roscoe, informs us that, while the treasury is not drained, yet before the year is ended, it is going to have to scrape for at least \$600 and possibly more, that is not there. Where is it to come from? There is only one source to draw on, and that is the brotherhood. If the people of the churches will not give heed to the need where is the need to be supplied? And if the churches will not respond, what must be the character of their faith? Have they not rather denied the true faith and become worse than an infidel? (1 Tim. 5:8).

EDITORIAL REVIEW

President E. E. Jacobs writes of the splendid attendance and graduation at the Summer School at Ashland College. Three hundred was the first term enrollment and there were sixty-one graduates. The total number of graduates for the year was 141, which marks Ashland as one of the prominent church colleges of Ohio. It has become such a college as any young man or young woman of the Brethren church could well wish to attend for higher education, and the finest of Brethren young people ought to take advantage of the fine opportunities it offers. The larger the number of Brethren students to matriculate the more Brethren the school will be in tone and expression. Many throughout the churches are now selecting a college. That is a serious matter, for where a high school graduate spends the next four years of his young life may determine whether all the rest of his days shall be motivated by Christian idealism or selfish materialism. The responsibility of selecting a college is an important one, and Christian parents ought to be concerned about it. Fortunate for Brethren parents, their church has provided a place where their children may go with all the assurance that any school can give, not only of safe and sane instruction, but of a wholesome, Christian atmosphere.

The Christian Endeavorers attending National Conference are to have the opportunity of attending an Expert Endeavor class taught by President E. M. Riddle of the National Brethren Union, so the secretary, Miss Spice, informs us. This will be a distinct privilege to which young people should look forward to and plan to take advantage of. Nothing is more important in Christian En-

deavor than those features which plan definitely for the efficiency of our church leaders, and this course being off that very thing in mind. It will be reassuring and inspiring to see a large delegation of Endeavorers at Winona Lake, 24 to 30.

Brother I. D. Bowman writes that his wife has recently gone a serious operation in a Philadelphia hospital and is progressing nicely toward recovery. He would appreciate prayer and interest of her complete restoration to health. He very much expresses his appreciation of certain features of the Evangelist and others besides the editor share in his kind words. He makes certain observations regarding notes that have been published that have not appealed to him. We are among those who are always ready to listen with thoughtfulness and appreciation to those older brethren when they give words of counsel and instruction. We need their guidance to keep us in the path of truth and brotherly love.

We have been wanting for some time to publish an appreciation of our lamented Brother Albert Trent and we are indebted to Brother Charles H. Ashman, pastor of the First Church of Winona, of which church Brother Trent was Sunday school superintendent for fifty years, for responding to our request for an appreciation from the pastor's viewpoint to accompany the memorial service by Brother H. W. Darr, whose article was read some time ago at a Sunday school memorial service, and was promptly forwarded to the editors' office. Our late Brother Trent was not only an eminent Sunday school leader in the city of Johnstown, but also a leader in our National Sunday School Association. He was also for many years a leader in Pennsylvania mission work. He was one of the most useful and highly respected, yet one of the quietest and most unassuming of our lay leaders, and the church owes much to such as he was. Everybody loved Albert Trent and we believe the words of appreciation to his memory expressed in this issue become the voice of the brotherhood.

Brother Leslie E. Lindower, pastor of the Terra Alta church, West Virginia churches, received a call to extend his ministry to the neighboring church at Accident, Maryland, which is a pastor, and as a result two were baptized and received into fellowship. At Grafton and Terra Alta the work is progressing nicely to his leadership. Terra Alta has long been a pretty rural church, having some excellent local leadership, but has had a struggle and it is encouraging to know that good things are looking up. The pastor asks prayer for the work of the churches as well as for the one at Accident.

The work at La Verne, California, is pressing forward under the able leadership of Brother A. L. Lynn. Prayer is being emphasized in this church and possibly the growing prayer meeting is doing much to do with the growth being realized along all other lines. The emphasis placed on the Cradle Roll and Beginners' work is wise and the result is rewarding. "A little child leads them"—it is always true, and how many have been led to the church thereby! The La Verne church certainly did a good thing when it made an Easter offering for foreign missions of \$3,708.50. And there is a reason—their representatives in the mission fields. They have used the historical pageant, "I'll Be a Christian", with splendid results, especially for mission work. The church experienced a net gain of forty members during the year. Brother Lynn has been unanimously called to remain pastor for another year.

Brother N. C. Nielsen, who has an article on Missionary work this week, is one of the pioneer Brethren laymen, if not the pioneer of the Pacific Coast, and to his faith and zeal is due no small part of the credit for the building of the splendid Brethren church at Southern California. We are glad to give space to his thoughtful article.

The Cooperative Brethren church of Columbus, Ohio, is having a very successful Daily Vacation Bible school this year, the enrollment being 91 and the average attendance 76 for the past seven days. The largest attendance was 83 and the smallest 50 so the scholars are very regular. Last year, the first made at such a school, the enrollment was 67 and the average attendance 50.

(Continued on page 9)

Higher Education in Ohio

Mid-Summer Commencement Address

By President Edwin E. Jacobs, Ph.D.

naissance in higher education in America began near the close of the Civil War. This renaissance manifested itself in the rejuvenation of old institutions and in the founding of new ones. One-fifth of all the colleges and universities in the country today,—113 out of the 568, came into existence during the fifteen years following the close of the war between the states. Among these are some of our most important institutions of learning: Boston University, Cornell, Johns Hopkins, Vanderbilt, Illinois, and the Universities of Nebraska and Kentucky, and our own college at Ashland.

It might be difficult or impossible to account for the growth of all these colleges within this period, but it is possible to suggest reasons why so many colleges appeared in Ohio, for here the great streams of immigration from the New England States, New York, Pennsylvania, and West Virginia crossed and recrossed, checked and therefore deposited their load in this Ohio basin.

Moreover, these people were religious, hence they sought to establish schools and colleges for the purpose of religious education, and, by the way, long before that current phrase was ever coined. Among the religious denominations which founded colleges here were: Presbyterians, Methodists, Mennonites, Baptists, Brethren, United Presbyterians, Congregationalists, New Lights, Universalists, Colored at Wilkesville, Reformed, Lutherans, (two bodies) Free Methodist-Swedenborgians, Roman Catholics aplenty, Friends, Quakers, the Brethren here at Ashland, and others. There are now for some 22 colleges in Ohio.

In addition to this, the State set up three so-called universities, one at Miami, one at Columbus, and one at Athens, making three in all, the only state to do so as I know. Most states are willing to fight along with us, but Ohio goes other states two better. But that is not enough. Our legislators seeing the paucity of colleges in Ohio recently built two teachers' colleges, which have now both changed their names, one at Kent and the other at Bowling Green.

Certain municipalities wanted their own university. We have the municipal Universities of Akron, Toledo, Cincinnati, more again than any other state in the Union. But this is not all, for we have several universities and colleges on private foundations, such as Western Reserve at Cleveland, College for Women at Oxford, Ashland under its present management, and others. There is no other college situation comparable to this in the entire world.

This former group, viz., the church-founded college, of which this day graduates you, belongs, and it is because of the usefulness of this class that I want to speak. Being teachers, will be interested in this first state, viz., that these colleges today represent the only remaining tie between organized Christianity and higher education in the state of Ohio. Religion is barred from state supported schools in Ohio, if not by law, at least by practice and custom, but in these colleges, Christianity still survives as a dominating principle. Time has taken almost every public school teacher came under the benign influence of these schools for they dominated the educational situation in Ohio, but today all this has

changed. Now, under a severe taxation system in Ohio, tax-supported schools can flourish, for the tax-payer's pocket is always easy to reach, if not always full.

But Christian ideals have flourished for upwards of a century at Denison, Wooster, Oberlin, Wilmington, Delaware, Wittenberg, Heidelberg, Berea, Mt. Union, Muskingum, Ashland, and other places. And long before we heard much about patriotism in the public schools, these colleges were patriotic and became recruiting places during the Civil War, the Spanish American War and the World War, in the two latter as I well know. Long before we heard of "character education," a phrase now on everybody's lip, these colleges stressed character. Long before discipline became "individual" rather than "mass," these colleges were dealing individually with their students. And, finally, long before we had free tuitions, these schools had tuition fees exceedingly low and with many free scholarships.

Now, for some time there has been a concerted drive against these institutions, not a drive in the open, but standards were set up which it was well known, many of these schools could not meet. No favoritism nor mercy was shown, nor compensation given these schools because of their long and useful aid to public education in Ohio. And yet the fact remains that these schools have been the center and repository of the best culture in Ohio ever since its founding. What the present would be in this great state if it had not been for these colleges, of course, no one can tell, for these colleges were pioneer educational institutions.

But my emphasis today is not that they were pioneer educational institutions only, for I want to insist that they retain today characteristics which the state of Ohio and the nation can not well afford to lose. I challenge any man to show that we can not educate a boy or girl as well at Ashland College as well as anywhere else in the state. I should like to have someone accept that challenge!

And instead of any discrimination being shown against these schools anywhere, they ought to be held close to the bosom of our educational program-makers everywhere. For education must be more than skin deep. It must touch life, fire the emotions, and sound the deeper recesses of the human soul. Less than this is less than education!

You are now graduates of this church-founded college with its more than fifty years of cultural and Christian history. I hope that its best ideals may be your ideals, and its best principles may be your principles.

Now now, representing the Board of Trustees of Ashland College I confer upon you, individually and severally, the degree of Bachelor of Science in Education with all the distinctions, privileges, and honors pertaining thereunto.

And may the God of the Centuries bless you and keep you in all your ways.

Ashland, Ohio.

The visionary is the man who has no present; the drudge is the man who has no future. To be saved from being either—that can come only by joining a clear, sharp, solid work to large hopes and great ambitions.—Phillips Brooks.

The Unholy Trinity

By Louis Glenn Locke

(Address delivered at a Young People's Session of the Southeastern District Conference at Hagerstown, 1918)

From the foundation of the Brethren Church until the present time, our Church has stood unequivocally for the cause of Peace. Brethren ministers from the days of Alexander Mack have proclaimed from the housetops the doctrine that no Christian should engage in warfare. I am convinced that most of us hold to these tenets today. The lamentable fact is that although we acknowledge these things to be true we do nothing about them. It is up to us the young people of the Brethren Church and of the world to save our civilization from destruction and to establish a new world order. As youth has always been responsible for the humanitarian reforms of all the ages so we are responsible for the effecting of this the most monumental and difficult of any task ever to be undertaken by youth. All youth should engage in this crusade to end war but we of the Brethren Church shall necessarily be doubly responsible for our promulgation of these doctrines because they are the heritage of our fathers and because they have been inculcated into our very being from the cradle on. We of the Brethren Church have what the world needs; we must spread our peace propaganda just as widely, surely, and effectively as the murderous propaganda of war is disseminated even within our very ranks.

The greatest challenge of all time lays before the youth of the world today. Let us take it up, not when the war comes but now. It will be cowardly for any young man of our Church to try to claim exemption from military duty during the time of war if he has done nothing to prevent war during times of peace. The thing for us to do is to win every community represented within the membership of our church for the cause of peace. We must preach peace unceasingly; we must talk of it with our neighbors; we must teach it in the schools, we must convince our companions, and flood the papers of our land with arguments for peace.

Fearing that there might be some here today who do not realize the seriousness of our mighty undertaking, or some who might not be fully acquainted with the forces that have produced wars, I have chosen for the subject of my speech, "THE UNHOLY TRINITY."

Since the dawn of history, man has suffered injustice. This condition was not thrust upon him by some superior being but he himself originated and supported it. Man has suffered under the dominance of the Unholy Trinity: Imperialism, Nationalism, and Militarism. Look back for a moment into the haze of history; refresh your minds with the strife, discord and unhappiness with which every generation has been cursed and then reduce the problem to its underlying forces and causes. Practically all of this woe has its roots in the Unholy Trinity.

The first member of the Trinity, Imperialism, manifested itself, in ancient times in the conquests of Alexander the Great and of Julius Caesar. Later in the broad reaching dominions of Timur the Lame who made himself master of Central Asia, Persia, Mesopotamia, Armenia, and parts of Russia, conducting his conquests with great cruelty and leaving behind him a trail of blood and ruin, at places marked by pyramids of human skulls. Imperialism characterized the eras of Genghis Kahn and of Atilla who could conquer the glorious Roman Empire and boast that grass never grew where the hoofs of his horse had once trodden. During the Middle Ages, Imperialism

swayed men in the quarrels between the nobility incessantly reached out to possess some neighbor's lands, and in the Vikings and other Scandinavians went into far countries and there deprived the inhabitants of their lands, their homes, and their liberties. Today, Imperialism is seen in the struggles of nations for markets, for colonies, and for raw materials. England is an example of extensive colonization activities. She has within her domain today, approximately one-fourth of the area of the globe and one-fourth of all its population. Why has England striven so tirelessly; given so much of her brave sons, caused herself untold worry, and incurred so much danger to satisfy her lust for territory? Is not the fertile acres of England sufficient for the needs of the Englishmen? What then prompted these sanguinary encroachments upon the property of others? It is the god of Imperialism serving the diabolic designs of nations and of greed. Why will a nation not be content with its days in peace and prosperity in the land which has given it rather than to cast the eye of envy upon the possessions of its neighbors? No other factor has caused mankind so much suffering as that of Imperialism. It is the two other members of the Unholy Trinity.

The second member of the Unholy Trinity is Nationalism. Centuries before Christ, the Greeks developed the greatest civilization. They considered their civilization the greatest on the earth. They regarded all other peoples as barbarians. Frequently, in the interests of their theories of superiority, they waged wars against other people. Then came the Roman era when Nationalism was the dominant idea in the life of the people. The Roman's whole life was colored by this idea of Nationalism. He thought that the gods had willed it that he should rule the world and that the gods had given into his hands the greatest intelligence and courage. He bestowed upon those lower than the gods themselves a man who was not a Roman was to be despised.

During the Dark Ages, Nationalism as such disappeared and we find only the strife between petty states and between free cities. Such a thing as a national consciousness was not in existence.

Napoleon was the first to revive Nationalism. Appealing to a sense of French superiority, which he had created, he was able to obtain more and better soldiers to fight fiercer and bloodier battles for his ambitious purposes.

The governments of Europe witnessed Napoleon's experiment and saw that it was successful for a time. Nationalism made possible the "Nation in Arms," which in turn was a vast improvement over native soldiers fighting half-heartedly or the hired soldiers of another country. Thus Nationalism emerged from the stagnation of the Dark Ages. This revival of Nationalism was not without beneficent influence, in that it stimulated the scientific spirit of each nation to outdo those of every other nation in inventions, in discoveries, and in producing a modern civilization. But today there is no further excuse for the spirit of selfishness among the nations. Nationalism today is not a blessing to an advancing civilization; it is a crime against it. One of the fundamental causes of World War was that for a half century or more there had been that gigantic conflict, the nations of Europe in

into the minds of their citizens, that their re-
 action was the greatest nation on the earth. And
 every act, word, or writing, European leaders
 a loyalty that caused the citizen to place not
 not home, not God first, but the nation itself
 everything. This struggle for national prestige
 ay to the friction and strife which almost de-
 ur Christian civilization. When our civilization
 g there may have been an excuse for this spirit
 ness among the nations, but that day has gone
 o return. The world is a neighborhood, we must
 brotherhood. We are patriotic today, and far
 n me to decry a spirit of true patriotism; yet
 of our patriotic ardor, let us remember that it is
 ica first, nor France first, nor England first, nor
 first, but that for which the best in each nation
 umanity first. Certainly our interests are not
 ough if we can find nothing in which to pride
 , nothing which we may champion save blind
 y. It would be infinitely wiser for men of all
 urn the energy used in support of Nationalism
 e desirable and far less dangerous channels.
 th, let a people uphold art, science, liberty, re-
 d democracy, rather than their nation or nation-
 e time has come for us to lay down the petty
 that makes us believe one nation is better than
 We are all men. We hate as groups, not as in-
 ; if we would only consider those nations which
 prone to hate as being composed of individuals
 h like ourselves, our hatred would necessarily
 . The peoples of the earth have enough with
 contend without tearing at one another's throats.
 not yet solved the problems of accident, sickness,
 unemployment, crop-ruining parasites, immoral-
 rime. In the meanwhile these are all taking their
 uman happiness and life. Why should we con-
 p this by hating and killing our fellow men, and
 must and will do if a spirit of Nationalism is
 enough imbued within us. Let us forever erase
 t from the hearts of all mankind that prompted

(Continued on page 16)

Studies in the Types

By R. I. Humberd

The Pitch and the Scarlet Cord

idents in the Old Testament were written for
 ing (Rom. 15:4) and we have found that several
 set forth illustrations of different phases of the
 of the cross in our salvation. We are saved by
 the blood of Christ but that blood must be applied
 individual to his own heart by faith. Christ died
 substitute and a person who presents Christ as his
 for sin, is accepted in his offering and has fel-
 with God.

Pitch on the Ark

was commanded to build the ark of gopher wood.
 to be occupied for over one year, thus it would
 leak between the boards and God's judgment
 could enter the ark and reach the very people
 who was endeavoring to save.
 to make the ark water tight God commanded Noah to
 "within and without with pitch" (Gen. 6:14).
 the presence of the pitch made the ark perfectly
 those who sought refuge therein.
 word "pitch" in this passage is the same word that
 used "atonement" in Lev. 17:11. Thus when God

had the directions concerning the ark written for our
 learning he did it to show us that just as Noah was safe
 in the ark because of the "pitch" so the believer today
 is safe in Christ because the atonement keeps out the
 flood of God's wrath against sin.

Individual Appropriation

But the individual must enter the ark to receive this
 protection. When he thus rests fully upon the atonement
 of Christ for his salvation his responsibility is at an end,
 it is up to God, who cannot lie (Heb. 6:18) to save him.

Rahab and the Spies

This is illustrated in the incident of Rahab who "Per-
 ished not with them that believed not" (Heb. 11:31).

Two spies had entered Jericho and had sought refuge
 in the house of Rahab. After saving them from their pur-
 suers "She let them down by a cord through the window:
 for the house was upon the town wall" (Josh. 2:15). Be-
 fore letting them down she had secured a promise of
 mercy for her household." When we come into the land,
 thou shalt bind this line of scarlet thread in the window
 . . . and whosoever shall be with thee in the house, his
 blood shall be ON OUR HEAD, if any hand be upon him"
 (Josh. 2:18).

A few days later the flood waters of Jordan failed and
 the Israelites marched over to Jericho to the utter dis-
 may of its inhabitants. Once they walked around the
 walls, twice, six times, ten, eleven, twelve, and still they
 go. With what consternation and wonder the people of
 Jericho looked out upon that strange performance. Thir-
 teen times they marched. A sudden halt; a mighty shout
 and a terrible rumbling, crashing noise fills the air as the
 walls of Jericho fall flat. There before the startled eyes
 of Israel awaiting their pleasure lay the first city of their
 conquest.

Safety Behind the Scarlet

But what is that? Why is there so small a portion of
 the wall intact? Why is not the destruction complete?
 Ah! our answer is in the window. There in the sight of
 all is a "Scarlet cord." There—though invisible, is the
 omnipotent hand of the eternal God. Nothing can shake
 the wall he holds; nothing can break the promise he has
 given.

The scarlet line speaks, by its color, of safety through
 the blood. All that Rahab could do was to get into the
 house that was protected by the "Scarlet." Her life de-
 pended upon those who had given the promise.

Our Safety Depends on God

It is thus today. We hear the words of truth, the gos-
 pel of our salvation and believe on the Lord Jesus Christ.
 That is all we can do, the next is passive (acted upon),
 "After that ye believed, ye WERE sealed with that Holy
 Spirit of Promise" (Eph. 1:13).

When we trust the Lord for our salvation we can rest
 in the blessed assurance of his faithfulness and hear his
 comforting words, "Let not your heart be troubled" (Jno.
 14:1). It is then that our soul can answer back, "I have
 no fears, for I know whom I have believed, and am per-
 suaded that he is able to keep that which I have com-
 mitted unto him against that day" (2 Tim. 1:12).

Lake Odessa, Michigan.

Standing by our Lord's sepulchre and looking backward
 there is abundant cause for sadness. . . . Standing by our
 Lord's sepulchre and looking forward there is abundant
 cause for rejoicing.—W. L. Watkinson.

The man who has begun to live more seriously within
 begins to live more simply without.—Phillips Brooks.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

VI. THE LAYING ON OF HANDS

The apostles had the custom of laying on hands with prayer after baptism that the candidate might receive the gift of the Holy Spirit. The rite has been discarded by many and retained by others. We will now make a study of its purpose. The law of Moses commanded the anointing of prophets, priests and kings as a symbol of their anointing with the Spirit in preparation for their work (Ex. 29:7; 1 Kings 1:39; Deut. 34:9).

According to the Gospel, believers are priests and kings and prophets (Rev. 1:6; 19:10) and have an anointing for their work (Lk. 24:49). They are kings because they shall reign with Christ (2 Tim. 2:12). They are priests because they have entrance to God's temple the church, where they offer the sacrifices of praise and good works (Heb. 13:15, 16). And they are prophets because they announce the good news of salvation (1 Pet. 2:9).

Jesus, our example, was anointed by the Spirit (Lk. 4:18), at the time of his baptism, and the promise of the Spirit to disciples was fulfilled on the day of Pentecost (Acts 2:1-5). From this time on the baptism of believers was regularly accompanied by the laying on of hands for the gift of the Holy Spirit (Acts 2:38, 39).

This gift was also called an "anointing" or "unction" (1 Jn. 2:20). The regeneration represented in baptism is not the endowment for service. That is represented by the laying on of hands.

We may compare the stages of experience in the spiritual life to the analogous stages in the life of a plant. The plant has: first, the fertilizing of the seed, then the birth of the plant, then its growth, and finally the fruit. Thus also the Holy Spirit first produces conviction of sin (Jn. 16:8-11), then the faith and repentance of conversion (1 Pet. 1:22, 23), then the growth in grace of the saved (1 Pet. 2:2-5), and finally the fruit of holiness (2 Thess. 2:13) and service (Acts 5:32).

As the plant grows unseen in the soil until ready to make its appearance in the light, so the Spirit works in the heart until the believer is ready to make public confession in baptism. The form of immersion is therefore the most appropriate to represent the planting of the seed and birth of the plant, that is, the death and burial of the old man of sin and the resurrection of the new man in Christ.

But when the plant comes forth it receives the sunlight and rain and air from above; and the believer, once regenerated, receives the Holy Spirit with his gifts, and this experience is represented by the laying on of hands with prayer (Acts 8:15-17; 19:1-6).

The plant is born but once, yet receives repeated inundations of rain. So the believer is baptized but once, but may receive repeated fillings of the Holy Spirit (Acts 2:4; 4:31; 6:8; 13:52, etc.)

Missionaries, pastors and other workers were called by the Spirit and set apart by the laying on of hands (Acts 6:6; 13:1, 2; 1 Tim. 4:14).

The custom began with the apostles, but it did not end with them. It was practised also by evangelists (1 Tim. 5:22), elders (1 Tim. 4:14) and other disciples (Acts 8:17). In Heb. 6:2 it is called one of the first doctrines of

the church. The context here shows that the not speaking of the law but of the church.

The word "baptisms" here, being in the plu-

to refer to the repeated dipping in trine immer-
All historians agree that the rite of laying with prayer was universally practised in the church. Tertullian who was born 63 years after of John says, "After baptism the hand is laid up voking the Spirit in blessing."—Baptism c. 8. J. the fourth century says, "Do you not know that ing on of hands after baptism, and the invocati Holy Spirit is a custom of the churches? Do the proof? You will find it in the acts of the Ad Luciferians c. 8.

Doctor Wall says, "There is nothing more f mentioned in the early writings than the layi hands by the minister to implore the grace of t upon those who are baptized."

It is strange that with the Bible in hand and of history so clear, so few evangelical churches stored this important rite which was lost in the of the middle ages. Now that apostasy is extenc than ever, it is necessary to be loyal to the wor The believer who is filled with the Spirit of God be sterile in the work of God (Acts 11:24). Des Have you received the Holy Spirit since you be

SIGNIFICANT NEWS AND VIEW

PURPOSE BEHIND NATURE

Prof. Edwin B. Frost, blind director of the great Yer vatory of the University of Chicago, and a student of for 45 years, on the occasion of his sixty-fifth birthday his conviction that there is a purpose behind the op nature. He said: "Everything that we learn from the o al point of view in the study of astronomy seems to r precisely and always toward a purposeful operation. When you accept this, it seems to me to be inconsistent sical sciences, not to believe in a mind behind the univer not imagine the planets getting together and deciding t law they would operate. Nor do we find anywhere in th stellar systems the debris that would necessarily accum universe had been operating at random. In a purposef I find it not at all inconsistent to believe that there must behind developing the purpose." Which means that F believes there is a God.

("In the beginning God created the heaven and the e 1:1.)—The Methodist Protestant-Recorder.

ANOTHER RESULT OF THE MACINTOSH CA

The courts will no doubt reflect the Macintosh case in ings with aliens seeking citizenship. Emil Scheppe, a tious objector to war, was denied citizenship in the Der in spite of the fact that he recanted and agreed to bea a combatant soldier. Naturalization officials urged that nued citizenship for five years to punish him for his for ment that it would be against his conscience and his C even in the support of the constitution. The judge con case for a year to enable Scheppe to prove the sincerity version to the great god—nationalism.—The Christian C

THE MONROE DOCTRINE BELONGS IN A MU

In an address on James Monroe and his famous docti University of Virginia William R. Castle, Jr., Underse State, made some interesting statements. Thirty-six y elapsed since the doctrine was last actively invoked. its original purpose is concerned he stated, "one cannot motest possibility that we shall have to invoke it ag though he freely admitted that it had "accomplished it was not willing to "strike it from the roll of Americar bilities". even though he was willing to concede that "

in Latin America a certain irritation toward the Monroe doctrine." The last phrase is an understatement. The republics south of us are in their adolescence and distinctly resent a policy which suggests paternal supervision. Their attitude toward the Monroe Doctrine is much like that of a high school young man toward a maiden aunt who suggests that he should go to bed at ten o'clock at night. It just isn't appreciated. Once it was appreciated; now no one profits by it. The Monroe Doctrine should be dropped from active life and consigned to the researches of the historians.—The Congregationalist.

GANDHI AND CHRISTIANITY

Gandhi, who recently felt it necessary to explain that he is a Christian, was quoted not long ago in the Times of India as follows: "Asked if he would favor the retention of American and foreign missionaries when India secured self-government, Mr. Gandhi replied: 'If, instead of confining themselves to purely humanitarian work and material service to the poor, they limit their activities as they do at present to proselytizing by means of medicine, education, etc., then I would certainly ask them to withdraw. Every nation's religion is as good as any other's. Certainly all religions are adequate for her peoples. We need no conversion spiritually!' " To which Bishop Badley made answer in the paper: "Mr. Gandhi when he gets swaraj will ask us to leave India. How can an Indian say that? Cleanse our villages, wash our faces, heal us of our sicknesses, rid us of the rat, the fly, and the germ, promote our health and comfort, but do not give us spiritual regeneration. I must tell Mr. Gandhi that no government can send us to preach Christ in India. We have been commissioned to preach Christ, and no government on earth can drive us out. India is ours by the love of the Lord Jesus we have left our homes and our good bracing climate of our countries and have come to live and die with you, and no one can send us away."—Even the most ardent student of "comparative religions" will hardly go so far as to claim that "every nation's religion is as good as any other's." Some Modernists will doubtless agree with him heartily on this point. And in view of certain well-known moral conditions in India, growing out of the abominable teachings and practices of idolatry and temple worship, Mr. Gandhi's complacent statement, "We need no converting spiritually," should open the eyes of even his most ardent Christian admirers. We had the privilege recently of reading a letter of Dr. Stanley Jones, in which he expressed keen disappointment at some of Gandhi's recent attitudes and utterances. Mr. Gandhi had his great opportunity when he met Christ, and he turned away.

He that is not with me is against me; and he that gathereth with me scattereth abroad." Matt. 12:30).—The Methodist Stant-Recorder.

Editorial Review

(Continued from page 4)

page 50. We are in receipt of a very attractive and novel invitation to the closing exercises. Brother D. R. Murray, the evening pastor, writes that "besides this attendance of the pupils there are ten faithful workers who have not missed a day, rain or shine." We congratulate them on this success and also on the interest being developed there.

R SLOGAN—"Meet me at National Conference." And REBER—the date, the last week in August, or the 24th to the

the way, did your church ever make a respectable offering to the Superannuated Ministers' Fund at any time during this year? We are in need of funds and we were just wondering whose fault it was. Possibly we might find out by writing to Rev. G. L. Maus, Winona, Indiana. He knows, because he is the secretary of the fund and receives the money.

J. Allen Miller, president of the Brethren's Home Board, asks us to give notice to a call for a Board meeting on Wednesday afternoon of General Conference week, at Winona Lake, Indiana. The date will be August 26, and every Board member is expected to be present.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Gal. 1:1-5. Paul was entirely certain in his own mind that he was called and sent on his mission as an apostle by Jesus Christ himself. Beyond question, it was in this sense of the assurance of his divine presence and blessing that gave Paul the courage to carry on his great labors under persecution. There could be nothing more precious in our own lives than this same knowledge of being daily engaged in the very work to which Christ has called us—and perhaps if we could more clearly realize that Christ gave himself for our sins, to deliver us from this present evil world, we should more often find ourselves so engaged. The result can only be grace and peace from God the Father, and from our Lord Jesus Christ, to whom be glory for ever and ever, Amen.

TUESDAY

Gal. 1:6-9. We have "once for all" received the gospel of Christ. There are other "gospels," but they are falsely so called, and can receive only the displeasure of God. They are all about us today, and we must beware of them. There are many new applications of the gospel to our changing life in every age, and our minds must ever be open to these; but let us beware of a "new gospel."

WEDNESDAY

Gal. 1:10-14. "Do I seek to please men?" How we need to ask ourselves this question today! Surely, we do not wish to needlessly antagonize them; Paul was willing to employ any lawful means that he might win a soul, yet we should at all times remember that we have a higher mission than pleasing men.

Paul later called himself the chief of sinners because he had failed to profit by the great privileges he had enjoyed in the religion of the Jews. Let us take care that we do not have to reproach ourselves for not having lived up to our privileges in Christ.

THURSDAY

Gal. 1:15-24. It pleases God to reveal his Son in each one of us. He revealed his Son to Paul in the quietness of the Arabian desert, and he revealed his Son in Paul by his changed life and purpose. Before God can reveal his Son in us he must first reveal him to us. We may well profit by the experience of others, but let us first go to the Living Word, and learn of him. Paul's conversion is the strongest possible proof of the resurrection of the Lord.

FRIDAY

Gal. 2:1-10. It is plain from the record that Paul made every effort to work out any differences of opinion in secret, without injury to the faith of the weaker brethren, yet he was firm in what he knew to be the truth. Paul was best fitted for his work among the Gentiles, and Peter for his work among the Jews. It is important for us to find the particular work for which God has fitted us, and then to devote all our energies to it.

SATURDAY

Gal. 2:11-14. There are many times when we must, in love, withstand inconsistent living openly. Some of the brethren here were living in accordance with principles in which they did not believe, and by so doing were imposing needless burdens upon others. This was condemned by Paul, and we should ever be careful to avoid it ourselves. "Whatsoever is not of faith is sin."

SUNDAY

Gal. 2:15-21. We cannot be made just by any act of our own, or by keeping any number of divine ordinances, but only by the faith of Christ. If we again engage in things which we know to be wrong, and which we profess to have repented of and forsaken, we again become sinners, in need of cleansing. Verse 20 is a clear statement of one of the deepest mysteries of the Christian faith, and is the only possible explanation of a conversion like Paul's. May it be a true statement of our own experience, and may we help to make it a part of the experience of all the other sons of men, that Christ may not have died in vain.

W. I. DUKER,
President
Gothen, Indiana

E. L. MILLER
Vice-President
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NATIONAL SUNDAY SCHOOL ASS'N.

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Memorial to a Brethren Sunday School Leader

AN APPRECIATION OF ALBERT TRENT

(Solicited by the Editor)

The Editor has asked that we write an "Appreciation" of our departed Brother, Albert Trent. For almost ten years we have been closely associated with him in the work of the Lord. These associations have been both pleasant and profitable to us. One word sums up the characteristics of his Christian life and service, "FAITHFULNESS." He was faithful to his Lord, loving him and serving him sincerely. He was faithful to the Bible, seeking in every way to promote interest in and study of the Word. He never questioned its inspiration. Hundreds of copies of the Scriptures have been given as rewards for faithful attendance at the Bible school. He was faithful to his church. Although devoting his very life to the Bible school for almost 50 years, he put the Church of Jesus Christ first. In attendance, devotion, giving,—in every particular, he was a loyal member of the church. He was faithful to every Missionary interest. His Bible school was a Mission school, in that every denominational mission interest was given its proper place of emphasis and support. He served for a long period on the Pennsylvania District Mission Board as Secretary and at the time of his death was its president. Foreign Home, and District Missions were given their relative places in his Bible school. He was faithful to Evangelism. His highest joy was to witness members of the school confessing Christ and becoming members of the church. The winning of souls to Christ was one of the chief aims of his life. Every evangelist found in him a loyal co-worker during the revival. He was faithful to Prayer. Yes, and as represented in the mid-week prayer meeting. Unless away or sick, the pastor could always depend upon greeting Brother Trent at the prayer meeting. He was faithful to his pastor. Of course, we did not always agree as to "ways and means," but in his departure to be with his Lord, the pastor has lost a wise counsellor, a genuine Christian friend, and a sympathetic co-laborer. He seldom called me "Rev." and never "Mr." In recent years he called me by my first name. We were Christian friends.

Yet, Brother Trent was not just a mechanical, duty-doing, methodical Christian. The finer sensibilities of the soul, were developed in his character. He loved deep devotional worship. Many times he would read a hymn before the Bible school with interpretive rendition. He delighted in poetry, quoting it frequently in his talks on various occasions. In many ways, he was reserved and consequently there was a depth to his nature that most folks never sounded. He was a clean Christian, in conversation, in life, in habits. Yes, he was human. Being conscious of his weaknesses of humanity, he was humble. Moreover, he was sympathetic and forgiving.

The Brethren Denomination and the First

Brethren church have lost a loyal, faithful, spiritual member. When the Lord comes, he will reward our Brother Trent "according as his works have been." We will meet him in the air, "so shall we ever be with our Lord."

CHARLES H. ASHMAN, Pastor.
Johnstown, Pennsylvania.

IN MEMORY OF ALBERT TRENT

This morning we have a chair before us that has not been vacant for about a half century. As I stand before you I represent a life greatly more than half spent, and yet when I first saw the light from heaven our dear departed brother was already filling the chair and position in this school that we all loved so well to see him do.

This all brings us so forcibly to the realization of the fact that, as the land owner watches the gathering of his crops, so Time and Death watch the gathering of their crop—human life. For Father Time and his grim companion, every day is harvest day. No one knows but Our Father in Heaven who next shall be considered ready to be harvested and garnered in that home above. It all reminds us once again of the uncertainty of life and the certainty of physical death. Those who decorated graves yesterday will soon lie in graves of their own. We come, work, and pass on. Duty inspires us, faith and hope give us comfort as we tread life's dreary pathway.

The old and the young are cut down together, the good and the bad, rather those we call good and those we call bad, not knowing the weakness of our judgment. The hero from the battlefield lies in his honored grave and the world comes to mourn. The criminal and the beggar lie in the Potter's field and no one remembers their names. We are oftentimes made to think that but for the grace of God, the fortune of birth with good mental inheritance, he that lies under the proudest monument might lie unmarked in the Potter's field. It can and must truly be said that the things done in one's life and not the physical life itself are the things that live on and build the everlasting monument not made with hands as is the case with our dear brother who has so suddenly vacated this chair in our school. We can truly say of his life as the poet put it:

Lives of great men all remind us,
We can make our lives sublime;
And, departing leave behind us
Footprints on the sands of time.

Are our footprints indelible in the sands of time and do they point toward the throne of God?

Man knows death and the grave because he sees them. He knows that when his caterpillar existence on earth is ended he must go to his cocoon or coffin and be shut up. Only faith which gives hope to millions, and belief in eternal justice, the comfort of many, can strip physical death of its foolish fears and light eternity with a hope that refuses to despair.

We love and respect the lives of who are gone. Yesterday we expressed this feeling by decorating their graves. We do not reflect on the lives of these dear departed ones and especially the one we all loved so well and decorate our lives with useful and worthy of human beings. A for that which is beyond let us trust in justice that never fails and the kindness that provides this beautiful home of unending progress, carrying us through infinite space, and time unending, to a destination beyond our feeble power of imagination.

We cannot help missing the dear life that has been removed from us, but it would be cruelty to call him back, if that were in our power. To dread following him and children fear going into the dark is foolish, that which is so universal as death must be a benefit to man. Benjamin Franklin said: "I look upon death to be as necessary a constitution as sleep. We shall rise refreshed in the morning."

A beautiful life conscientiously and earnestly lived cannot be forgotten, and others who have gone before are not forgotten, so the life of the most recently departed brother cannot and will not be forgotten. This is true and believing that the will of God that it be so, I offer like repeating the following lines, which are somewhat adapted and supplemented to our purpose:

There is no death; the stars go down to
upon some other shore,
And bright in Heaven's jeweled crown
shine for evermore.

There is no death; the forest leaves cover
To life the viewless air;
The rocks disorganize to feed the high
moss they bear.

There is no death; the dust we tread
change beneath the summer show,
To golden grain or mellow fruit, or rare
tinted flowers.

There is no death; the leaves may fall
flowers may fade and pass away,
They only wait through wintry hours
warm sweet breath of May.

There is no death; the choicest gifts
heaven hath kindly lent to earth
Are ever first to seek again the count
their birth.

And all the things that for growth
are worthy of our love and care,
Whose loss has left us desolate, are
garnered there.

Though life becomes a dreary waste
know its fairest sweetest flowers,
Transplanted into Paradise, adorn innu-
bowers.

The voice of bird-like melody that
miss and mourn so long
Now mingles with the angel choir in
lasting song.

There is no death! Although we grieve
beautiful, familiar forms
That we have learned to love are torn
our embracing arms.

Although with bowed and breaking
with sable garb and silent tread,
We bear his senseless dust to rest, an
that he is "dead."

not dead! He has but passed beyond the mists that blind us here to the new and larger life of that serener here.

But he dropped his robe of clay to put his shining Raiment on; he was not wandered far away—He is not lost or "gone."

When disenthralled and glorified, he still here and loves us yet; dear ones he has left behind he never can forget.

Sometimes, when our hearts grow faint amid temptations fierce and deep, when the wildly raging waves of grief passion sweep.

Behold upon our fevered brow his gentle touch, his breath of balm; his arms enfold us, and our hearts grow comforted and calm.

Ever near us, though unseen, the dear, immortal spirits tread; the boundless universe is life—there is no dead.

How it seems alone we tread, life's path with heartstrings rent, why despair, let's work along, remembering Albert Trent.

H. W. DARR.

Editor's Select Notes on the Sunday School Lesson

(Lesson for August 9)

Converted and Commissioned

Scripture Lesson—Acts 9:1-31; 22:3-21; 1 Tim. 1:12-17.

Text—Acts 9:1-9, 17-19; 1 Tim. 1:

Optional Reading—Isa. 6:1-8. Text—I was not disobedient unto the heavenly vision.—Acts 26:19.

Introductory Note

The gospel with its saving power, returns now decidedly toward the Gentile world. For years it had been confined to Jerusalem and the immediate vicinity, but now, as the only exception, 8:5. For the Gentile work the Lord prepares a fit instrument, Saul of Tarsus. The year of his birth is unknown, but apparently six years after the ascension of Christ. He was the last man whom human wisdom would have selected to be a servant of God.

Besides his two accounts of his life in Acts, chs. 22, 26, he constantly refers to himself in his Epistles. Notice 1 Tim. 1:1, "Paul, an apostle of Jesus Christ." In his Epistles (except Hebrews, if he wrote that) he begins his salutation with his own name. This was the literary custom in those ancient days, and a certain proof that he wrote the letters. Paul calls himself "his own son," because Paul as he had begotten him through the gospel feels a fatherly affection toward him. He was a persecutor.

Paul's Boyhood and Parentage

Paul was named Saul after the first king of the Hebrews. Paul, a Roman name meaning "little," came to him from his Roman citizenship, and was probably used from boyhood along with "Saul." He was born in

Tarsus, of Cilicia, "no mean city" (Acts 21:39).

His parents (whose names are unknown) were strict Pharisees, Jews of pure descent, but Roman citizens—a fact implying distinction and wealth (Phil. 3:5; Acts 23:6). When Paul became a Christian, he was probably disowned and cast off (Phil. 3:8); he was poor, and supported himself by tent-making. In Caesarea and Rome he appeared to possess means and to be regarded as a man of distinction, so that it is thought that he had by that time inherited from his father's estate.

Paul's Conversion

Conversion is but the beginning of the Christian life and character. But the turning may be a sudden change of direction, or the movement in a circle so large that one does not know the exact time when the direction of his course was reversed. No one conversion is, in its form and method, "the model and norm for the conversion of all who are really Christians." John and Matthew became Christians in an entirely different way from Paul, but they reached the same result, the same change of heart. Each one comes to Christ in his own way, and the great question is not how he comes, but does he come?

"Paul's conversion from Pharisee to a follower of the Christ is unique.

"He was born with the freedom of a Roman citizen when Rome ruled the world from her seven hills and when being a Roman was kingly; bred in the midst of Greek culture which has left its mark on the world to this day; nurtured in the religion which mothered Christianity and which was the method by which God revealed himself to the world for two thousand years. Imagine this fine, outstanding, clear-eyed young man of thirty with the world before him. Back of him was the blended blood, breeding and backing of Roman, Greek and Hebrew, the three nations which have most largely influenced the world.

"Thirty years old and the world before him! A Hebrew with Roman citizenship! A Pharisee of the Pharisees with Greek culture! A young man trained in all the wisdom of his world with a passionate, godly background! The world must soon be at his feet.

"But now there arises a poor, despised sect in opposition to the God of his fathers. With holy zeal Saul joins in "persecuting them unto the death" and "even unto strange cities" he followed them, bound to exterminate those who opposed the Lord God of Israel. Then, the light from heaven, the voice of Jesus, and we see the proud man, now blind, seeking sight and favor from one whom he had despised and sought to kill. What a change that day meant to Paul!"

Changes Wrought in Paul

First. The purpose and trend of his life was changed. Henceforth he lived wholly for Jesus and for the salvation of men. The change was not in patriotism, or in care for religion, or in energy, or mental vigor, but in the use to which he put all these. He was like a fine engine with all its powers switched off on another track, in another direction. He was like a servant who changed masters; like an emigrant who took the oath of allegiance to another country.

Second. He was changed in his relations to Jesus. He now accepted him as the Messiah, the Saviour of the world.

Third. He was changed in the quality of his morality. Before, he was sincere, but sincerely wrong; now he was sincerely right. Before, he was self-righteous; now his morality was inspired by love. Before, he was formally legal, pharasaical, narrow in his virtues; now his moral character grew out of a new heart and a right spirit.

Fourth. He was changed in his views of religion and of God, and in his understanding of God's word.

(Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. Duball Ave., South Bend, Ind.</p>	

ATTENTION! ENDEAVORERS!

Rev. Riddle, our President, will conduct an Expert Endeavor Class at Winona for all Endeavorers who are interested in being enabled to give better service through their societies.

Plan with your delegates that they shall take advantage of this REAL opportunity! GLADYS SPICE, Secretary.

SPECIAL EMPHASIS FOR 1931-32

In Cooperative Young People's Work in the Church

Offered for Publication by George H. Jones (In two parts. Part I)

The following emphases officially were recommended by the Executive Committees of the Interdenominational Young People's Commission and the Young People's Work Professional Advisory Section, in joint session in Columbus, Ohio, April 28.

I. World Friendship

(Including Armistice Day plans for 1931

and World Goodwill Sunday plans for 1932)

It is recommended that the following suggestions be offered to denominational and interdenominational organizations in the furtherance of world friendship:

1. General Program.

a. That some consideration be given to world friendship at least once a quarter in both the Sunday school and the young people's society.

b. That at least one worship service a quarter have this subject for its theme.

c. That at least one mission study book be used in each young people's group each year. This may be accomplished through a school of missions.

d. That each young people's organization in local churches be asked to consider the appointment of a world friendship committee, or to have the missionary committee or some similar committee assume these wider responsibilities.

e. That in communities where there are foreign students attending college or university, the churches of that community hold

a "Friendship Night" at least three times during the school year, and that these churches be urged in other ways to keep in touch with foreign students.

f. That boards or agencies responsible for missionary education in both denominational and interdenominational groups be urged to keep in touch with these world friendship committees in local churches, in seeking to develop a larger missionary purpose and program through this channel.

g. That in the promotion of world friendship special attention be paid to the need for a larger spiritual advance in relation to the world mission of Christianity, including world friendship and other similar causes having to do with the expansion of Christian faith and service. In other words, the spiritual significance of missions should be emphasized as well as the material accomplishment of missions.

2. Programs for Special Days.

a. Armistice Day. The committee sug-

gests that the program used by several denominations last year entitled "There Shall Be Peace" be continued for use on the Sunday preceding Armistice Day in 1931. This service was prepared under the auspices of the Committee on Special Emphases, representing the Young People's Advisory Section and the Interdenominational Young People's Commission.

b. World Goodwill Sunday, 1932. The committee suggests that contacts be made with Walter W. Van Kirk of the Committee on World Friendship Among Young People, who has indicated that the suggestions for the observance of World Goodwill Sunday in 1932 will be available by December 31, 1931.

3. World Friendship Projects.

a. The committee suggests that a careful study be made of the possibility of a world friendship project and that other recommendations be made for use among groups of young people.

ly evangelized fields today. Here, Korea was one of the most difficult in which to establish indigenous out of 2,265 church buildings only have had foreign aid in construction these only a third of the cost was. The Korean church uses this same in an active evangelization program in foreign fields. In Manchuria established 120 churches, all self-sustaining except two or three. In the VI area there are fifty-five churches, supporting except for \$600 from the church. It has twenty-seven churches in Japan. It sent three men to the C Shantung. By 1923 they had twenty different meeting places, all self-sustaining. It has among its churches, in due proportion, leper asylums, hospitals, schools, and the like. But these fruits of the preaching of the Word they are not talked about. They are strictly secondary to the one great duty of carrying the Good News to the most parts of the earth.

An informing book on the practical application of New Testament methods in the field is "The Korean Church and the Methods," by Charles Allen Clark (Fleming H. Revell Co., New York, \$2.50.) Other helpful books are "Missionary Methods: St. Paul's or Ours?" by Charles Allen Clark (\$1.50), and "The Indigenous Church" by S. W. Clark (25 cents). These books had from World Dominion Press, 110 St., New York.

Philadelphia.

(Sunday School Times)

The above comment from the Sunday School Times, sets me to thinking about our missionary work both at home and in foreign fields. Are we practicing the old gospel ways, or are we drifting? Sunday School Times states that the churches are drifting? This brings us, our work at Riverside, Kentucky, which there are differences of opinion among those who think we should keep supporting this work as we have for the years. Others think we should not spend so much money for school work, etc. I am, as a member of the Home Mission Board of Southern California since its organization, and president of the board many years, I am going to continue to support the eight churches in Southern California which were started on the gospel plan; Riverside work started on the modern method.

Work in both of these places was started twenty-five years ago, with the exception of the La Verne church which was started a year or two earlier. The Kentucky work has cost the General Home Mission Board or the churches over \$100,000.00. For the Home Mission Board, it has cost the Home Mission Board less than \$50,000.00, the District Mission Board and the churches about \$65,000.00 for the starting of the eight churches. These churches have new buildings and improvements worth \$400,000. During these years, the churches have given a good deal of support to the General Home Mission Board, part of it has been given to the support of the work at Riverside; besides, it has been given personally.

The following statistics are correct as far as it has been possible to obtain. These results will speak for themselves.

The Riverside school shows the following report in twenty-five years: Seventy graduates, two of whom are ministers.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

MISSIONS

THINK AND PRAY SERIOUSLY

How Is the Work of the Missionary Changing?

By N. C. Nielsen, Pioneer Lay Leader and Missionary Advocate of Southern California

(EDITORIAL NOTE: The following article by Brother Nielsen has already been published in "The Brethren Witness," but request has been made for its publication in The Evangelist, in order that it may be given a wider reading and it was the author's intention that it should be so published when preparing the article. His quotation from the Sunday School Times is a treatment of the C. E. topic for May 31, 1931.)

Five weeks ago we thought about the World," and we saw "Unmet Needs of the something of the appalling situation in many lands where missions have been established for years. Did it occur to any of us to ask why these conditions exist? Perhaps today's topic may point us to one of the reasons.

Has missionary work been changing? Let us see first what was the original method. In Acts II we read that, due to the persecution in Jerusalem, Christian boards have practically abandoned the attempt to reach new territory. Instead, corps of workers have been planted in large centers where highly organized work is carried on. Thousands of dollars from the home churches across the seas have been expended in erecting educational institutions, hospitals, and industrial centers. In these centers, it is true, some evangelization work is carried on, but it is tied to the center and seldom reaches very far beyond its immediate environs.

Native churches under this plan have grown to depend upon foreign support and leadership, instead of immediately becoming self-supporting, and caring for pioneer work in their own vicinity. Furthermore foreign leaders and workers, instead of being released for the preaching of the Word and

the establishment of news centers in unevangelized fields, have been kept laboring in the same centers for years.

A great factor in such centralization of effort has been the increasing emphasis in recent years upon educational and humanitarian objectives. All too often the real object of missions has been buried amid the many other activities of the mission boards. Great concern has been evidenced over the educational, medical, and social needs of mission lands. But the fact that the first and all important need is the Gospel of Christ has been well nigh lost sight of.

The topics suggested for our daily readings for this week reflect such an attitude on the part of the home boards. We might almost think as we read these topics that, while preachers were needed in the early days of missions, and although the work has grown up through preaching, teaching, healing, and the like, now we need those who will correct superstition, teach trades, and set forth moral principles.

But the unreached millions of earth cry out against such a program. The need of heathen hearts is the same today as when missions began. Are we to spend our energies in education and social service when thousands are slipping each day into Christless graves and a hopeless eternity?

It is good to know that even though the policy of many denominational boards has departed so far from New Testament methods, there are individuals among the denominational missionaries who have the vision of the unreached fields and are doing all they can, in spite of opposition, to carry the Gospel to the uttermost parts of the earth. A number of the faith missions, such as the Christian and Missionary Alliance, and the China Inland Mission, have held to Paul's methods. More and more other faith missions are seeing the light and restoring the New Testament plan for pioneer work and self-supporting native churches.

Does this New Testament method work in this day and age? Those who have tried it say unhesitatingly that it does. A good example is Korea, one of the most efficient-

byterian church, and one is a mis-
 eighty-five are members of the
 school; one hundred are active
 members. Compare the above fig-
 h the following report of the eight
 of Southern California: Twenty
 s, two of this number are instruc-
 ur seminary and three are deceased,
 eral have come into the church as
 s from other churches. Two thou-
 e hundred and twenty-one members
 school, two thousand three hundred
 members; seventeen missionaries,
 ased; two young men preparing for
 stry, seven of these plan to be sem-
 udents this year at Ashland; eight
 g for definite work in the Lord's
 Over \$13,000.00 has been given to
 and Home Missions this year. These
 show that the old gospel way has
 d the Lord's work, far ahead of the
 method, in every particular.
 ler the amount of money given to
 this year, and what has been given
 hose former years. Furthermore
 s been preaching services in eight
 with the membership at work. Their
 hools with the many faithful teach-
 ing seeds, which will yield an abun-
 t fruit, at present, and in days to
 membership of the Brethren churches

are the Lords' stewards as well as Mission
 Boards. The Boards should spend the mon-
 ey where it will do the most good for the
 salvation of souls. (I think ordinarily the
 General Home and Foreign Boards know
 better where and how to spend the money
 than the individual.) The souls are worth
 just as much in Africa, South America,
 Kentucky Mountains or Southern California.

Therefore, will we have God's approval
 and blessings in supporting educational
 work to the hindrance of the gospel plan?
 Or will we carry out the old gospel plan
 the same as the Koreans are doing? Plant
 the churches first and in due time build or-
 phanages, hospitals, grade schools, etc.,
 which are the fruit of the spirit. For years
 we gave between five and six thousand dol-
 lars a year to the work at Riverside. Give
 the churches of Southern California the
 same amount, five or six thousand dollars a
 year and a church will be started every sec-
 ond year or oftener. With the churches
 there are now, what a place it would be for
 the salvation of precious blood-bought souls.
 Brethren, think over this matter, meditate,
 pray seriously for the leading of the Holy
 Spirit.

May we be in the Lord's will for then we
 have the promise of his approval and bless-
 ings.
 N. C. NIELSEN,
 651 Locust Avenue, Long Beach, Cal.

I have just returned from Columbus where
 I had a conference with the newly-appointed
 State Superintendent of Public Instruction.
 The conference was most satisfactory and I
 believe that the College will have a better
 opportunity of working out its future plans.

Rev. and Mrs. Starn recently paid the
 College a visit. Mr. Starn took his B. D.
 at Yale Divinity school this past June. He
 was well pleased with his two years there.
 I distinctly recall when these two young
 people entered the College here and it is
 with pleasure that the school watches the
 progress of its graduates and former stu-
 dents. Rev. Starn recently served our Grat-
 is congregation where did a good piece of
 work.

Miss Dorcas Bame who recently returned
 to Chicago where she spent the year in ad-
 vance study in music, sang most acceptably
 in our summer school chapel. She has won
 a scholarship in the Chicago Musical Col-
 lege on a purely competitive basis.

Word from Professor and Mrs. Black is
 to the effect that they are enjoying the
 summer. Professor Black is studying in
 Mathematics at the University of Michigan.
 EDWIN E. JACOBS.

GRAFTON-TERRA ALTA, WEST VIR-
 GINIA CIRCUIT

An enjoyable season of service for the
 Lord was experienced in these two places
 last summer but interrupted for school work
 during the winter months. But the work
 has again been resumed this summer, and
 we are going forward in the preaching of
 the Gospel and the study of the Word of
 God, with fine interest being manifested.

The roll of one of these churches num-
 bers just one hundred, while the other is
 less, but our average attendance at church
 services has been about forty or forty-five,
 with an average attendance at the weekly
 prayer meetings and Bible study of about
 twenty-five. Nearly all of this number are
 bringing their own Bibles and using them
 in the study. When one considers that these
 people have had many misfortunes in the
 work of their churches we may be encour-
 aged with this manifestation in attendance
 and interest.

Unsaved people being present in nearly
 all the services, the opportunity is great
 and urgent for continuing the preaching of
 the Gospel. Pray for us that we might be
 yielded to the Lord in performing his work,
 for this is his work.

Yours in Christ,
 LESLIE E. LINDOWER.

LA VERNE, CALIFORNIA

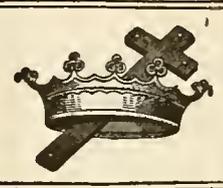
The work here is moving along in a deep-
 ly spiritual way, under the able leadership
 of our pastor, Rev. Archie Lynn. One of
 the ways in which this is manifested is in
 the increased prayer meeting attendance.
 Our cottage prayer meetings on Monday
 evenings average around eighteen, and the
 mid-week prayer meeting attendance has in-
 creased from an average of 50 to 65.

Our banner Sunday school attendance was
 on Easter Sunday when it numbered 264.
 An inspiring Easter program was given and
 a dedicatory service for babes was held
 when parents of ten children responded to
 the earnest appeal of the pastor. The Cradle
 Roll and Beginners' departments have in-
 creased 800% in the past three years, num-
 bering at present 84—Easter was also a
 banner day for us as to the foreign mis-
 sionary offering, for we have just been in-
 formed that La Verne stands second in the



NEWS FROM THE FIELD

Our Lord's Greatest Aperture
is a great correspondent



ACCIDENT, MARYLAND

Thursday, July 16 the writer of this
 received a letter from Accident,
 Md, stating that there were some
 ready to accept the Lord Jesus
 as their Savior, and requested some
 istic services at the earliest conve-
 Arrangements were immediately
 hold services on Monday and Tues-
 evenings, July 20 and 21, which was
 with the result that two teen-age
 members of Christian families, made
 confession of Jesus Christ as their
 On Tuesday afternoon they willing-
 wed the Lord's directions in baptism.
 or these two young lives that they
 fruitful for their Lord and filled
 s joy.

for this little congregation, that it
 be possible for them to have one of
 d's under-shepherds to look after
 irtual welfare. The writer's time is
 taken up with the spiritual over-
 f two other churches, but the Lord
 sly provided the opportunity for tes-
 in the two above mentioned services,
 he opens the way they will be con-
 at intervals.

LESLIE E. LINDOWER.

NEWS OF THE COLLEGE

irst summer term closed last Satur-
 th a graduating class of 61, 8 of
 vere four year graduates. This makes
 of graduates for the year of 141,
 whom were four-year graduates. If
 eans nothing else it means that we
 ave to get 141 new students for the
 year in order to keep the enrollment
 he present mark.

After the graduating exercises, we served
 ice cream on the front campus, there being
 over 400 present. It has become a custom
 here for many of the friends and parents
 of the graduates to attend this exercise.

As usual, the graduating class gave mon-
 ey towards the endowment. Not so much
 this year as in the past, but still every little
 bit helps, six hundred dollars this year.

The Redwood stadium is now complete
 and ready for use. Everyone who has seen
 it is impressed with its beauty and the ex-
 perts who have examined its structure, all
 declare that it is well built. It will seat
 something over 1600.

The money was all raised here in the city
 except several hundred dollars which the
 Alumni gave. I am greatly indebted to the
 officers of this association, Mr. Philip
 Lersch of Ashland, president, and Miss Lulu
 L. Wood, secretary-treasurer.

However the major portion was the gift
 of five men here in the city, one giving as
 much as \$1250.00. So it is all paid for and
 has cost the school nothing.

The enrollment for the present term is
 smaller than usual but still very encourag-
 ing. The term just closed had an enroll-
 ment of 300, four withdrawing before the
 term was over.

After this term closes, it is my intention
 to go to Canada for a short vacation and
 also to do some observation in certain geo-
 logical formations which I have wanted for
 a long time to see.

It was with great pleasure that the mem-
 bers of the College here recently greeted
 Professor and Mrs. Haun and Professor and
 Mrs. Puterbaugh. Both Professors Haun
 and Puterbaugh returned to their universi-
 ties for further work.

list of fifteen leading churches for this offering her's amounting to \$3,708.50. La Verne is represented on both mission fields—Clarence Sickel and Chauncey Sheldon both being members of our church. We also are proud to claim the support of dear Dr. Gribble, and we pray that we may never cease to be missionary-minded. Another splendid young man and young lady of our congregation are in definite training for the African field at the present time also.

In March, our church presented the historical pageant "Brethren Progress," written by Mrs. G. T. Ronk and adapted to our church, on two evenings to crowded houses. This is a history of the Brethren Church from 1708 A. D. and is depicted in eight interesting, enlightening, scenes, ending with a gripping missionary appeal and a glorious welcoming of the coming King from heaven. Sister Loree Sickel has written for it with full changes and directions in anticipation of working it up in South America. We can recommend it as a most worth-while undertaking for any church. Our church has been invited to repeat this pageant at the Southern California Annual Bible Conference at Long Beach the last night of this month.

We observed Mothers' Day and Children's Day appropriately, and have had two beautiful church weddings solemnized in the past two months, before capacity houses. All four of these young people are earnest, faithful church laborers, two being in missionary work at present in Northern California. The church's blessings and prayers follow them.

The congregation was inspired by a missionary address given by Rev. Orville D. Jobson, last Wednesday evening and is anticipating his appearance on the conference program at Long Beach.

At the quarterly business meeting reports from every department of the church were gratifying. The pastor reported a net gain of forty members for the past year. The last two communion services were unusually well attended and blessed. The church extended a unanimous call for another year to the pastor who has labored here so faithfully for the past three years. It also granted him a vacation of two weeks and a leave of three additional weeks to enable him and his wife to attend the National Conference in Indiana, and to take a much needed rest. Brother Lynn is fearless and tireless in his efforts here in the Master's Name, and preaches each of his heart-searching sermons as earnestly as though it were his last one to preach on earth.

The church is looking forward to a series of evangelistic services in the fall, and is starting to pray it down from heaven now.

All glory is due the Father for the victories he has given us in the Name of his precious Son, and we do pray that we, as well as all the churches of our beloved brotherhood, may daily and faithfully witness for him, and walk humbly and prayerfully before him until he comes.

MRS. HARRY L. GOOD,
Pomona, California.

PERSONAL AND GENERAL COMMENTS

Dear Evangelist Readers:

I gladly write a few lines to let our many friends know about our situation. For several months Mrs. Bowman's health has been growing increasingly bad. Sometimes we feared she would not recover from some of her spells. The doctors were puzzled. We finally took her to the Methodist Hospital

in Philadelphia where she underwent what was supposed to be a slight operation, but turned out to be a very severe one. The surgeon discovered a double hernia was causing her trouble. She being 68 years old and in a weakened condition, and the weather being hot, the trial has been severe. I was in the city with her most of the time for ten days. She is doing very well and I am now home for a few days.

Friends filled my pulpit for me in Delaware and I filled my pulpit in Philadelphia where I have preached every two weeks for three years. The hospital is only six blocks from the church. Unless some unexpected reverse comes she will rapidly recover and I will soon be able to fill my pulpit in Delaware. The kindness of the hospital management, the doctors and nurses have been wonderful, beyond our highest expectations. Two of our daughters came eight hundred miles to be with us and to help us bear our burdens. My oldest son lives in the city, which makes it possible for me to spend a few days each week in the city. We solicit the prayers of the brotherhood for her complete recovery, to the glory of God.

I have been reading with intense interest

LORD QUICKEN ME!

By Josephine Hanna

*O Lord, redeem the hours that brush
My purposes, as dust, aside,
Since onward in their heedless rush,
Thine own, in me, are oft denied.
O Christ for lost souls crucified,
Some way, somehow, oh turn for thee,
By greater pow'r than lies in me,
The content of their water, wine:
That by thy miracle divine
In me, thy purpose, undenied,
May bring men to thy bleeding side.
If day—as measured by the hour,
Unto the minute,—be to me
Allotted with unmeasured pow'r
To bring lost souls, O Christ, to thee
Then quicken me, Lord, quicken me!
I long to serve, yet idle stand:
The ripening grain wastes 'neath my hand
While souls are rushing on to death
With every moment, every breath.
I long to win the lost to thee—
O JESUS, SAVIOR, QUICKEN ME!
Flora, Indiana.*

the doctrinal articles in the Evangelist. Brother Yoder's, Brother Mayes' on "Our Salvation." Brother J. L. Bowman's address delivered at Hagerstown and Brother Humbert's deserve mention. The editorials are especially good.

I have sometimes been grieved by reading articles over-emphasizing the finished work of Christ to the exclusion of the complete obedience of the Gospel. To make a god out of an abstract faith to the exclusion of a heart faith, which includes the yielded will, according to the light, to the whole Gospel for final salvation, is contradicted by a hundred Scriptures. Read the Gospel unprejudiced, as I have done, underscore every place where repentance, baptism, lay-on-of-hands, etc., and where complete obedience is made essential to salvation, and you can discover that these idle whisperers of faith preach another Gospel and minimize and pervert complete obedience. Many such live good lives, but it is because their practice

is better than their theory. They do the works of the law with works of the LAW which are works of faith.

ISAAC D. BOWMAN
Leesburg, New Jersey

THE MOVIES AND MORALS

An Editorial from "The Baptist"

Because of its enormous patronage its wide appeal to all ages the moral actor of the moving picture industry is a matter of concern to every serious person in the country. Ten years ago influence seemed to multitudes to be threatening that the demand for moral censorship was wide-spread. It was then that the Motion Picture Producers and Distributors of America was incorporated. Mr. Will H. Hays, former Postmaster General and honored elder in the Presbyterian church, was made president, and it was promised that the movies would be reformed and be made to serve the public interest, and that, therefore, censorship was not needed. Interested citizens sat back to see what would happen. But nothing came of it except more fair promises. Mr. C. E. Milliken, once governor of Michigan, later president of the Northern Baptist Convention, and long active and honored member of the denomination, was made secretary of the Hays organization, and it was which was slowly stifling, that the menace of the movies would be averted once more.

While their political prestige and experience were probably assets considered in the choosing of these gentlemen for these positions, it is probable, also, that the principal qualification was the respect in which they were individually held in the circles in which they moved, and from the most vigorous criticism of harmful effects of the movies might be expected to come. Many are asserting, however, during the last ten years the moving picture industry has been going from bad to worse and that its moral performance, in spite of promises of reform constantly renewed, has been steadily deteriorating.

Attention has recently been centered on this situation by the publication of a report by the Department of Research and Statistics of the Federal Council on the relations of the moving picture industry. Both the churches and the moving picture industry are found to be subject to criticism the industry specifically for its practice of the payment of honoraria to persons in public life, in particular to members of the Federal Council staff, obviously to secure favorable influence and support; and the churches because of their failure to have an organ through which adequately to express their disapprobation of evil effects in the pictures displayed or to provide an efficient instrument of helpful and corrective suggestion to the industry. As criticism directed toward the industry may be said that both those who practice those who received such honoraria may have believed that they were doing nothing reprehensible. It may possibly have been one instance among many of a fusion of ethical ideals which at the present time has invaded many fields. As criticism of the churches, it may be said that those who might be disposed to be helpful to the industry were discouraged by conviction drawn from experience and observation that a real desire for public service was not paramount in the mind of the producers.

more fundamental than any issue by this report is that of the deplorable influence of the moving pictures lives, both at home and in foreign lands. Few will deny that they constantly feed the instinct of sex and often go beyond the limit of decency, that they exalt the criminal and the gangster, and that they glorify war and the spirit of militarism. It is useless to deny that altogether too large a part of the moving picture product is of a low and mawkish character.

Though we may readily grant that the faults of the gentlemen to whom we have referred are beyond question, and that they took their tasks with high purpose and that it is useless to disguise the fact that they are in any sense the representatives of the churches, the churches are grievously disappointed in the results that they have produced. It will not do to say that they are doing the best they can under difficult circumstances, though that may be true. It has long been obvious that Mr. C. E. Sowers is not the "czar of the movies" which he once reputed to be. But these gentlemen who have been so intimately in the confidence of the churches owe a duty to the churches. Either they should clean up the situation, or they should frankly confess that the present task is too much for them and leave the way clear for other and drastic methods of censorship to do what they cannot do, but which needs so urgently to be done. They should not put themselves longer to be used as a cloak of respectability behind which a commercial enterprise may hoodwink the public.

Yesterday's blessing can kindle the court today. That is the purposed mission of the days that have been. We are to draw the strength of their experiences to our tasks and burdens of today, and in the abundance of God's providences we shall draw through our difficulties with singing. —Jowett.

Every literature there is nothing that compares with the Bible.—Milton.

Sunday School Notes

(Continued from page 11)

Hence he was changed in his life. Thus he was indeed a new creation, a new life, new character, new motives, new hopes, new love, new purpose, new —Illustrated Quarterly.

A Faithful Witness

Counted me faithful (1 Tim. 1:12). The story of Bishop Schereschewsky, the Jew who became missionary bishop of the Protestant Episcopal Church in America is a wonderful example of the way in which Christ is often revealed to earnest students destined to become his witnesses. His had meant him to be a rabbi, and directing him to this end. But while studying in the University of Breslau, a Hebrew Testament fell into his hands, and not long before he became convinced Jesus was the Messiah. The revolution of his own beliefs and aims was significant of what was to take place in his life and circumstances. The break in his family was inevitable. He became estranged from home, coming finally to America where his education progressed under auspicious and on new lines. He became imbued with a new wisdom, that of the gospel, despised by his old friends and counted by them as foolishness.

Sailing for China as a missionary, his real glory as a scholar and linguist began to appear. He showed such a remarkable talent for language that he was soon busy in translating the prayer-book and parts of the Scripture in Chinese, at first as an assistant only, but later as an independent translator, rendering the whole of the Old Testament into Mandarin, and cooperating with Bishop Burden in translating the New Testament. His great work was the translating of the Scriptures into Wen-li, the classical dialect, and the marvelous thing about it was that it was accomplished after he had become almost helpless through disease. But his purpose to glorify Christ could not be hindered by any physical disability, and God chose to let his weakness show forth the Divine power and wisdom. To the family and friends of this poor Polish boy it seemed the height of folly to cast in his lot with those who believed in the Christ, but the man who chose to glory only in the cross has achieved a distinction not vouchsafed to those who rejected the truths for which he lived and labored.—Mrs. A. B. Bryant in Adult Leader.

OUR LITTLE READERS

LITTLE TED

The sun was shining brightly one early spring morning, and little Ted sat on the front doorstep pondering. His elbow rested on his knees and his chubby face rested in his hands. Ted was thinking; and as he sat there keeping time with his little foot, he was softly singing a kindergarten song.

It was Saturday, and, much to Ted's dislike, there was no school, and the little boy did not know what to do with himself.

"I wish there was kindergarten every day," sighed Ted, as he longingly thought of dear Miss Alice and little Hazel and John and Paul, and of the pretty pink mat he was weaving; and then the song came again to his lips and he sang right merrily and sweetly:

"I'm small, I know, but wherever I go,
The fields grow greener still."

"That was such a pretty story that Miss Alice told us about the little stream," thought Ted, "how the little stream went singing on its way as happy as could be, watering the grass and the flowers on the banks, and the roots of the big trees, and the cows and sheep and the birds, and then there was the little boy who came after the cows—it was such a nice story!"

Pretty soon Ted was aroused from his reverie by hearing the milkman ring his bell. Ted ran down the steps and up to the wagon in a moment.

"Well, Ted," said Thomas, the driver, "you have come in good time. My leg is so lame with rheumatism that I can not get out of the wagon this morning. Will you carry the milk in to Maggie?"

"Yes, sir!" said Ted, glad of something to do; and he carried the milk very carefully to the kitchen door, where Maggie met him with a pitcher in her hand.

"Thomas is lame with rheumatism," said Ted, "and can't come in."

Maggie gave him a cookie which she had just taken from the oven, and off he went again as happy as a bird. He felt as if he had wings. He ran out to the gate and

swung there for some time, the song again jingling in his mind:

"I'm small, I know, but wherever I go,
The fields grow greener still."

Very soon he saw his little friend Kitty Culpins coming down the walk, wheeling her baby brother. As she went to cross the street the curbstone was too high and she was not strong enough to get the carriage over. She pushed and she pulled, but it was of no use. Ted watched her for some time and then a happy thought popped into his little brown head. He ran to Kitty, and pulled while she pushed, and they got the carriage safely over. They walked up and down in the bright sunshine for a long time, and then Kitty went home and Ted went to his favorite place on the front steps.

"Sing, singing all the day," sang Ted, as he took some marbles from his pocket and counted them over.

He heard a strange voice on the sidewalk, and looking up he saw an old blind man, who was very much frightened at a wagon which had passed quite close to him as he was crossing the street. The blind man had lost his way and was tapping with his cane upon the sidewalk, to find out where he was.

Ted ran down to see what was the matter, and the poor old man told him that he had lost his way. He wanted to go to North Street, and so Ted took hold of his hand and turned him gently around, and the old man thanked him kindly.

Just then the dinner bell rang, and Ted ran in with a light heart.

His papa said, "Well, Ted, what have you been doing today?"

"Oh, having such fun!" said Ted.—Selected.

The American Bible Society has announced that a total of 5,565,779 copies of Scripture were issued during 1930 from the Society's headquarters in New York; an increase of more than a million and a half over the figures for 1929. With the exception of 1927, this total of volumes issued exceeds that of any year in the Society's history.

ANNOUNCEMENTS

MRS. SIBERT TO BROADCAST

Mrs. Floyd Sibert, wife of the pastor of the Ellet Brethren church, will broadcast a thirty minute address Saturday morning, August 8, from nine to nine thirty, over station, W. A. I. U., Columbus, Ohio. Note this station is not Ohio State University but the Pocket Testament League hour. Those who expressed a desire to hear her next broadcast will do well to tune in Saturday as we are closing our work here at Ellet this fall and this will probably be our last program over this station. REV. F. SIBERT.

FAIR HAVEN, OHIO

The Brethren of the Fair Haven church have planned to hold a two and a half weeks' revival meeting beginning August 5. We have also arranged for an all-day meeting—or a homecoming for Sunday, August 9. All former pastors and others who were at one time connected with our congregation are cordially invited to be with us.

S. D. KESSLER.

The Unholy Trinity

(Continued from page 7)

Stephen Decatur to say, "My country, right or wrong, my country." Let us get the broader vision of world brotherhood and then let us apply the same energy to the advancement and welfare of mankind that we have previously wasted on selfish Nationalism. For it is not right that we believe in the ideals and sentiments of our governments to exploit the racial differences of our fellow men. "The white man's Burden" and the "Yellow Peril" propaganda put forth by the yellow press have no place in the mind of the thinking world citizen. Instead we should in every way support peace, friendship, and world brotherhood.

The third and perhaps the most powerful and horrid member of this dreadful trio is Militarism. Militarism is as old as man himself. War with its attendant evils, plunder and destruction, rapine, poverty, and pestilence; war with its anguish, its suffering, its reddened rivers, and bleaching bones; war with its malice, its hatred, its heartlessness and cruelty; war with its moans of the dying and stench of unburied men has either like an unendurable experience or like a frightful nightmare been present with man since time began.

Not quite nineteen hundred years ago, standing in the forum of the Eternal City, Tiberius Gracchus answered one pertinent question—What does a man really fight for when he fights for his country? Listen to him: "The private soldiers fight and die to advance the wealth and luxury of the great." Such is war today. It is to protect capitalist dollars or the trading rights of business. We are sacrificing our bodies, our welfare, and our civilization at the altar of Mammon. The two chief causes of war today are the investment of capital in foreign lands or the protection of newly acquired territory. War is more and more an economic struggle. War is the tool of the first and second members of the Unholy Trinity, and without war, it is impossible for Imperialism and Nationalism to carry out their nefarious plans. Why should we, using Sherman's terminology, create a Hell here on earth for the sake of selfish gain? We have been bound down by this the most terrible member of the Unholy Trinity but the time has come for us to arise and with the light of reason to free ourselves from its dreadful clutches. Let us strike terror to the heart of Mars.

We can never rid ourselves of this curse of Militarism as long as war is upheld and glorified by novelists, moving pictures, school teachers, historians, militarists and even at times by clergymen. War has too frequently been glorified before us. We have heard much of the "Big Parade." Bands, lilting tunes, marching feet, decorations, and acclaim and the boys are home again. Yes this is the picture that we all too frequently have painted for us, but let us catch a glimpse of the real parade. This is a big parade, it is a mammoth parade, and it is a grim parade . . .

If those ten million soldiers who gave their lives in the Great War were to pass in review before us, at the rate of ten thousand per hour, twenty-four hours per day, a period of forty-one days and sixteen hours should elapse ere they had passed from our sight. Think of watching a parade of walking dead men for that length of time. Then follow three million presumed dead soldiers. Add to this thirteen million civilians dead through the processes of war, twenty million wounded, five million widows, nine million orphans, and ten million refugees and we will have witnessed the real parade. We will have

watched what the war did to humanity for two hundred and ninety-one days or for nine months and twenty days as it passed in review before us at the rate of a thousand per hour, twenty-four hours per day—The Parade.

Some may think that the monster of Militarism is seeing that there is no gigantic conflict raging in the world today, but no, this monster is never idle. Today is preparing for the next war. We see him in the armament race, each nation trying to excell all others in the establishment of naval bases, and the seizure of strategic points for the establishment of more naval bases, the invention of more deadly weapons and the manufacture of more powerful armaments.

While the War of the Nations was raging, a young Canadian wrote:

In Flanders Fields the poppies grow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing fly
Scarce heard amid the guns below.

We are the dead. Short days ago
We lived, felt dawn, saw sunset glow
Loved and were loved; and now we lie
In Flanders Fields.

Take up our quarrel with the foe
To you from failing hands, we throw
The torch; be yours to hold it high
If ye break faith with us who die
We shall not sleep, tho poppies blow
In Flanders Fields.

The soldiers who died in the last war firmly believe that they had fought a war to make the world safe for democracy, and that they had fought a war to end war. We must not break faith with them. Let us therefore through every thought, word, and action, endeavor to chain this, the foulest monster of the Unholy Trinity that we may answer the plea of the poem and say

We have kept the faith, ye Flanders dead,
Sleep well beneath the poppies red
That mark your place
In Flanders Fields.

The Torch your dying hands did throw
We held it high before the foe
And answered bitter blow for blow
In Flanders Fields.

Forever holy in our sight
Shall be those crosses gleaming white
That guard your sleep.
Rest in your place. The task is done,
And peace on earth has just begun
In Flanders Fields.

The tyranny of the Unholy Trinity has long endured. The reign of terror must cease. Therefore let us put an end to serving the god of greed through Imperialism; the god of selfishness through our Nationalism; and the god of hate and death through our Militarism.

Why should we serve evil when we can serve good? Let us serve the God of charity and of love, the God of peace, and the God of friendship and Brotherly Love. Let us in so doing usher in that golden era, for thousand years foretold by prophet and by bard. Let that come of which Tennyson says:

Till the War-drums throbbed no longer, and the battle flags
furled
In the Parliament of man, the Federation of the world;
There the common sense of most, shall hold a fretful realm
And the kindly earth shall slumber, lapt in universal law.
Woodstock, Virginia.

Lord's Supper 7.

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THE BRETHREN EVANGELIST

The Christ of the Ages

CHRISt abides, towering, sublime, supernatural, our Savior, our Master, our Lord. We worship him in the beautiful recollections of his power as men saw it among the hills and by the Lake of Galilee. We worship him still greater in his own immediate contact with our lives, as with majestic sway he turns and overturns, judges, saves, and transforms through all the Christian centuries. We worship him once again, not yet, but it will be, when at last the purpose of God is completed: for some day all truth will be finished, all love perfected, and every dream come true. At last, the unity of God's holy order will be as supreme among men as now it is in nature, and not one deed or thought or emotion even of him who is least will depart at all from his perfect purpose. In that great day, and over that vast empire of the soul there will be one name, Jesus, the name that is above every name. Can it fail? No more than the stars can fail. It is complete in him. And yet, though he is sufficient, he waits for us that we may build his purpose with him. He holds back archangels that we may tell the story. He holds back his own omnipotence that we may move it by our prayers. What he will do for men, where we fail, is largely beyond our knowledge. It is a part of the secret of his providence, a part of the mystery of his dealings with us in death.

But here is the vision: Christ standing there against the background of the centuries, supernatural, transcendent, the one supreme miracle. Christ the answer for every need, the solution for every problem. Christ the way, the truth, the life, the road by which men come to God. The one sublimity unchanged, unchangeable, the power behind the centuries, the goal toward which they move, the abiding hope of men.

Henry Paul Sloan, D.D., in "The Christ of the Ages."
Published by Doubleday, Doran & Co.



“Arms and the Man” or Man at Peace

By Dr. Graham Taylor

(The following from the pen of the noted Dr. Taylor, of Chicago Commons, appeared in the Chicago Daily News for June 6, featuring the minority report of the Supreme Court in the relation to the bearing of arms to citizenship. We are indebted to Brother Thoburn C. Lyon for the clipping. A few may have seen it elsewhere, but for the vast majority it will be new and we trust it will be of interest to all who are concerned about the historic Brethren attitude toward war.—EDITOR.)

“Arms and the man, I sing.” So the old Roman singer sang of the Trojan hero of Homer’s song, whom Rome claimed to be the legendary founder of her empire, the type of her emperors and her citizens, the inspiring spirit of her senate and her legions. And the man at arms ever since has been the typical hero of every nation’s song and story, the soul and test of its patriotism.

But now the will to bear arms is being challenged as never before as the supreme test of every citizen’s loyalty to his country, until the Supreme court of the United States has been called upon to pass judgment upon its validity.

Bearing Arms Challenged

The case before it presented the issue clear cut, and with no other involving question than the right of conscience to decide the individual’s will to bear arms according to his judgment of whether the occasion for so doing is right or wrong. The applicant for naturalization, Douglas Clyde MacIntosh, was conceded to be a man of such high character and attainments “that no applicant could appear to be more exemplary” in the opinion of the chief justice. A graduate student of the University of Chicago and a professor in the Yale University School of Religion, he volunteered to be chaplain in the Canadian army, serving at the front also in the Y. M. C. A. service and advocating the allies’ cause in public speech and print. These facts, which were not disputed at court, are recited here to show that the only question at issue was whether he should be denied citizenship because “not willing to promise beforehand, and without knowing the cause for which my country may go to war, either that I will or will not ‘take up arms’ in defense of this country, however necessary the war may seem to be to the government of that day.” Five judges—a majority of the court—decided to deny citizenship to this applicant on the ground that “whether any citizen shall be exempt from serving in the armed forces of the nation in time of war is dependent upon the will of congress and not upon the scruples of the individual, except as congress provides.”

Supreme Court Opinion

Four of the justices dissented from this decision in an opinion presented by Chief Justice Hughes, in which Justices Holmes, Brandeis and Stone concurred. Without disputing the power of congress to require all citizens to bear arms they reasserted the supreme obligation of the individual to obey the dictate of conscience at whatever cost it might involve, or at whatever penalty the government might impose. In thus reasserting the individual’s claim to the freedom of conscience, facts were cited to show the character of the many citizens with whose conscientious objections to warfare and to bearing arms the government would more and more have to reckon. These facts as

thus authoritatively asserted are here repeated to raise the question whether congress should not recognize the will to peace to be gaining on the will to war, as a means of national defense, and whether conscientious objectors should not be specifically exempted from bearing arms.

That “the reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law-abiding citizens” is held to be certain, since “in the forum of conscience duty to a moral power higher than the state has always been maintained.” It was further held, by way of warning, that “the attempt to bind one’s conscience by the taking of oaths or the submission of tests has been the cause of deplorable conflicts.” To prevent such clashes is said to be in accordance with our happy tradition, since “in no sphere of legislation has this intention been more conspicuous than in relation to the bearing of arms.” Other activities of defense, such as workers of all sorts undertaken in the world war, are cited to prove “opportunities for essential service, which do not require the overriding of religious scruples.”

Churchmen Express Views

While this case was pending, the editors of the World Tomorrow elicited opinions concerning war from 19,372 clergymen of ten Protestant denominational churches, 12,476 of whom held that the churches should go on record as refusing to sanction or support any future war, and 10,427 stated their present purpose not to participate as armed combatants in any future war. Of students for the ministry in the principal seminaries, 79 per cent held the same opinion as to the church and 72 per cent the same present purpose.

It is Chief Justice Hughes, not any “visionary pacifist” or “church in politics,” and his three able, experienced colleagues who cite this fact upon which they base their conclusion. “When we consider the history of the struggle for religious liberty, the large number of citizens of our country from the very beginning who have been unwilling to sacrifice their religious convictions, and in particular those who have been conscientiously opposed to war and who would not yield what they sincerely believed to be their allegiance to the will of God, I find it impossible to conclude that such persons are to be deemed disqualified for public office, because of the requirement of the oath which must be taken before they enter upon their duties.” This oath “to support and defend the constitution and laws of the United States against all enemies, foreign and domestic,” is held “not to have been regarded as implying a promise to bear arms, notwithstanding religious or conscientious scruples, or as putting obedience to temporal power above one’s duty of obedience to God.”

A Double Surprise

If Gen. MacArthur and other patriotic citizens are “surprised” at the existence and extent of the antiwar sentiment, those of us aware of how long and widely it has been expressed are also surprised that persons of such intelligence should be unaware of what these Supreme court justices recognize to be and always to have been claimed as the innate religious right to freedom of conscience. Perhaps the peace pacts of all nations attesting the assertion of this right

may be recognized to be the way the progress of mankind from the man” to man at peace!
Chicago Commons.

BUSINESS SYSTEM IN CHURCH ACCOUNTS

Theoretically and in the vast instances, church receipts and expenditures are free from misuse by those in charge of them. Despite books and records, treasurers of churches and of congregational auxiliaries do not treat their obligations with conscientiousness and in cases of uncertainty, give in their care “the benefit of the doubt.” I recall an instance of the husband of a church treasurer, who inquired of his wife what was making up her annual statement so much will it cost me this year? The answer was occasioned by failure of the treasurer to include items that were vaguely remembered but not set down in the books.

But on rare occasions, a treasurer misuses church money for a personal purpose and the custodian yields to temptation. There have been near tragedies as a result. In most of these instances, the officer of the church, the honesty and good name of the church official would not have been compromised had correct methods of handling church expenditures been in operation.

We respectfully suggest that a church or its equivalent is contributed to by a person, whether it be the congregation or one of its subsidiaries, that it should be such a way as to afford the treasurer and convenience for its proper record. When a church council meets, the labor of entering receipts should not all devolve on the treasurer. A half hour’s meeting of several church council members immediately following service takes the burden off the treasurer’s shoulders and protects him from occasional false charges of mismanagement.

In societies there should be a connection with regular meetings for the collection of dues and receiving other monies. There should be sufficient formality with respect to the organization’s treasury to insure the integrity of funds gathered. One does not give unto the Lord by throwing coins into a crowd or wasting it on perishable expenditures should be authorized. Treasurers should demand “order”

(Continued on page 1)

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- In the Shadow,

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all moneys to the
Business Manager

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The Unchanging and Uchangeable Christ

so much talk about the things that change that it is occasionally of something that does not change; something permanent, fixed and strong; something abiding. But it is hard to find something that is absolutely unchangeable and permanent, as we look about the physical universe. There are things that we are accustomed to think of as being permanent. Investigation has proven that there is very little of reality attached to the things with which we have to do. It takes a little time to demonstrate the fact that things change. Things change, too. They change in their customs and manners, in their knowledge and understanding and in their character. They change in their attachments and purposes. People are so wonderfully fickle and unstable, even over a period of a few hours they will be shouting, "Hosanna to the Son of God," and the next they will be crying, "Crucify him! Crucify him!" People are as changeable as the waves of the sea. But there is one who does not change. Jesus Christ is the unchanging, the unchangeable one, and it is to him that we must go for strength and power, for the power to hold steady and strong, to remain permanent and dependable.

We have lost the note of faith in the unchanging character of God. So imbued have they become with the thought of the changeableness of things and of men that they attribute change to God who was in the beginning with God and who abides forever. Truly Christian people know better. They have found him who is the same loving Savior, always true, always powerful, always sufficient, the one who never fails. Whatever critics and doubters may say, they know him to be still the faithful, the unchanging one. He cannot change. Men may change their opinions about him, but he does not change in what he essentially is. He does not change in what he claims for himself. That is the truth that is basic. That stalwart Christian leader, Dr. J. H. Lott, recently sounded a reassuring note along this line in his commencement address before the graduates of the Biblical Institute in New York. He said to those young preachers and students: "We must remind people that nothing has happened that has invalidated any claim Christ ever made." His statement is striking.

By this statement the brilliant editor of the Reformed Messenger comments: "Change has followed change, disarray upon the heels of discovery, the map of the world is being altered over night, so rapid and multitudinous the transformations that millions are confused and bewildered. But in the midst of all there is One who is the same yesterday and today. His words are clothed in the immortality of truth, and are immutable. His claims are 'yea and amen.' Verily, what has happened in the onward march of history, in the transformations of science or philosophy, in all the marvels and mysteries of the human scene—nothing has happened or can happen that will invalidate a single claim of our all-sufficient and conquering Lord, yea and amen.

It remains unchanged, and if nothing has happened to change any of his claims, then we may still look upon him as the Son of Man and Son of God; the Messiah, the Anointed One, the Christ of God. We may still receive him as the revelation of the Father and know that God does speak to us through the Word that was made flesh, and that that message is preserved unto us in the Written Word. We may still look upon him as the Lamb slain from the foundation of the world who has given us life in his name and that Jesus was not mistaken when he called his death the sacrifice of the New Covenant. We believe him and take his claims at face value when he

made himself equal with God, when he insisted that the fate of all men eternally depends on their attitude toward and faith in him. We may still believe him to have all authority, to be the Lord of life and the coming King. All his claims are unchangeable as he is unchangeable. Thank God for the unchangeable and unchanging Christ.

Stirring Up Conference Enthusiasm

The success of General Conference will depend largely upon the stir that is made about it. There are many other elements to a successful conference, but we can think of none more important than the generation of a high degree of enthusiasm. If enthusiasm runs high something is going to take place; while, if a spirit of apathy prevails, it is a pretty sure sign that little or nothing is expected, and expectations are likely to be realized. When one gets concerned about Conference; when he gets anxious or worked up about it, he is going to do something about it; he will sacrifice or put himself to much trouble that he may improve the situation. And when such a concern is felt, not only by one or a few, but by many all over the brotherhood, much is going to be done to make Conference a success.

Now some will be very much averse to getting enthusiastic about Conference; they are averse to getting enthusiastic about anything. Sometimes it is because they do not have the material to make enthusiasm of; they do not have the energy, and it does require that. A dead man cannot make a stir, neither can one who is half dead. It takes a man full of life to become enthusiastic. And some do not like to become enthusiastic until they know what it may cost them. It does usually cost something to become aroused about a thing. Enthusiasm that is worthy of the name will lead to action. And the man who is inclined to be tight-fisted is not going to allow himself to become worked up about Conference, or anything else religiously, unless he can devise some way of getting off cheaply. Then again, there are those who are opposed to getting enthusiastic about religious affairs. It doesn't matter so much about other things. They might allow themselves to be stirred up over a business mens' club or a social organization. But to show any marked degree of emotion over religion doesn't seem quite worthy of a strong man. They will debate political issues on the street corner, or talk a community project in a barber shop, but it is a little more than can be expected of them to get stirred up over a church conference, though they themselves are church members. From these types of folks there is little hope of building up a successful conference.

There are others, however, who do not enthuse because they are not informed, or are very inadequately informed. With these there is hope. They may not have attended a conference, or they may not be in touch with the program, or they may not know the church leaders, or the issues to be dealt with. Where such is the nature of the lack of enthusiasm, there is a chance that it may be overcome, if there is some one at hand who is interested in stirring up enthusiasm. Here is where the pastor can usually function more efficiently than most other folks. He is the one who is in possession of the needed information, if any one has it, and he very likely knows the ones who offer a hope of taking on information and of becoming enthused. Very much depends on him in every way and we should like to place the responsibility on him for getting some local enthusiasm going in behalf of General Conference.

Very much depends on building up a conference enthusiasm before conference meets. It will add largely to the attendance, and then it will help to ensure a successful, inspiring conference. He

who goes to conference full of zeal for the work of the kingdom is predisposed to a wide-awake, vital interest in all that takes place, and with an assemblage of that kind of folks conference cannot be other than a great success. That will mean vision and spiritual fervor for the delegate and interest and helpfulness in the transaction of the Lord's business and in planning for the growth of the church. That provides sufficient warrant for the most faithful efforts on the part of pastors and other church leaders for the stirring up of a vigorous, vital advance enthusiasm for Conference. We can predispose our Winona gathering to success before we get there, if we will.

EDITORIAL REVIEW

If you have an offering to send to the Superannuated Ministers' Fund, it should be sent to Rev. G. L. Maus, Secretary, Roann, Indiana.

Dr. G. C. Carpenter, who, with Mrs. Carpenter, is visiting friends in Ashland, preached a very excellent sermon in the Ashland pulpit on Sunday, August 2. It was the first Sunday of Brother Belote's vacation, nevertheless, he was present to enjoy the sermon, and to receive three members into the church by letter.

GENERAL CONFERENCE AT WINONA LAKE, INDIANA, AUGUST 24 to 30. It promises to be a great conference. The blessing that it will mean to your church will largely depend on the size and faithfulness of your delegation. Begin immediately to plan your representation, if you have not already done so. Winona is a good place to spend a vacation. It offers splendid opportunities for rest and recreation for both soul and body.

A general inspirational gathering, styled a "Harmony Assembly," was held in a Church of the Brethren, ten miles from Johnstown, Pennsylvania. It planned to appeal to "everybody"—ministers and laymen, young people and adults. In a statement accompanying the printed program and invitation it was said, "The Brethren church provides the vesper speakers. The Church of the Brethren directing the assembly and all churches are invited to cooperate. Among the speakers we note the names of Brethren William Schaffer, Charles H. Ashman and J. L. Gingrich. Also Dr. A. T. Robertson of Louisville, Kentucky, was scheduled as the special Bible lecturer. "Camp Harmony" must have been a good place to be during those days.

Brother W. I. Duker, pastor of the church at Elkhart, Indiana, writes of the very successful Summer School and Training Camp at Shipshewana Lake. The attendance was beyond all expectations and that, in a summer when "times are hard." The National Sunday School Association, of which Brother Duker is president, is cooperating with the Indiana Conference in promoting this splendid institution. Young people from far as well as from near are enjoying its advantages. In fact, the church having the largest attendance this year was from out of the Indiana district, Dayton having that credit. A good delegation also went from the Ashland church. The total attendance was "somewhere in the eighties," we are told. We are assured of a further report concerning the Bible Conference, as this was a combination of the Indiana Bible Conference and the Young People's Training Camp.

Brother Floyd Sibert, pastor of the church at Ellet, Ohio, writes that he is closing his work there this fall after nearly four years and a half of splendid service. This has been Brother Sibert's first pastorate and he has accomplished a work of which he need not be ashamed. He began his work as pastor of two mission churches—Rittman and Ellet, but it was not long until the work at Ellet had progressed to the point where his full time was demanded there. He has engineered the building of a new church house, and has welcomed one hundred and thirteen new members at this church, making the present membership number one hundred and fifty-eight. During his leadership at Rittman twenty-three were added to the church at that place. During his pastorate at Ellet he has also taken unto himself a wife and Mrs. Sibert has proven

herself an energetic and capable helpmeet, with whom properly shares the credit of his achievements. Ellet splendidly, but it has a wonderful field and its opposition growth is still great.

We have an interesting letter this week from the corner of the Turlock church in California, where Brother N. W. has been the zealous pastor for the past four years. The confidence in him is manifested by the extension of a call for a fifth year of service. Further, a leave of five years has been granted the pastor that he and his wife may attend Conference and visit their home folks in Virginia, on which they will be accompanied by Brother and Sister A. L. The church has recently enjoyed the visit of some of our junior missionaries and an informing address by Brother Turlock was represented at the great International Christian Endeavor convention and was much profited thereby. We were surprised to discover that Christian Endeavor among churches has received a great inspiration and been stirring larger achievements as a result of that mighty young gathering at San Francisco.

We do not hesitate to call attention to the features of the Winona Bible Conference from time to time because it is where our own National Conference heads up and becomes a number of our people regularly take advantage of its fine offering. According to a recent announcement there are four or five days in this ten days' conference, which extends from August 15th to 23rd. They are, first, "Eighteenth Amendment Day," August 15th, when Clinton N. Howard, F. Scott McBride and Charles A. will be the speakers; second, "The First Sunday," August 16th, when Dr. Toyohiko Kagawa, famous Japanese evangelist, will be the speaker; third, "Homecoming Day," August 20, when Dr. Rader will speak in the afternoon; and fourth, "The Day," August 23, when Paul Rader, world missionary, will speak in the afternoon. Many other outstanding speakers are scheduled during the Conference.

Talking about the "financial depression" that seems to be afflicting the Brethren people rather widely, it just occurs to me that "depression" seems to have affected the church news columns, too. A lull in church news usually indicates a slowing up of activities. Is that the case? If so, possibly it is not so much as is to be expected during these hot August days, when both men and people alike are taking vacations. We hope the penmen will get busy soon, however. We are getting anxious from some of you.

The Foreign Missionary Society's annual financial report by S. Bauman, treasurer, is off the press and we note a fine list of offerings from the brotherhood of \$47,652.72 for the year ending July 1, 1931. This is an increase of \$2,649.71 over the offerings for the preceding year. Four of the districts show an increase in the total of their gifts and five show an increase. I cannot say that the largest offering ever received from this society has come in this year of depression. There is no doubt of Brethren interest in foreign missions.

"Time is money." Then do not deny God his portion of that which belongs to a fellowman.

We need to climb the hills of God's sunshine before we fall into the dark valley of sorrow and distress to serve our fellowmen, but he who would stay upon the hilltop would lose the glory and beautification of its beauty and joy.

The joy that abides does not come by accident, but by the life as a natural result of love and service, and of perseverance. Life is truly enriched by such joy and becomes richer and deeper as it presses on into eternity.

The word "amusement" means "unthinking." To be amused is to have your thoughts diverted; really, it is to be kept from thinking. That sort of thing is all right to relieve the tension, but he who passes his life with being amused will lose the power of thinking and develop into a flabby-brained drifter.

"Facing a Minister's Problems"

before Ministers' and Laymen's Session of the Southeastern District Conference and voted to be published in *The Evangelist*)

By W. S. Baker

profession has its problems, problems that are to that particular profession. Problems that may come to our liking or of our own choosing, but problems that must be faced squarely. Problems that are due to the cause to which they apply. The minister is no exception to the rule. The problems that confront the ministry of the present age are legion, but they are as vital to the life of the church as are those of any other cause. It is, however, not my task to enumerate or discuss these problems, but rather how the present day minister should face

present day minister should face his problems with a clear mind, that is, with the best education it is possible for him to acquire. I do not say that no one can preach the Gospel effectively without a college seminary training. It would, perhaps, be more equitable, but all other things being equal, a college seminary training is invaluable in equipping the minister for his best work. Seminary training is not meant as a display of learning. His education is not intended to be flaunted in the face of sinners or hung in the air for inspection each time he comes before them. He should be scholarly in what he says, yet not be academic. He should be rather to the point, to simplicity, and to directness. It is a disadvantage to have more than a help in his hands. The number and variety of tools that the minister can display is no indication of his knowledge of the Word, but the skill with which he uses them proves his ability. So training is valuable to the minister only in so far as it helps him to face and think through his problems.

The minister must face his problems with conviction. He cannot make his ministry a success unless he believes in what he preaches. Jesus had such implicit faith in his message that he was willing to go to the cross for it. The Christians had such conviction of the truth of the message that they suffered martyrdom rather than recede from it. Faith in his message is absolutely essential to the minister. It is that message a power in the salvation of men. It is possible that a lie heartily believed in and earnestly preached will produce more immediate results than the truth half believed in and advocated with a doubtful conviction. An actor, when asked, "Why does the stage draw larger crowds than the pulpit?" replied, "The actor presents fiction as if it were truth and the pulpit

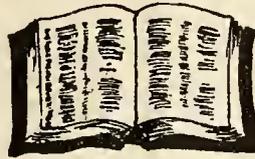
presents truth as if it were fiction." How long will we continue to lie under such an indictment? Only men of deep and earnest conviction will produce that which will be of permanent good in this age.

The true minister will not only face his problems with conviction but with the courage of his convictions. There is nothing that people will applaud more readily than the courageous man, even if they do not agree with them. When St. Paul stood, a prisoner in chains, before governors and kings, at Caesarea, he dared to speak with fear-

lessness and courage that made his hearers tremble with fear, yet they admired his courage. There is, however, a vast difference between courage and rashness. The courageous man, who wishes to give his convictions to the world, will be discreet. He will not make rash statements or claims that he can not support, but he will be sure of his ground, then proclaim his convictions, not sarcastically or antagonistically, but with Christlike love and fearlessness, leaving the results with God, and remembering always that the Gospel applies to all alike. The minister, of all men, should be extremely courageous. He is in constant conflict with the agencies of evil, and nothing short of a courage which knows no defeat will suffice to give victory against the tremendous forces which are everywhere arrayed against righteousness.

The present day minister will face his problems with

a spirit of love, for he must be a lover of men as well as a lover of God. No man can, in any personal way, help his fellow men as he ought unless he is in sympathy with the man himself. There never was a time when the whole world was so close together as at present. All the agencies of modern discovery are making toward unification of mankind. And the minister who is to be prominent in this welding of nations and of individual man must himself be in hearty sympathy with man for man's sake, not for what he can get out of him, nor for the simple reason that it is right to help one's fellow man, but rather because of the spirit of love that would better man's condition the world over. Surely, he must be a lover of God, but he can not be that unless he first loves his fellow man. "For if we do not love our brother whom we have seen, how can we love God whom we have not seen?" According to the words of Jesus, the way to love God is to love man. Jesus said to those who asked, "When saw we thee



THE PREACHING WHICH MAKES CONVERTS

It is based on the Word and Truth of God.

It is presented plainly and pointedly, and without frills.

The preacher speaks simply and naturally, and above all sincerely.

The message is candid, honest, fearless, and does not spare sin.

Each sermon is one of thoughtfulness, earnestness, and of evident love.

There is information, illustration, reasoning, persuasion, power.

The preacher evidently believes his own message, and preaches because he must.

Every sermon is seasoned with spice, salted with prayer, and served with hot conviction.

Under such preaching the mind glows, the heart melts, the soul feels itself to be in the presence of God.

The preaching which makes converts believes unreservedly in Christ, exalts him, and presents him as the One and Only Savior.—Bishop Leete.

hungry and fed thee, or when saw we thee naked and clothed thee? for inasmuch as ye did it to the least of these, my brethren, ye have done it unto me." When we serve one another, that service is accepted as service done to Christ; when we love one another, in an important sense that is love rendered to God. The true minister of God can not administer his holy office if he does not ardently love the people whom he serves. He must love them for their own sakes, not for his sake; he must love them as one who wants to save them.

The minister must face his problems with an open mind to all truth. The time is past when the highway of truth may be blocked by the interpolation of fossilized methods or human creeds. We are in an age that invites investigation. This is an age that wants truth because it is truth; not because our grandfathers believed it and therefore must be accepted as true. The spirit of this age is the spirit of freedom. Not a freedom that spells license and therefore liberty to violate God's laws, as well as secular law, but freedom in the search after truth. Doors are no longer barricaded to the ingress of truth. The old despotisms of Europe are gone. Even King Alcohol has been dethroned, and in spite of the fact that his friends and supporters cry failure as to the present prohibition law, trained investigation has shown that about sixty per cent less alcohol is being consumed today than formerly. Another indication that he is losing his iron grip is that since 1917 the death rate from cirrhosis, a disease of the liver due to habitual and frequent drinking, has decreased forty per cent. In this age of seeking after truth the minister can not come before his people with a message circumscribed by tradition and limited by human creeds. This age calls for men of open mind, men who are willing to hear the voice of truth whether in the realm of science or religion, for all truth is of God and will honor him. Let the minister face his problems with the truth and truth shall make him free.

The minister should face his problems with respect for his calling. No man can do the work of every man. Every man has his place and the preacher should know his place and should occupy it without hesitation and without attempting to crowd the place of other men. A man of single purpose will usually accomplish much more than a man who imagines that he ought to take active part in everything that is being done. By this we do not mean that he must do nothing but preach the Gospel; but that he must preach the Gospel even if he does nothing else. At any rate whatever else is left undone he must see to it that the work of saving souls is not neglected; for after all, the message of the Gospel is to save rather than do anything else for men. Other things may follow but they are only incidental to his work of soul winning. In an important sense he is a mediator between the people and the Church. In bringing about a reconciliation between the two he dare not display that "holier than thou" attitude.

He must mingle with the people, become one of them and learn to speak their language without making their grammatical errors or compromising with sin in any way. But always doing the work of a minister of the Gospel without fear or favor, realizing that his first and only mission is the winning of men for Christ.

The minister must face his problems with a spirit of unselfishness. It goes without saying that unselfishness should characterize the minister of the Gospel. No man can minister to others who first of all wishes to be ministered to. He should rather imitate his Lord's example, "who came not to be ministered to but to minister to others and to give his life a ransom for many." Especially

in this age must the characteristics of unselfishness be most prominent in the ministry. The world is so large, its inhabitants are in constant touch with one another. By means of recent discoveries and inventions the dividing line of space has all but been annihilated while this in some respects tends to unity it also tends to selfishness. In the modern scramble for place and power; and in the intense eagerness for mastery there is a strong tendency to selfishness on the part of those who are parties to the conflict. On our highways, this selfishness is manifest, automobile drivers endanger themselves and others by crowding and hurrying in order to get ahead of their fellow. This same tendency of selfishness is manifest in every department of human life, and our close touch with one another in the struggle of life does but tend to intensify this selfish spirit. Consequently the minister should be an example, in unselfishness, of the highest order. The minister must be unselfish because he must be otherwise and have the spirit of his Lord. No man can serve Jesus without serving his fellow man. The predominant spirit of the Gospel is altruism. The minister needs to be a self forgetfulness, a complete abandonment of self for the good of others. In this time, characterized by commercialism and an inordinate seeking for gain, he must humble himself if he would be exalted. He must be willing to sacrifice every vestige of selfishness, to go down to the lowest and lift them up to the heights. The minister who came to seek and to save that which was lost.

The minister must face his problems with truthfulness. He has no right to be a weakling and to bow before the shrine of every popular idol that the world sets up. He has a great calling. He has committed himself to a great charge. He stands between the living and the dead. He is the messenger of God, bearing good news to the world. He is supposed to have surrendered everything for the great privilege of telling out the "story of Jesus and his love." He must be a man who has a full sense of the term and be able to say with Paul, "When I was a child I spake as a child, I understood as a child, I thought as a child, but now that I am become a man I have put away childish things." Perfect truthfulness is an essential condition to real manliness. He must be the out of a true heart and this of itself will dignify his action, and intensify every feeling that is noble and true like.

The minister must face his problems with a willingness to work. More people, and perhaps it may be more so, are said, more preachers are killed by worry than by any other cause. "Work always yields the strength of it to the worker." The minister's work is varied, but his first duty is to preach. This requires work in study and preparation. It is a criticism that the preacher does his work on Sunday. The long hours spent in his study, during the week, are not hours of loafing but hours of hard, racking work. "They that wait on the Lord shall have strength," that is to say, they that serve the Lord with their work shall change from their own strength to the strength of God.

Finally, the minister must face his problems with a willingness to receive divine guidance. He must see things that are invisible to ordinary eyes. This means that he must live in communion with the Infinite. He must spend much time alone with God and his word that his eyes may be adapted, not to the outer world but to the inner soul and therefore have a spiritual vision with respect to soul life, but he must also be able to see quickly and vividly the invisible forces which surround him, and that contribute much to make up the sum of his responsibility. He must needs see not only God, but also the secret springs of

much on the mountain as well as in the valley. I went apart to pray and get strength for the which was sure to meet him down where the people. The minister of the Gospel must spend much of his part from the multitude where he may have his work for the coming days that will inspire needs of noble daring when he enters again the roughfares where souls must be won to the Master before if he would face his problems successfully must be a man of vision, both within and without, by such visions will he be brought into contact with the Living Force which will give him inspiration for and also cause him to love it with a love such ouragement can destroy.

Maryland.

The Great "Except"

By H. H. Smith

Commentaries on the Word of God human experience often the best. Take, for instance, the words of Jesus to Nicodemus: "Verily, verily, I say unto thee, no man can be born again, he cannot see the kingdom of God." Every day we see the truth of this statement. The man who has been spiritually renewed appreciates the things and overcome temptation. There is a meaning in this word "Except" as Jesus used it. It is not the first birth, but the second birth, regeneration, conversion—what you may—can give the habitual sinner a new life. We have seen men fall into all sorts of sins and painful affliction on account of sinful habits, but we have said, "That will be a lesson to them now, they will not do it again." But in almost every case, as soon as they are temporarily relieved of their suffering they continued on the same downward course. Habitual drunkards, filled with remorse because their evil conduct has brought death to their families and to their own households, in the hour of grief they would renounce their evil ways,—but their well-meaning resolutions were soon forgotten and they returned to the life of sin. Neither sorrow, nor suffering, nor the death of loved ones, was sufficient to bring deliverance from the besetting sin. Nothing could bring deliverance in such cases except—the great "Except a man be born again."

On the old days of dissipation, Samuel H. Hadley tells us that for fifteen years he rarely went to bed sober. One day in a saloon, he was filled with disgust and remorse because of the life he was living—for he came from a good family—and determined to break away from the saloon, and—but let him tell it: "I have always had a view of eternity right there in that gin-mill. I saw what every poor lost sinner will see when he stands unrepentant and unforgiven at the bar of God. I came with an unspeakable terror. I supposed I was going to die. This was a premonition. I believe others in the saloon thought that I was dying, but I cared very little for what the people thought of me. I got down from the saloon in a barrel with but one desire, and that was to fly to some quiet place.

Prison is an awful place to die in if one has had a better life. I walked up to the bar and pounded it with my fist until I made the glasses rattle. Those near by were drinking looked on with scornful curiosity. They said, 'Listen to me!—I am dying, but I will die in peace before I will ever take another drink'—and I thought this would happen before morning. A voice came from the bar: 'If you want to keep that promise, go and get yourself locked up.' There was no place on earth I

dreaded more than a police station, for I was living in daily dread of arrest; but I went to the police station in East One Hundred and Twenty-sixth street, near Lexington avenue, and asked the captain to lock me up.

"'Why do you want to be locked up?'" asked he, as I gave him an assumed name. 'Because,' said I, 'I want to be placed somewhere so I can die before I can get another drink of whiskey.' They locked me up in a narrow cell, Number 10, in the back corridor. That has become a famous cell to me since. For twenty years I have visited that same cell on the anniversary of that awful night of darkness, and have had sweet communion there with Jesus.

"It seemed that all the demons that could find room came in that place with me that night. They were not all the company I had, either. No, praise the Lord, the dear Savior who came to me in the saloon was present, and said, 'Pray.' I did fall on my knees on that stone floor, and said, 'God be merciful to me, a sinner.'"

He was released from prison, went to the Jerry McAuley mission, made a full surrender to Christ and was thoroughly converted. His work at the Water Street Mission is well known. Hundreds of outcasts, such as he had been, were saved through his ministry. It is said that when Hadley was dying, he was seen struggling to say something. When some one bent over him to hear the faint whisper they heard him say, "Oh, who will care for my poor bums now?" No wonder Dr. J. Wilbur Chapman said Hadley was one of the most Christ-like men he ever knew.

But to return to the great "Except." Here was a man who had tried to break away from a sinful habit, but with utter failure. So weak did he appear in the presence of temptation that he asked to be locked up in a cell, as the only means of being saved from yielding. But in that cell he tells us he met his Deliverer. He comes out a changed man. Ten thousand saloons have no temptation for him now. So complete is his deliverance from evil habit that he goes out as a rescuer of others. So grateful is he for his wonderful deliverance from sin that he goes back to the cell annually to spend an hour of praise and thanksgiving for his conversion. What else but the Gospel of Christ can save such men? If space would allow we could cite hundreds and thousands of similar cases. "Humanism" was an almost unknown word a few years ago, but men have tried all that humanism stands for, but when it came to deliverance from evil habit it availed them nothing. The world may try "humanism" and all the other "isms," but it must eventually realize that Jesus Christ was right when he uttered the great word, "Except."

Ashland, Virginia.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

THE LORD'S SUPPER

As baptism represents the spiritual birth it occurs but once, but as the Lord's supper represents the things necessary to the new life, it is repeated. What are these things necessary to the spiritual life?

Let us ask first, What are the things necessary to physical life? They are three: cleanliness, exercise and food. If any of these be lacking for long the enemies of life prevail.

In the spiritual life cleanliness is called holiness (1 Thess. 4:7), exercise is called "brotherly love" (Jn. 13:

34, 35), and food is called "communion" with Christ (1 Cor. 10:16).

These things are not entirely new in the church. They had their beginnings long before, and in order to teach them to his people God established in the law, rites of cleansing to teach holiness, feasts to teach fraternity, and sacrifices to provide communion with God.

These types of the Old Testament were fulfilled in Christ, who established the new covenant with the higher law and gave to the church the memorial feast called "The Lord's Supper" to preserve and teach these fundamental things. We will understand it better if we first refer to the analogous symbols under the law.

I. The Tabernacle and the church

The tabernacle was a type of Christ, and as the church is the body of Christ, and temple of God (Eph. 2:21), it follows that the rites of the law were analogous to the rites of the church. (Heb. 3:5, 6: 9:1-16).

Now the tabernacle had at the door a laver, where the priests washed their hands and their feet when they entered to minister before the Lord on behalf of the people (Ex. 30:17-19).

The church is now God's tabernacle, Jesus is the High Priest (Heb. 8:1) and all believers are priests (1 Pet. 2:5, 9). And as "without holiness no man shall see the Lord (Heb. 12:14), the church has its laver at which its priests (the members) may wash when they come to communion with God, that they may serve their fellow men (John 13:1-17).

The tabernacle had the table of twelve loaves of bread without leaven, representing the twelve tribes of Israel, and none but the priests might eat of it. The church has the "agape" or love feast, to inculcate the higher love which Jesus exemplified, and only the true priests (the regenerate) experience (In Jude 12. "Feasts of charity" were "love feasts" from the Greek *agape*, "love").

The tabernacle had the pot of manna in the most holy place, in memory of the manna which God gave in the desert, which was a type of Christ (Heb. 9:4), and the church has the eucharist in memory of Christ who is our manna in our pilgrimage (Lk. 22:19, 20; Jn. 6:49-63; 1 Pet. 2:11). As the laver was at the door, the table in the holy place and the manna in the most holy place, so the feet washing, the love feast and the eucharist are three steps forward into the full communion with God.

II. The Passover and the Lord's Supper

The Passover was an annual feast in memory of the exodus from the slavery of Egypt. It had three parts: (1) the purification by bathing in preparation for it (Jn. 11:55), the lamb which was a type of Christ's death (1 Cor. 5:7, 8), and the feast of unleavened bread (Lev. 23:5-8). These three parts taught holiness, communion and brotherly love.

In the Lord's supper we have the *feetwashing*, or symbol of cleansing the heart (Jn. 13:8-11), the *love feast* (*agape*) or symbol of sincere brotherly love (1 Cor. 5:8), and the *eucharist*, or bread and cup, in memory of the broken body and shed blood of Christ, our spiritual manna (John 6:49-51). Holiness, brotherly love, and communion are here most beautifully and effectively taught.

It is well to note that the last supper which Christ ate with his disciples was not the Jewish Passover, but the first Lord's Supper. It is true the disciples "prepared the passover," but that means the whole eight-day feast which was called the Passover, the first day of which was called "the preparation" (Lk. 23:54) and was the day of "the last supper" with the disciples, but "the first Lord's supper" for the church. The passover lambs were not killed

until the next afternoon, at the very hour that Jesus died on the cross. See Jn. 13:1; 18:28; 19:14, 31, 40. The word of God cannot be broken. Therefore the type must meet the antitype exactly.

SIGNIFICANT NEWS AND VIEW

MINISTERIAL PENSIONS BECOME EFFECTIVE IN CHURCH

The age retirement pensions for ministers and misses of the Disciple of Christ Church in the United States and Canada become effective as of August 1, according to the recent report of officials of the pension foundation. The pledges and funds as reported July 10 totaled \$3,125,611 on an \$8,000,000 prior service fund. On the basis of the report the foundation trustees declared effective 42 per cent of retirement pensions contemplated in the pension plan. The amount will be increased as rapidly as new resources justify.—The Evangelist Messenger.

THE CHURCH AND THE MOVIES

Calling attention to the figures of the Federal Bureau of Investigation as to the relative number of people going to the movies and going to church—the proportion to one in favor of the movies in the number attending church—money spent—the editor of a daily newspaper suggests churches ceased fighting bad films and promoted good films might have better success. There are two things to be in that connection: There are films so bad that they should be fought, and the churches are making progress in their fight against these. On the other hand, people who leave the church because of films which are more than questionable are not likely to be won away from them by religious films. The securing of good films should go along with the fight against the bad, but the fight against the bad should continue.—The Presbyterian Advance.

PEACE PATRIOTS ASK OFFICIAL RECOGNITION

The Peace Patriots, an organization of men and women who refuse to take part in war, have just sent a petition to the War Relocation Authority affirming the stand of its members and asking that no recognition be given all sincere conscientious objectors. Asked to state that the United States is a party to the Kellogg pact and that it has in the past exempted men who are members of anti-war religious sects, the resolution concludes: "Peace Patriots request that recognition of exemptive status be given to those organizations whose declared principles are the participation of their members in war in any form on the ground that by refusing all war service their members are actually supporting the government's own renunciation of war." Among the signers of this petition are well known citizens as Rev. Peter Ainslie, Prof. George L. Hunt, Prof. John Dewey and Bishop Paul Jones.—The Christian Worker.

POCKETS AND THE PULPIT

Sew up tightly and firmly the pockets in every pair of trousers in the country before next Sunday!

Ministers' wives throughout the land are proffered the advice by the Baptist Watchman-Examiner (New York) that the pocket habit of American ministers, in the opinion of the editor, that the only remedy is for the wives to get the needle and thread, and sew those trousers up. How ministers inquire The Watchman-Examiner, are conscious of to which they are addicted to the hand-in-the-pocket habit.

"There are few things more grotesque and awkward than the sight of a well-dressed, well-set-up speaker at the very beginning of his address or sermon ramming his fists down into his pockets and keeping them there during a considerable part of the time he is speaking.

"It is a kind of slouchiness for which there is no other which would be tolerated in no other important place.

"Imagine, for example, the Ambassador of the United Kingdom to Great Britain, charged with a message from or concerning

ry, assuming in its delivery the undignified, hand-in-pocket, and easy posture and manner of address to be observed in most cases on almost any Sunday in the year! This is no unimportant matter, for the manner of the delivery of the sermon has much to do with its effectiveness. One of the rules on preaching that ought to be emphasized in theological seminary is: 'Keep your hands out of your pockets!' If the minister can not or will not, then let the ministers' wives busy with her needle and thread. If necessary, let every church have an item in its budget to provide her with sewing material."—*Prayer Digest*.

GANDHI WILL NOT VISIT AMERICA

Atma Gandhi shows his usual wisdom in deciding not to visit America at this time. A metropolitan daily suggests that, notwithstanding we are being accustomed to pajamas as a day-apparel, Gandhi's loincloth might excite undue levity; and if he complained of being tortured when a motion-picture machine was focused on him a few weeks ago, he would suffer acutely from the battery of cameras with which he would be confronted on landing in New York. Moreover, a foe of everything mechanized would find himself in an environment so highly mechanized that he could not escape the despised machine. All this may be true enough, but that does not reach the deeper reasons for his declining the visit. Gandhi is seen at his best advantage in his own environment and his best work is to be done in that environment.

A visit to the United States probably would result in the United States having a less opinion of Gandhi and of his having a less opinion of the United States, without any compensating good result.—*The Presbyterian Advance*.

RECORD OF PROHIBITION ENFORCEMENT FOR YEAR

The seizure by Federal dry agents of more than 1,830,000 gallons of illicit liquor and 5,000,000 gallons of beer during the last year was announced July 13 by the Prohibition Bureau. The Bureau showed that from July 1, 1930, to June 30, 1931, there were approximately 70,000 dry law cases in which arrests were made.

From these cases were imposed 35,650 fines aggregating \$1,000. In addition, 29,470 violators were sentenced to jail for a total of more than 18,383 years. Incidental in the effort was the seizure of 21,375 distilleries and stills, more than 27,800 beer stills and 8,260 automobiles. The Prohibition Bureau also published the record of Federal dry law enforcement during the year. Nearly 2,000 stills and distilleries were seized, with nearly 100,000 gallons of beer and 157,000 gallons of other liquor. Jail sentences were imposed on 2,719 violators and 2,934 others were fined.—*The Evangelical-Messenger*.

NOW COME THE "BLUE" SHIRTS

Man's use of regalia is as old as man himself. He seems unable to outgrow it. Too much may be made of this for there is something fundamental underlying this usage. Man probably will never outgrow the use of symbols. From time immemorial kings and peoples and groups, whether brotherhoods, nations, or movements, have widely used insignia of some sort to tell that for which they stand. Of course, it is not so much the thing itself as that for which it stands. There is little intrinsic value in the flag of any nation but as a symbol it has tremendous power. Regalia have of different sorts and types. Among them is the shirt. The modern world has just gotten accustomed to the black shirts of the Fascists of Italy. Many had not known or had forgotten the great power of the red shirts of Garibaldi long before the black shirts of Mussolini. The German Fascists wear brown shirts, and in England there is a blue shirt movement. Its purpose is to counteract the growth of Communism in the land. The Communists have set themselves to the task of overturning modern civilization. The blue shirt movement in England is an organization to offset this philosophy and to hold men true to the opposite philosophy. The entire world is menaced by the philosophy of the Communists and it is very probable that the blue shirt movement will have a very great bearing upon the stabilization of the world. After all, there is one garment more potent for righteousness, justice, will, justice, and peace than any other; it is the garment of Christ's righteousness. If the world could be brought to accept this philosophy and adopt that garment the problems—economic, social, political, and religious—would soon be solved.—*Religious Telegraph*.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Gal. 3:1-5. This whole passage emphasizes the part which faith must play in our lives and experience. The Galatians had not actually seen Christ at the time of the crucifixion; rather, the great events which had transpired in their midst were an unmistakable testimony to the power of the crucified and risen Lord. By faith they had seen Jesus crucified for their sins, and by faith they had been saved from sin. For their faith in him they had suffered severe persecution, yet now they were about to forsake their living faith for the dead ritualism of the Law. To go backward is the saddest event in the history of men and nations. May God forbid that we should do this!

TUESDAY

Gal. 3:6-14. We are reminded that God is no respecter of persons; he made great promises to and through Abraham because of his faith, and the same promises are made to everyone else who is faithful. Christ hath redeemed us from the curse, and if by faith we accept that redemption, joy in our new-found experience of faith will drive us forth to tell others, and so we too shall be a blessing to many, even as Abraham was. God help us to realize the preciousness of our faith!

WEDNESDAY

Gal. 3:15-18. The most sacred document in human affairs is a man's will. True, many a will has been broken, but if it can be definitely established that a document represents the will of the deceased, made without compulsion or other restraint, the will cannot be broken. If this is so of human documents, how much more so of the promises of God! It is well to remember that God's promises to Abraham were made more than 400 years before his Law was given to Moses. And incidentally, Abraham was a tither! God help us to be faithful, that we may receive the promises made to the "Father of the Faithful."

THURSDAY

Gal. 3:19-24. What was the purpose of the Law? It was added because of transgressions, because of man's inborn sinfulness. Abraham walked by faith, but in later years his children lost this faith, and the ten commandments and the Law were given as an interpretation of the things of God, to teach them God's will. In this way the Law served as a schoolmaster to bring men unto Christ and teach them of him. We may learn much of Christ today by studying his Law, even though we now live according to the higher Law of Love.

FRIDAY

Gal. 3:25-29. But after faith is come we no longer need a schoolmaster to tell us the things of Christ, for his Spirit reveals them unto our spirits. We are then the children of God, one in him and one with him, and are heirs according to the promises of God to Abraham. May our spirits ever be mindful of the message of his Spirit as he glorifies God and his Christ.

SATURDAY

Gal. 4:1-7. No longer servants, but sons! Heirs of God! This is our exalted position through Christ and the work of the Spirit. The servant is expected to labor faithfully all his days, with only nominal compensation and with no part in his master's plan or rewards. How different is our lot: He has made known his plans unto us and has made us joint heirs with his own Son. How could we help but love and serve him?

SUNDAY

Gal. 4:8-16. The Galatians had seemed very much in earnest, and greatly attached to Paul, personally; they would gladly have plucked out their own eyes and have given them to him. Yet now he was afraid all his work for them had been in vain. There are few things more discouraging than the realization that all our labor has been in vain, even if our labor has been merely for a field of corn; but when the prize is human souls, how much deeper the discouragement! May the labors of Christ not have been in vain in our lives!

W. I. DUKER.

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NATIONAL SUNDAY SCHOOL ASS'N.

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A Man in Christ

By Robert E. Speer

Paul gives us in one short phrase the best description of himself, "a man in Christ." "I knew a man in Christ," said he, referring to one of the greatest experiences of his Christian life. That was the one central, dominating fact. He was Christ's man. He lived in Christ, and Christ lived in him. The noble stanzas of F. W. H. Myers' great poem, "Saint Paul," are simply rich and amazingly varied ways of expressing this one fundamental reality.

"Christ! I am Christ's, and let the name suffice

Aye for me he greatly hath sufficed.

Lo! with no winning word would I entice you;

Paul has no home and no friend but Christ.

"This hath he done, and shall we not adore him?

This shall he do and can we still despair? Come let us quickly fling ourselves before him,

Cast at his feet the burden of our care.

"Flash from our eyes the glow of our thanksgiving,

Glad and regretful, confident and calm, Then thro' all life and what is after living, Thrill to the tireless music of a psalm.

"Yea, thro' life, death, thro' sorrow and thro' sinning,

He shall suffice me, for he hath sufficed:

Christ is the end, for Christ was the beginning,

Christ the beginning, for the end is Christ."

Paul unreservedly acknowledged Christ's ownership of his life. He called Christ Owner of life (1 Cor. 3:23). "The love of Christ" constrained him (2 Cor. 5:14, 15). This was the heart of all. Christ's love girt Paul round, filled him, held him captive, hedged him in, lifted him up as on wings, penetrated and crowned all. We cannot mistake by overemphasis here.

And more even than this he is willing to say. Christ's love constrains him. But beyond that, Christ's life is his. "For me to live is Christ" (Phil. 1:21). "Christ, who is our life" (Col. 3:4). This sovereignty of Christ over him was absolute. His whole life was filled with Christ and under Christ's rule. He was Christ's servant (Gal. 1:10). And he had the greatness of a servant, the real magnitude and dignity of a character of one who was a slave and felt no shame in its avowal.

"Many, if God should make them kings,

Might not disgrace the throne he gave.

How few could as well fulfill

The holier office of a slave!"

He spoke often about pleasing Christ (1

Cor. 7:32; Gal. 1:10; 2 Tim. 2:4). He bade

the Corinthians make this an object of ambition

(2 Cor. 5:9), and he reminded the

Romans that pleasing oneself had no warrant in the example of Christ (Rom. 15:3). To the mastery of Christ Paul had fully surrendered, yielding to his personality—"a personality so intense, so vivid as to excite the most ardent affection, for never man," as one has said, "loved Christ with so absorbing a passion as did Paul."

This is the secret of all great life. "It is only," said Phillips Brooks, "in personal love and loyalty that life completes itself." "My-Jesus, my King, my Life, my All," wrote David Livingstone in his journal, "I dedicate my whole self to thee." "Oh, my soul, my body, my intellect, my very love," wrote Charles Kingsley to his future wife, "I dedicate you all to God."

There are a frank ingeniousness and childlikeness about Paul's disclosures of himself which command confidence and win love. He was such a human man, so rich in human emotions, so sincere and cordial, that he touches us as the highly venerated, seclusive, self-suppressing characters never do. Paul speaks right out about his own thoughts, failings, and successes. He lays bare his inner life. All his preaching was of that experimental sort, illustrated by his own strivings, which many preachers nowadays deprecate and avoid. Yet, when the experience is there, how can it be concealed?

His Confidence in Himself and in God

Paul's confidence in his own integrity was absolute. Ritschl has spoken of this—"the consciousness of moral integrity that characterizes Paul's Christian experience." We see this in his accounts of his conversion (Acts 22:1, 2; 26:2-23). He was so perfectly sincere that he never thought that the Christians would distrust him when he essayed to join himself to them (Acts 9:26). He assured Timothy that he had served God from his forefathers in a pure conscience (2 Tim. 1:3) and declared that he exercised himself "to have a conscience void of offence toward God and men always" (Acts 24:16; compare 1 Tim. 1:19; 2 Cor. 4:2). He affirmed that the testimony of his conscience was that he had behaved himself "in holiness and sincerity of God" (2 Cor. 1:12), "holily and righteously and unblamably" (1 Thess. 2:10). He was sure of his own absolute constancy and appealed to all his conduct as a proof of his service of the Lord in all lowliness of mind.

He was fearless before God. On the Damascus road he was unafraid and answered, without shrinking, the voice of the Lord. He told the Council, after his arrest, "Brethren, I have lived before God in all good conscience until this day" (Acts 23:1). He did not shrink from God's scrutinies. "God is my witness" (Rom. 1:9); "I call God for a witness upon my soul" (2 Cor. 1:23). His conscience bore witness with him in the Holy Ghost (Rom. 9:1, 2). He spoke in Christ as though he stood in God's presence (2 Cor. 12:19). He was sure of his divine calling and conversion, and of his Master (1 Thess. 2:4). He was sure God

would testify of his holy life (2:10). He enjoined Timothy also to give heed present himself "approved unto God," without fear or shame (2 Tim. 2:15).

He was confident of God's power in and upon him. He had no doubt of his ability to give spiritual help and blessing, to accomplish the divine work. He never flinched because he had no message or fear he could not do the work (Rom. 1:9-13; know . . . I shall come in the fulness of blessing of Christ" (15:29; compare 2 Tim. 1:15). He was full of resourcefulness. His story of his shepewreck illustrates that. He was sure of the miraculous help of God and dealt in the judgments of God (Rom. 13:10, 11). Temptation bit him, but he was sure it could not defeat him (1 Cor. 10:13; His gospel was full of the Spirit's power (1 Thess. 1:5). His message was, he knew, the message of God, and not the word of a man (2:13). He was sure of his inspiration, he dared even to say that the ability to appreciate the divinity of his message was a test of a man's spiritual capacity (1 Cor. 14:37, 38). The consequence was that he spoke with bold and conclusive authority (11:2, 34). God's special grace had been given to him (Rom. 3:8-13). He was the last witness of the resurrection; "I saw and know," he said (compare 1 Cor. 15:8). He was the earthen vessel of God's power (2 Cor. 4:7-15). He liked this image of a vessel made, shaped, used by the power of God (Rom. 9:21; 2 Tim. 2:20, 21). And he maintained in his own all the confidence and freedom resident in this metaphor.

His Example

"Imitate me," said Paul. He is a man who dare say this. No one of us can imitate him. Paul is the only apostle who said it, and he says it boldly and repeatedly. "I gave you an example," he told the elders of Ephesus (Acts 20:35). "Be ye imitators of me," he wrote to the Corinthians (1 Cor. 4:16; compare Phil. 3:17). His own life held up as a pattern in the matter of struggle and conflict (Phil. 1:30), of conduct (4:9), of self-respecting toil (2 Thess. 3:9). He commended Timothy for following his "teaching, conduct, purpose, faith, love, suffering, love, patience, persecutions, sufferings." He commanded both Timothy and Titus to be examples also "in word, in manner of life, in love, in faith, in purity" (Tim. 4:12); "of good works, . . . uncorruptness, gravity, sound speech" (Titus 2:7). Yet there was no pride here. That was to come by grace. It was Christ in Paul who was to be imitated. What was done by him Christ wrought (Rom. 15:18). The believers were to imitate him even as he was an imitator of Christ (1 Cor. 11:1; 1 Thess. 1:6). And his face in the flesh was worth seeing only as a mirror reflecting Christ (Col. 2:3). There was no weak conceit in this (Tim. 1:15). It was Christ in Paul whom he was exalting, not himself. And he was what he was only as Christ's representative (Gal. 2:20).

His Earnestness

But while Christ owned and used him there were great qualities that God had made ready in him for Christ's ownership and use. He was a man of intense personal vigor. The first glimpse we have of him is of a man intensely in earnest, though in the wrong. We see him with the coats of tanned witnesses who stoned Stephen lying at his feet, assuming thereby such responsibility for the death of that godly man as betokened even in the young Saul a larger personal power than was found in most of those who committed the deed. Immediately after the

and him binding men and women one by one, going from house to house, haling Christians, and committing them to prison. And when at last the glory of the division came to him, we find him riding in advance of his companions on the road, maddened in bitter search for Christians. This is a large truth illustrated in what Paul did with Paul. He picked out a man who had all the strong powers of his manhood turned in a wrong channel and simply haled those forces into better and higher channels. It is a truth the Scriptures teach that what God likes is energy in and that he does not kill that energy but he calls them out of the old paths into new.

Expanding Work

Paul's life was a life of expanding, not contracting, work. How many of us have the beginning of our lives marked out a scheme of life than ten men of our age would find it possible to accomplish?
(Continued on page 15)

Editor's Select Notes on the Sunday School Lesson

(Lesson for August 16)

Sowing and Reaping

Scripture Lesson—Gal. 6:1-10.
Devotional Reading—Isa. 5:11-15.
Bible Text—Be not deceived; God is not mocked; for whatsoever a man soweth that he also reap.—Gal. 6:7.

Introductory Note

Nothing is sowing good seed, Ga. 6:7-9; seed will spring up. The sower, if he is not faint, will reap the fruit; therefore do not be weary in well-doing. Whatever ye sow, of that and not of some other ye will reap. Good as certainly results from good as evil from evil. Convinced that we have what is good, let us then plentifully sow it, in confidence of a fruitful harvest in reserve. This promise will as a rule, be fulfilled in a measure even upon earth; what this world does not yield,—the seed to come" will unfailingly supplement the supply. The well-doing spoken of is restricted to direct Christian teaching; the Temperance Movement has produced some of the most striking illustrations of great providential law which modern times have witnessed. Let all who desire the best of humanity engage in this sphere of well-doing, and the land will be covered with the precious harvest of their labors.—Temperance Bible Commentary.

The Soil of Strong Drink

It is that can be said of seeds and harvests is precisely to the use of strong drink. It is Satan's favorite field and in it he sows all kinds of tares. There are seeds of diseases,—disordered digestion, weak nerves, faulty heart action, consumptive blurred vision, insanity,—these are only some of the terrible results of drunkenness. They follow the loss of business judgment, the destruction of will power, lack of initiative, failure in one's life work, poverty, suffering of one's family for the very necessities of life. The deadliest seeds are seeds of sin, licentiousness, quarrelsomeness, dulling of conscience, with the loss of friends and with forgetfulness of duty. These are the seeds to which every man opens his soul and his life.—See 1.

Effects of Alcoholism

Let us now make some of the temperance

applications. You will do well to sum up some of the reappings of which the saloon sowed. What are some of the things that you would find? Poverty, with all the trail of suffering and debauchery and misery and wretchedness that follows; ignorance, the destitution and disgrace and squalor through which many young people had to come up under the saloon days; crime, the destitution, lack of advantage, and immorality which surrounded these families where the family income went for drink. Add to the list as time provides.

You might summarize the effects of alcohol in another way, from the standpoint of deterioration.

Physical deterioration. It is well known that children born of habitual drinkers of alcoholic liquors are frequently epileptic, blind, defective in hearing, and with criminal tendencies. Many experiments have been made showing the physical deterioration due to alcohol in stature, longevity, robustness, and the like.

Mental deterioration. The same or worse is true from the mental standpoint. Even one drink of liquor paralyzes to some extent the mental faculties. The person becomes talkative, ceases to think clearly, sees double, and becomes careless and shameless about his conversation. Further drinking leads to indiscretion, want of judgment, a lack of the sense of propriety, and so on until he sinks into oblivious drunkenness which is often accompanied by delirium tremens.

Moral deterioration. After a drunken debauch it is a general experience that the person is terribly ashamed of his weakness and lack of self-control. And a drunken spree is usually followed by a period of repentance and a resolution never to indulge again. But we all know the results. The habit soon gets such control of one that he becomes incapable of resisting it and all his finer moral principles are dragged in the dust.

Spiritual deterioration. And the same is true of the spiritual nature. With a diseased body, a weakened mind, and a disintegrated moral character, how can spirituality flourish?—Brethren Teachers' Monthly.

"Be Not Deceived"

Do not entertain erroneous thought, even though it should occur or be presented to you.—Eadie. Instruction on the subject of Temperance is needed in the family, in the Sunday school, and the day school. The practice of temperance, to be flourishing

must be planted in the soil of knowledge about the evil effects of alcohol.

President Hoover said: "Law should be observed and must be enforced until it is repealed by the proper processes of our democracy. The duty to enforce the law rests upon every public official, and the duty to obey it rests upon every citizen. No individual has the right to determine what law shall be obeyed and what law shall not be enforced. If a law is wrong, its rigid enforcement is the surest guarantee of its repeal. If it is right, its enforcement is the quickest method of compelling respect for it." The most important thing to keep in mind is that public sentiment is not a fixed quantity. It has changed on many subjects and on nothing more than on the liquor question. There has been a revolutionary change of opinion on this question in the last hundred years. Its continuation for a third of that time will bring a dry world."

The Truth About Bootlegging and Gangsters

We must demand that all speaking for or against prohibition speak the truth, and not distort or keep back facts which would seem to be against them. Much has been said in many places about certain results of the prohibition law which those knowing the facts know to be no results of prohibition but existent many years before. For example the "bootlegger" was given his name more than a century ago, because he smuggled liquor where it was forbidden by hiding the bottles in the legs of the high wide boots then known. In its modern meaning the bootleggers in Chicago and its suburbs before 1914 were numbered by thousands. And all down the years since the first import tax was laid in England smuggling of liquor as well as any other taxable articles was a source of great revenue, and of injury and death to the officials who tried to prevent it.

One thing that has been said recently can be refuted easily by any one who will read a book written by one who knows. It was said that "this country didn't have gangsters and gunmen until the arrival of the 18th Amendment. But in a book entitled "The Gangs of New York" by Herbert Asbury, the reader will find that this statement is not correct. "For a hundred years gangsters have terrorized New York at frequent intervals. The book gives the history of the prominent gangs during the nineteenth century.

"It is rather noticeable that gangsterism has not been so open of recent years as it
(Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>  <p>C. O. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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SPECIAL EMPHASIS FOR 1931-32

In Cooperative Young People's Work in the Church

Offered for Publication by George H. Jones
(In two parts. Part II)

II. WORSHIP.

(With special emphasis on a deeper devotional life and the practice of daily devotions).

1. It is suggested that we make avail-

able a pamphlet on "How to Make the Worship Period Helpful." Mr. Stock was asked to prepare the first draft of this pamphlet.

2. It is suggested that we agree on monthly or seasonal themes and that we endeavor to have these themes recognized in the International Journal of Religious Education, The Christian Endeavor World and denominational publications by having them list the worship themes and by having their worship programs based on these themes where details are ordinarily provided.

3. It is suggested that we promote the Christian Quest pamphlet entitled "Youth at Worship," the units in the high school and standard leadership training courses and the Epworth League units on worship along with whatever courses may commend themselves.

4. It is suggested that special worship suggestions be offered for Christmas, 1931, young people's week, Easter sunrise service, 1932, the commissioning of summer conference delegates, 1932, and for the rally season, 1932.

III. LENTEN ACTIVITIES FOR 1932.

It is suggested that during the Lenten season of 1932 special emphasis be placed upon evangelism and upon personal devotions.

IV. WAYS TO PROMOTE THE UNIT OF PROHIBITION.

Until a definite unit on the prohibitory question is available it is difficult to plan for the promotion of its use.

The question is referred back to the executive committee.

V. YOUNG PEOPLE'S DAY AND WEEK, 1932.

1. It is suggested that the general theme for young people's day and young people's week be "Christ Through Us," with the special emphasis on what Christ can do through young people in their church, in the nation and in the world. This idea is in contrast with what young people can do through Christ. It is suggested that on the first Sunday evening there be a worship service followed by a consideration of three aspects of the subject. The presentation of each phase of the subject would include definite suggestions of what Christ can do through young people, a challenge to let him do and a pledge on the part of young people to permit him to work through them.

2. Additional suggestions for the remainder of the week and for Christian Endeavor Day should be developed if the theme proves acceptable.

BE PREPARED

By Geneva May Bowman

The things here on earth that are made by man, are wonderful it seems,
But these things here cannot compare with the wonderful things of my dreams.
Our Savior is coming some glorious day, and I'm sure that it will not be long,
So ask God's forgiveness for all of your sins, for all that you've ever done wrong.
Be ready, ye people, for that wonderful time—Think of the trip as by train,
And when it pulls out of the station, it won't come for a long time again.
It's a long narrow path to the station, yes, a long tedious walk to the track,
But when you once get there, remember, you'll never be made to come back.
Remember to be at the station, and you must not, you must not be late,
For the flyer will come and will go soon, for it never can tarry or wait.
Prepare for that wonderful journey. Brace yourself for that pathway too.
Just give your whole heart to our Savior, and he will carry you through.
On this wonderful, marvelous journey, for you there'll be nothing to fear,
For Christ will be our Leader, or better, our Engineer.

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Among the Mixe Indians of Mexico

By F. L. Meadows

After two hours' descent along wet steep mountain trails, we entered Juquila Mixes, the largest town of this important tribe. These townsmen produce practically nothing—they are traders. Some are gone from home half a year, starting with coffee, that they buy in the town above them, or peppers famous over southern Mexico, as Chile Pacilla, of the Mixes. These are exchanged for wares, such as hammocks, baskets or pottery, which in turn are exchanged for the products of another region. So the head of the family will finally return with some merchandise foreign to his land, for which he knows he will find a ready sale at home. Perhaps he is home a month, before he sells all his goods; or he leaves earlier, letting his wife finish the sale of what he brought. His route is determined by the feast days of the different villages. Any town is a good market place during the celebrations held to commemorate the birth of its patron saint.

Bad Weeds

In Juquila, we are not so well received. Someone has warned them before our arrival that the "Protestantes" are coming for their first incursion into this land. They say we are bad weeds, and must not be allowed to take root. The school is three years old. The professor, a man who appreciates the role he is playing in civilizing this tribe, is constructing another room so as to add the fourth grade to his curriculum next year. There is one citizen called the Capitan who controls the destinies of the pueblo. He received us coldly, when Don Samuel presented his credentials as state lecturer against alcoholism. He assured us that there were no sick in his town. His home was that day the scene of a wedding feast. The padre was there as all made merry while the brass band enlivened their spirits.

We spent the night in the home of the professor (a native Federal school teacher), who gave us his one living-room, with two beds made of cane poles thrown across carpenters' horses. He with his wife and four children slept on petates (mats) on the kitchen floor. More than the usual number can speak Spanish. Though we found nine men who could read, we were able to sell only one Bible and a very few Gospels. The town clerk threatened to throw the lad who bought the Bible, into jail, for having borrowed half the peso with which he bought the Book. One of our men defended him, assuring the authorities that the Book was for the boy's personal use, and had nothing to do with the town's affairs. The lad tucked the Good Book under his blanket, and ran from among the throng that had gathered to hear the discussion. Even our hosts would not buy; offering many pretexts.

Sick people having never heard of modern medicines or methods, preferred that we not enter their houses. Those in desperation, as a woman dying of cancer, and a man suffer-

ing for years with ulcers on his lower called us in.

Bad Men

Another day in the saddle, termin with the longest and hardest climb th five years in the mountains of Mexi found, brought us into the glow of a line lamp, in the village school of Qu tepec. The professor had been warn phone that we were coming. "Mala (bad men) they called us. But he re us, and allowed us to sleep in the building. This school, only a little ov years old, and supported by the federa ernment, occupies the town hall.

The following morning, after my exercise of pulling teeth, I was taken thatch covered home of a lad, whose two months previously had been bitt a poisonous snake. His companions, t the venom from entering his system, a tight tourniquet around his arm abo elbow. This was left so long that the turned black and fell off, leaving th bones of the fore arm dry, and withou for two-thirds of their length. After persuasion, on the part of the profess the municipal authorities, the lac brought to the school. No classes we ing held in honor of our visit. The was converted into an operating room. injections of novocain we amputed th arm just above the elbow, leaving neat stump, covered with good, health sues. Julian stayed behind to care f patient for four days, so that we co sure that he was not subjected to any Indian torture.

We were thankful for this opportu demonstrate the kind of "bad men" tl are, and hope that those who phoned the "warning" may hear of this p Our sale of Bibles and Testaments large, considering the fact that so few read.

Seditious Literature

Riding for half a day under big eve trees, through luxurious ferns, along lined trails, we came to Camotlan. (lan, meaning in the Indian tongue, a that bellows like an ox, we at once ourselves in an unpleasant atmospher professor told us that the villagers afraid, because they had heard th were coming with seditious literature ertheless Samuel presented his cred to the town clerk and the alcalde " began, in quaint old Indian fashion, nounce the antialcoholic discourse evening. The alcalde stood out u prominent ridge and called at the he his voice the name of a barrio leade the names of his three assistants, fol the phrase, "and all males of workin In turn he notified each ward until w called. As he stood silhouetted agai setting sun, and I listened to his un voice, I could not but recall what e gists say about his race. It is claim the language of the Mixes has no bas

with that of any other tribe on this here, while there are several words similar to those used by people of the of the Pacific. This similarity of ge furnishes one of the reasons for ing that North America was once ted with the Orient.

resque indeed was the scene that One hundred and fifty Indians—each ed in a blanket of gray and white —standing around two bonfires of g rich pine. There upon the only level this mountain village, in front of the under the half moon, they formed a cle. Together with the professor and sistant, we stood at one edge. There led a tension which each of us felt. on Samuel was equal to the occasion. st congratulated them upon the apce of their village. Then praised their shower bath, where a part of a little was directed through a trough, made ting the heart from a log, the water some eight feet into a pretty pool. ne assured us of the backing of the sor by urging the citizens to cooperth this leader in his efforts to better condition. Soon the mutterings and urings became half jubilant, for the lerk did a faithful job of translating.

Often these individuals are too lazy to be literal in their reproduction of the lectures into the Mixe tongue. Our missionary of the Mexican National Convention reminded them how the drunkard was not satisfied at leaving his blanket, his hat and sandals in the cantina (saloon) in payment for liquor; but would even steal coffee, chickens or anything that he could exchange for a few moments of satisfaction for his appetite. (Stealing coffee by picking it at night is a graft conducted upon a commercial scale). He beats his wife and the children run for their lives. They were asked how many drunkards wanted their sons to drink, and they quickly responded "not one," "no, no!" With ten centavos (five cents U. S. money) worth of mescal some Indians can get drunk. Once under the influence of the cup, he soon sacrifices all that he has to spend.

In this town, Camotlan, where our reception had been none too pleasant, the Lord made it possible for us to leave friends. We also left a New Testament in the hands of the town clerk, who was the only man in the village who could read, excepting, of course, the professor and his assistant.—The Baptist.

through the incarnation of Christ in the hearts of the young people was a thought stressed in many of the messages. The mammoth parade, colorful because of the individuality and unique plans carried out by the various states, and inspiring in the messages brought to a great city as this army of young people marched singing, "Onward Christian Soldiers" and other songs of Zion, caused business men to say, they did not know there was that much faith left on the earth. May we as followers of Christ pray for our young people, that America founded upon Christ and his teachings, may through their efforts be brought back to a conviction of the ideals of Jesus Christ. As Rev. Evans of Pomona, said in an address, we need no new gospel, but we do need to kneel at his feet, take his program and pardon. Jesus is the man of tomorrow.

MRS. C. V. LUNDAHL,
Church Correspondent.

FAREWELL TO ELLET

"Paul has planted, Apollos watered, but God giveth the increase" is our farewell text to "The Rubber City" and to the Ellet Brethren. The Lord has bountifully blessed our ministry in this place. I accepted a call the month I was graduated from Ashland, to this church and the Rittman church, —half time at each place.

The building here was a log basement 40 by 60 feet; there were forty-five members counting all the odds and ends, twenty-five in attendance at Sunday school, and seven or eight at the preaching services. Conditions were somewhat better at the other church.

After two years and a half of rushing back and forth, and shepherding both flocks while a splendid new edifice was being erected here, a call to full time service was accepted at this place. The other church was also turned over to a full time man. The Lord has blessed his people in many ways. The church membership has increased more than one hundred and fifty percent. The Sunday school has increased more than two hundred percent. Our young peoples' class now is larger than the whole school was then, their enrollment being fifty. This class includes a ten-piece orchestra. The Sunday school enrollment is three hundred and the church membership one hundred fifty-eight. The total number received in both churches is one hundred thirty-six. One hundred and thirteen of these being received into the Ellet church.

Mrs. Sibert has been of invaluable service in the last two years of our ministry here and has shown herself most capable as a pastor's wife. She is a graduate of Ashland and has had training in other institutions of higher learning. She is an experienced Christian worker and is capable of working in any department of the church, and is a good speaker. In March she broadcasted a thirty minute address over Station W. A. I. U., Columbus, Ohio. She is scheduled for another address over the same station in August. The exact time will be announced later through the Evangelist. She has been in demand in this community as a speaker on health programs, at banquets, etc. We feel that much of the success of the past two years of fruitful service in this church has been due to her deep devotion, capable leadership, and untiring efforts as she labored even beyond her strength. But so it is in this field as in many others, "The field is white unto harvest" and in the words



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



TURLOCK, CALIFORNIA

ing that perhaps, the majority of the s of the Evangelist are interested in columns which tell of the activities in cal churches, I am sending a few notes the Turlock Brethren church. It has en long since the pastor, N. W. Jen- and Leo Polman of South Gate re- our evangelistic campaign, which d a definite blessing to the church ership. ce that time we have had several sea- of fellowship which seem worthy of on. Our quarterly business meeting, the first part of this month, was ed by a spirit of unity and a desire to ward with other churches in our de- ation. In the first place a unanimous as given to Brother Jennings to serve r pastor for another year. He has untiring in the face of difficulties, al- shown his experience and ability in d that is overchurched, to give to his e and to the public a whole gospel, esented. As a shepherd to his flock s not failed but has been faithful in ministrations whether in time of trouble easons of rejoicing. We as a church eople, appreciate the whole-hearted in- manifested by both Brother and Sis- ennings, and it is in a spirit of praise anksgiving, that we desire that the erhood should know that God's call gh his people here, has been gracious- epted by Brother Jennings. As the has blest us in the past four years, earnestly pray, that in these times of sion our faith and trust in him may aver but may we rally around Christ's ard and uphold his servant in the work called to do. a step forward, we have granted our

pastor a five weeks' leave of absence that he and Mrs. Jennings may attend the General Conference in Indiana, and while away visit their people in Virginia. They will be accompanied on their trip by A. L. Lynn and wife of La Verne. May God richly bless them as they partake of the spiritual feasts prepared for all those who are privileged to attend the Conference, and may his protecting care hover over them during their absence from us.

Two weeks ago we had the blessed privilege of meeting Rev. Orville Jobson, his wife and son, also Marguerite Gribble. We regretted that time did not permit a longer visit, that we might hear more about Brother and Sister Jobson's personal experiences in Africa, but we certainly did enjoy the fine discourse Brother Jobson brought to us. It is a revelation to hear these workers tell about what wonderful inroads they have made in that dark continent. Their efforts are truly being crowned with success.

At this time California has been the center of attraction, due to the International Christian Endeavor convention held in San Francisco. Our society made it possible to send a delegate, Paul F. Gibson, who brought back a most interesting report of the two days he was in attendance. Our pastor drove down for one day, taking with him as many as could comfortably ride in the car, at this season of the year. It was an experience we shall not soon forget and what an inspiration to see so many thousands of young people from all over this continent and adjoining islands assembled in a convention, with the same objective in view, that is, the spiritual well being of the world, all standing on fundamental doctrines in unity of thought and purpose.

The keynote of the convention was "Greater Things Than These." World Peace

of a well known song, "There is work for us all to do" and it is hard not to labor on, even when a day has been well spent. We feel that this field is one of exceptional opportunity and while we have suffered severely in the past two years from the business depression, with many moving out; after nearly five years of service we leave our field of ministry without the least thought of discouragement. The task is hard, as it has been and as all new work is, but there awaits a glorious future for the faithful. Like Abraham of old we took this work by faith, we have walked by faith; and now we go forth, we feel, being led of him "into a land that (we) know not of;" but into whatsoever field HE leads us, we will be content.

REV. FLOYD SIBERT, Ellet, Ohio.

SHIPSHEWANA SUMMER SCHOOL

It is no small pleasure to report to the brotherhood something of our school recently closed at Shipshewana. We were a bit disposed to worry about the success of our school this year. We knew that "times were hard" and that this summer was an unusual summer. So we awaited the result of the faith of our churches. Here is an honest record of attendance and work.

Our attendance at the school itself was somewhere in the eighties. The pupils were not from one or two local churches near the lake. Dayton led in number and surely she was in the front line in "material." Ohio was well represented. Pupils came from afar. The hotel and "dorm" were filled to overflowing. Outside cottages were secured for the overflow. The most happy experience of the school was the presence of the pastors and their wives who came with the students and remained with them.

The school this year indicates that our "Retreat" must move ahead and stand ready again next year to accommodate this growing school. Our faculty was increased this year, introducing "Church music" taught by Mrs. M. A. Stuckey, "Story Telling" taught by Miss Bernice Berkheiser and "Bible Stories" taught by Miss Susie Snyder.

It is not our purpose at this time to remark on the nature of the work nor the success of the classes. However I do wish to express our appreciation for the invaluable assistance of Brother Stuckey who has made the continuation of this school possible. Also for the opportunity of securing his services in the Bible Conference which met in conjunction with the school.

We might speak in equally glowing terms of our Bible Conference which was bigger and better than ever before but we believe that some one else will write, telling of the Conference.

If all of our ministers who are interested in the future of the Brethren Church (And surely all of us are!) had seen the uplifted hands of this splendid group of young people, pledging their support to this movement, surely they would be more optimistic with reference to our future.

As we remarked last summer, "Our school is now assured of its future." It is now just a question of how many will take advantage of their opportunity and enthruse their young people to attend.

W. I. DUKER.

We cannot hear God's answers to our prayers if we never stop long enough to listen.

"WHAT IS WRIT, IS WRIT"

Do we know it? Every editor knows it too well. An English editor, J. C. Carlile, of the Baptist Times of London, has recently been in America. We must pass on one paragraph for general consumption:

"Journalism in England has the usual perils and attractions. Journalism is a great game; it is an adventure, a conflict every week, which ends in the exhilaration of conquest or in the suspicion of failure. It is something of a creative art. The historic character who said in boast, 'What I have written, I have written,' did not realize the humiliating truth of the words, in the sense in which they are understood by the modern editor. What a relief it would be if the howlers could be forgotten and the blunders wiped out! The responsibilities of the press have been the favorite text for many a lay sermon. If readers do not take their opinions from their favorite papers, they at least receive influences which are the raw material out of which opinion is formed. The one paper in the home all the week is the religious journal. It has reader confidence. It means much in cultivating taste, directing thought, and forming character. It may inflame the religious passions, and fan sectarian strife, or it may infuse sweet reasonableness and the spirit of the true disciple."—Michigan Advocate.

THE SINGING MAIDS OF NEW ZEALAND

This is a story which comes out of New Zealand, New Zealand, far to the south, New Zealand of the wide Pacific—a new land, shaping up for the future with many wise adjustments and provisions. But when the English first took possession of the islands—well, that is the time of this tale of the singing maidens. The maids were not English. They were natives—Maoris.

When the English settled in New Zealand they found the land in the possession of a primitive people who still lived in the stone age and did not know even the use of bow and arrow. They were cannibals.

The missionary was among the earliest settlers. Preaching of the Christian religion was wonderfully successful. The Maoris accepted Christianity and soon adopted the customs of the new-come Christian English. They now have the same rights of citizenship, there is intermarriage between the races, and children of such intermarriage are regarded with special favor.

But in the early settlement days there were naturally conflicts of all sorts between natives and new-comers. The settlers, of course were reaching out to take possession of as much land as possible. Sometimes clashes resulted which necessitated sending out military expeditions against the natives. So when one of the tribes was supposed to surrender a tract to the English, but was unwilling to do so, soldiers were sent out against them.

Two thousand soldiers, equipped with weapons of warfare approached the village in which was stationed the tribal chief. This man was known in all the region round about for his wisdom and virtue, and he had been recently converted to Christianity, he and all his tribe. That new and beautiful faith did not mean fighting and killing to him, whatever it might mean to those supposedly Christian and so like himself. So he called together the members of the tribe and spoke to them thus:

"My children, white soldiers are against us to take from us our land violence. What are we to do? Shall we take arms and defend ourselves? Tell me what we should do if we still worship idols. But we have received from the people the teachings of Christ. These teachings commend us not to return evil by evil but by good. As Christians we must love Christ. Therefore I command you, Men and youths, collect in this village our arms in peaceful council. Women prepare cakes for the men who are approaching. Young girls and children, put on festive garments, take flowers and wreaths to go to meet the soldiers, greet them with songs, dances and games. So will we obey the teachings of Christ. Ought we to do anything else?"

The Christian soldiers when they approached the village, ready for battle, astounded by the procession which met them—gaily dressed singing maids and children offering them flowers and wreaths in greeting, and showing their welcome by dances. Astonished, puzzled, not knowing what was happening or was meant the soldiers followed the procession into the village. And there the old chief stepped forward out of the ring of youths and met them with solemn friendliness, inviting them to join themselves in feasting and conference.

Instead of planned battle and slaughter there was now festival. The women appeared with cakes and food. Finally the soldiers withdrew, shamed and smiling. The land remained in the possession of the Maori, and this was the last of the military expeditions sent against any of the tribes.

This happened in the first third of the nineteenth century. It was told by A. Page, a New Zealand student, when he was in Geneva.—L. M. Thruston.—A.F.S.C.

IS IT PLAYED OUT?

Is the Christian philosophy which the great Apostle Paul sets forth in the converse of the eighth chapter of First Corinthians able to stand the scrutiny of our modern age, or are we to think of it as superseded and set aside with the wonderful progress in thought that we have been making? He says, "Wherefore, if meat cause my brother to stumble I will eat no flesh evermore, that I cause not my brother to stumble." Ought you and I to say the same kind of thing today, in the same high sense of responsibility and duty that marks Paul's saying of it?

It must be admitted that the philosophy of Paul's so strongly expressed domination is not quite a popular philosophy to many in our day. Instead of saying as Paul said the majority of us probably would be inclined to say right off that we do not see why we should be called upon to regulate our conduct by the narrowness of prejudice of a lot of ignorant people around us. Indeed we might be inclined to go further and declare that it no doubt would be very bad for those same ignorant people to give in to them after such fashion. The chances are that we would declare for liberty, if not to do altogether as we might take into our heads to do, at least to be free from all demands that we ourselves considered unreasonable.

And probably there would be something in our way of putting the situation. I doubt is true that it isn't always good

ple to give in to their demands, especially if they are somewhat prejudiced and unreasonable in making them. But then it may be quite as true that it isn't good for us to insist on having our way always and that our point of view is always unprejudiced and reasonable. It is true, undoubtedly, that liberty is a great idea, and that a man ought always to be given room to be himself without too much dictation from the side, but the Paul who sets up this motto for himself in the very next verse boasts of liberty. He seems to insist that this law which he has set up for himself isn't hampering at all, but that it comes naturally and inevitably from a great spirit or feeling that has within.

And so, while our demur against Paul's philosophy may seem to take us a little distance, it doesn't take us all the way by any means, and when we have said all that we can say in defence of our position touching this matter, when we get through we seem to see this great big demand that he made of himself standing challengingly before us, claiming that something like his law of self-control in our living as well as in his philosophy that we are living in a world that is crowded with people who are weak and tempted and ignorant and needy—that it is up to us as followers of Jesus to think of them and live our lives in their view, and regulate our conduct at all as if they were not there, or in a spirit of self-sufficiency or irresponsibility. Paul's life was a helpful life, filled with an ambition to do something to benefit and comfort and guide and strengthen those who were about him, and there is no line of argument that will let us off from this similar spirit and desire if we are following the same Master as he followed.—The Outlook.

BUSINESS SYSTEM IN CHURCH ACCOUNTS

(Continued from page 2)

drawn and signed. Bills should be presented in writing and paid by check if convenient. Otherwise, the one paid should give receipt. An annual audit should be made, sufficient thoroughness to demonstrate the accuracy of the treasurers' accounts, and to review the uses to which money received has been applied. It is important for church councils to be able to report to their constituents that funds received have been used as their donors indicated when giving. The employment of a gift for a purpose different from the one designated in the receipt is a violation of trusteeship, and should not occur.

The fact that the congregation as such is an incorporated body and thus has a legal personality which no auxiliary organization or individual has in relation to its financial transactions must not be ignored in church management. Sunday schools, Luther League, women's societies and brotherhoods like minor children to parents, in so far as outright possession of property is concerned. Legally they cannot hold title to it for the same reason they cannot be held liable for debts contracted by them. If, however, the society purchases commodities for church use and they are received by the congregation, the latter becomes liable for payment. A purchasing group or individual (often the pastor) is considered the agent of the corporation. Church corporation liability differs from that government municipalities

in this respect: the seller is not required to have a formal order from the church, provided the purchase is made in "the customary manner." Many church councils are instructed to limit the amount of debt an auxiliary society may make unless regularly directed by the congregation.

A suspicion that we are writing with actual situations in mind would not be far wrong. We repeat what we wrote in beginning this editorial: only rarely is there a mix up in church accounts. But when one does occur, it subjects individuals to great anxiety and creates a basis for criticizing the church and religion. Inattention to good form in caring for the financial operations of the congregation makes the work of a treasurer complicated and open to criticism. It may lead to an act of misappropriation. No ecclesiastical organization can justify unsystematic bookkeeping.—Editorial in "The Lutheran."

Sunday School Notes

(Continued from page 11)

was during the nineteenth century. As for the statement that the dispensary does not bring back the saloon, experiments in South Carolina showed that in instances the dispensary became practically the open saloon. In other instances blind tigers and parlors grew up near the dispensary, to which men took their drinks. So Carolina gave up its experiment, and its experience would probably make it impossible to set up the dispensary system in our country, even if the Quebec system in Canada showed any especially good results, which up to date it has not.

Whatever the outcome may be, it is well for the people of the country to remember the words of President Coolidge: "In a republic the first rule for the guidance of the citizen is obedience to law. Those who want their rights respected under the Constitution and the law ought to set the example themselves by observing the Constitution and the law."—Illustrated Quarterly.

Prohibition from the International Angle

America is having her trouble with overproduction and unemployment but her credit is good; she is the business leader of the world. Her competitors are spending their millions for liquor. If America wishes to keep her place of supremacy in the trade world she will keep away from the traffic in alcohol. The country can remain in the front rank of the nations in finance, in health, in vigor, if she will not temporize with rum. Common sense dictates this policy.

Another phase of the international implications of the liquor business must be regarded in time terms. For years America was charged with accompanying all her missionary work with alcohol. She sent her gospel to the wide world; she built hospitals and schools. While she was doing this with her altruistic hand, with her commercial hand she was pouring beer and whisky into the very nations her missionaries were trying to convert. Prohibition brought this disgraceful practice of the exportation of liquor to an end. Look ahead. Can America afford to renew the policy?—Church School Journal.

A Man in Christ

(Continued from page 11)

How many of us have made our plans so large that we shall never be able to execute them? It was not so with Paul. He wanted

to work first in Jerusalem. The Lord enlarged his ideas until he was willing to consider that the whole world must be his parish. He did what work he could in Jerusalem, but that was merely a point of departure. He took Antioch into the circle of his operations. He embraced Asia and then swept north and west until we hear him declaring that "From Jerusalem, and round about even unto Illyricum" on the other side of Greece he had fully preached the gospel of Christ. Then he said, "I must also see Rome." And he had his gaze fixed, farther still, on the very pillars of Hercules, for he said, "I hope to see you in my journey" to Spain (Rom. 15:24).

Indomitable Energy

Christ's Spirit in Paul intensified his natural earnest, indomitable energy which he showed first of all in the intense vigor of his work and again in his entire devotion to that work. He called the Ephesian elders at Miletus to witness that he had worked among them night and day. We see it, thirdly, in that he was always moving. He was not the kind of man to sit down and say, "I have no direct leading of the Spirit of God now; I will wait until I get some." He was a man who said, "That is my mark; I have set it before me; by the help of the best light God has given me I have chosen it, and nothing save God can swerve me aside until I reach it." He went up to Mysia and, having no special call, said, "I will turn aside to preach the gospel in Bithynia." But the Spirit said, "No, Paul." In a few hours he had a vision that took him into Macedonia. He belonged to that class of men who go until they are stopped or turned; not to that class that stand still until they are pushed. You hear a man say, "I am willing to go to the foreign field," but it is the same kind of willingness as that of a balking horse. Why does not the horse go if he is willing to go? Let men move. "Even God can't switch motainless engines."

Paul's energy is manifest further in his indifference to opposition or suffering. He stood once before an assemblage where he was called a crazy man. It was a charge that hurt. But he had written to the Corinthians, "With me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self . . . he that judgeth me is the Lord." (1 Cor. 4:3, 4). And though twice he tells us of his hardships and the sufferings he has gone through, there is no complaint, no shadow or turning back. His face was set like flint.

"Or if the ache of travel or of toil

Would sometimes bring a short, sharp cry of pain

From agony of fever, blain, and boil,

'Twas but to crush it down, and on again."

He was a true fatalist. He knew that he was immortal until his work was done, and then he was immortal still; and he had no fear of what should befall him. "Let death come, I care not for death," he said, in effect. "My pleasure is to do the will of him that he sent me. And if death come by his providence in the doing of the errand upon which he sent me, well and good."

The Purpose of Paul's Life

Paul tells us himself what the controlling purpose of his life was. It was to hasten the evangelization of the world. "From Jerusalem, and round about even into Illyricum, I have fully preached the gospel of Christ; yea, being ambitious," as the marginal reading has it, "to preach the gospel, not where

Christ was already named, that I might not build upon another man's foundation: but, as it is written, They shall see, to whom no tidings of him came,

And they who have not heard shall understand." (Rom. 15:19-21). And he called every man who in the plans of God could follow in his footsteps to do so.

He also found his motive in pleasing Jesus. With the verses just quoted we may combine the other that uses the word "ambitious" in one of the three times it is used in the Bible: "Wherefore also we are ambitious (marginal reading) . . . to be well-pleasing unto him" (2 Cor. 5:9). His desire to please Christ manifested itself in his anxiety to imitate him. He wrote to the Philippians (2:5-7) that the same mind must be in them that was in Christ, "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death." And more than once he told those who followed him to be still closer followers and imitators of him even as he was also of Christ. As he grew older the desire to please Christ began to express itself in yet other figures learned from the Roman soldiers with whom he was thrown into ever closer contact—the military symbols that stud all his later writings. He began to think of his military duties to his Captain and wrote in the last letter he ever penned, "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier" (2 Tim. 2:4). As the longing to please the Commander had nerved him during the last years of his life it nerved him even unto the end. And as the shadows gathered fast around his head, and the last grains of sand slipped through his hourglass, we see him kneeling down in the soldier's spirit and writing the last trembling lines (or were they firm and strong?) of his last epistle: "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." (4:6-8) Just beyond the walls of the imperial city the old warrior breathed his last, and the warrior spirit went home to its rest at the feet of the great Commander.—The Sunday School Journal.

OUR LITTLE READERS

THE SUNSHINE GIRL

One day everything seemed to go wrong with Helen. To begin with, when she got up in the morning she put the left shoe on the right foot, then she tangled the shoelaces and broke one in her hurry.

She was late for breakfast, so her oatmeal was cold. And just as she was ready to go to Nannie Gray's to play for an hour it began to rain, and she had to take off her hat and jacket and stay at home.

"There never was such a day!" she cried. "Everything is wrong."

"I'll tell you how to make everything right," said her grandfather.

"How, grandfather?" asked Helen, who felt quite sure that he could do almost anything.

"Just be a sunshine girl."

"O, grandfather, how can I? It's raining."

"The rain needn't make any difference with you," he replied.

"Well—I'll try—to be a sunshine girl."

Helen spoke doubtfully. "How do I begin?"

"First, you learn the rule for sunshine. Get your slate and write it down."

Helen took her slate and pencil and he told her to write. "When things go wrong, smile, and find a better way."

Helen was smiling already. That came easy enough, for no one was ever very gloomy where grandfather was.

"I can't go to play with Nannie 'cause it's raining; but I can do something better right now," cried Helen, when she had finished writing. "I can begin a birthday present for grandmother, and you can take it home to her when you go."

"Of course you can; that's the thing for you to do."

"And do you s'pose she'd like a motto painted with pretty letters on bristol board?" asked Helen.

"I suppose she would be delighted," replied her grandfather. "And if you paint it, I'll have it framed."

And the motto that Helen chose was: "When things go wrong, smile, and find a better way."

After that, when things did not go right, Helen would smile and look for a better way.

It is such a simple rule, not a bit hard to remember; and because Helen thought about it and put it into practice, she earned the name that grandfather gave her, and in time her mother and father and even big brother Harry called her "sunshine girl."—Bessie R. Hoover, Herald of Gospel Liberty.

THE GARFIELD will be open for the Brethren Conference at Winona Lake at a special rate of one dollar and fifty cents per day or nine dollars per week for room and board.

MRS. C. C. VAN NUYS, Manager
Winona Lake, Indiana.

THE TIE THAT BINDS

SHUFORD-HOLLINGER—On Saturday afternoon, June 27, 1931, at the home of the bride in Waynesboro, Pa., Miss Mary Gail Hollinger became the wife of Robert M. Shuford of Hickory, N. C. The bride was given in marriage by her father. They were unattended. Mrs. Shuford attended Waynesboro High School and graduated from Waynesboro Business College. For the last four years she has been employed in the light line department at Frick company. Mr. Shuford is a graduate of North Carolina State College and has for some years been employed by the local Frick company. Mr. and Mrs. Shuford after an extended wedding trip through southern states, will make their home in Philadelphia. Ceremony was performed by the writer.

W. C. BENSHOFF.

LOGAN-LAUGHLIN—At the Brethren parsonage in Waynesboro, Pa., Thursday, July 16, 1931, Miss Ruth Sword Laughlin of Greenacastle, Pa., became the bride of LeRoy Logan of Erie, Pa., with ceremony by the writer. They were unattended. Mrs. Logan was graduated from Pennsylvania State College and is a member of the Delta Gamma fraternity. For three years she taught economics in the vocational High School at Bolling Springs, Pa., and for the last two years she has been supervisor of home economics in the High School of Bellefonte, Pa. She has been for a number of years an active and influential member of the Brethren church of Waynesboro. Mr. Logan is a graduate of Shippensburg State Teachers' College and served in the A. E. F. with the 78th division. At the present time he is a Lieutenant in the United States government. After a wedding trip through eastern Canada, Mr. and Mrs. Logan will make their home in Erie, Pa.

These two young couples have the best wishes of many friends for long and happy married life.

W. C. BENSHOFF.

TRITCH-GRISSO—On Sunday, July 12, 1931, immediately at the close of the morning worship service at the Brethren church in Lanark, Ill., Mr. Wier E. T. Goshen, Ind., and Miss Henna S. Grisso of Lanna, Ind., were united in marriage in the presence of 400 friends and relatives. Mr. Tritch is the son of John Tritch and known in Goshen where he is employed in the Sale and Trust Co., and is an active worker in the First Brethren church. Miss Grisso is the oldest daughter of Rev. A. C. C. Grisso. She is a graduate of Ashland College and several years has been a teacher in the Goshen school. She is also a member and an active worker in the Brethren church. The ceremony was performed by the bride's father. They will make their home in Goshen. They have a wide circle of friends who wish them a happy and prosperous life through life. May the Lord cause his face to shine upon them as they start in this new relationship.

C. C. GRISSE.

IN THE SHADOW

ROYER—Anna (Miller) Royer, daughter of Elder A. B. F. Miller, was born October 12, 1864, at Lanark, Ill., and passed away at her home at Dallas Center, Iowa, August 1, 1931, at the age of 66 years, 8 months and 23 days.

On November 17, 1886, at Alpina, South Dakota, she was united in marriage to C. D. Royer. To this union were born four children, three sons and one daughter, all of whom survive.

She united with the Brethren church at Alpina, South Dakota, and later placed her letter in the First Brethren church at Dallas Center, where she remained a faithful member until her Lord called her.

Mrs. Royer had been an invalid for the past eleven years and was confined to her bed for two years and five months. She was a good woman, exemplifying in her life the Christian graces that won for her many friends, who attested to by the large number who came to the funeral to pay their last tribute of respect.

Funeral was conducted by her pastor. May the Lord comfort those that mourn.

AUSTIN R. STAUB.

YARIAN—Wilson Yarian, son of Andrew and Nancy Yarian, was born in Columbians, Ohio, August 16th, 1864, and died at his home near Roann, Indiana, July 21, 1931, at the age of 66 years, 11 months and 11 days. On October 20th, 1890, he was united in marriage to Miss Sarah Ellen Fouts of this union were born ten children. He is survived by his wife, five sons, four daughters, one granddaughter, two grandsons and two sisters.

He was a faithful member of the Brethren church for more than 24 years.

Funeral services in the Roann Brethren church by the pastor, Rev. G. L. Maus. Interment in the Enterprise cemetery.

MRS. CLYDE RAGER, Corresponding Secretary.

ZIMMERMAN—Mrs. Olive Shupp Zimmerman, widow of late Chester Zimmerman, passed to the great beyond at the home of her parents in Waynesboro, Pa., May 2, 1931, at the age of 36 years, 2 months and 20 days. Sister Zimmerman confessed Christ and united with the Brethren church in February, 1914. She was a devout Christian, loyal to the interests of her church, and faithful in service. At the time of her death she was treasurer of her Sunday school class. She leaves to mourn her departure one son, two daughters, two sisters, many more distant relatives and a large circle of friends. Funeral service by the writer.

W. C. BENSHOFF.

EISENBEISE—Rebecca Eisenbeise of Lanark, Ill., passed away quietly at the family home on June 30, 1931, at the age of 79 years. She had been a faithful member of the Brethren Church here for a number of years. The funeral was held from the Brethren church on July 2nd, in charge of the pastor.

C. C. GRISSE.

ECKMAN—Mary Elizabeth Dubbel Eckman, wife of late man Eckman, of Lanark, Ill., was born in Washington, Md., and left us for her eternal home on July 13, 1931, at the age of 75 years. She was a long time resident of Lanark and was a truly loyal and faithful servant of the Lord in the Brethren church for many years. She united with the church since 1889. She loved the Lord with all its ordinances and her place was seldom vacant in the Lord's house when health permitted. May the Lord comfort all who mourn with all the promises of his Word. The funeral services were held in the First Brethren church on July 15, in charge of her pastor.

C. C. GRISSE.

MARTIN—Samuel C. Martin was born December 24, 1855, in Chester Township, Wayne County, Ohio, and died at his home on July 24, 1931, at the age of 75 years, 6 months and 25 days. He was the youngest child of Dan and Charlotte Garver Martin.

On December 16, 1908 he was united in marriage to Miss Mary Fund. To this union were born six children, three of whom survive him. He is also survived by two sons, Nade Myers and Mabel Shafer. His mother and father and one brother, Earl, preceded him in death.

Shortly after his marriage, he united with the Brethren church of Jeromesville, Ohio. Later his membership was changed to the Fair Haven Brethren church, where he remained a faithful and zealous Christian until death. He was a member of the church at all times he was in from service. At the time of his death he was the church's financial secretary, and assistant superintendent of the Sunday school. Faithful at all times he was in many duties laid upon him as a Christian. His presence and cooperation will be greatly missed by the church. A husband and father, a kind and thoughtful neighbor, will be felt by all with whom he associated. As difficult it is to give him up, we know that our loss will be felt by all.

Funeral services were conducted at the Fair Haven Brethren church on Sunday, July 26, 1931 and interment was made in the Fair Haven cemetery.

R. E. GINGRICH, Pastor.

THE BRETHREN EVANGELIST

"THE HOLY SPIRIT"

*An Editorial
from the Lutheran*

"The New Testament is pre-eminently the book of the Holy Spirit. Every writing except the second and third epistles of John mentions it; each Gospel opens with the promise of its effusion; the Acts is devoted to its operation in the creation, guidance and expression of the Christian Church; whilst the Epistles constantly refer to its working in the individual and collective life of believers. It is variously spoken of as 'the Spirit,' 'Spirit' (220 times), 'the Holy Spirit,' 'Holy Spirit' (91 times), 'the Spirit of God, of the Lord, of God the Father, of the Father' (19 times), and as the 'Spirit of His Son, of Jesus, of Jesus Christ, of Christ' (5 times). Each of these phrases is full of significance.

In the first three Gospels, Matthew, Mark and Luke connect the Holy Spirit and Jesus so as to show the endowment of Jesus as the Messiah, the One sent by and from God. Luke's narrative supplies us also with information concerning the divine paternity of Jesus, and the reason for his identification by Zachar-

ias, Elizabeth, John the Baptist, Simeon and aged Anna. John in his Gospel, written long after the birth of the Church, is distinctively specific in relating the work of the Holy Spirit to the will of the Father that man should be saved through Christ.

Luke in the Acts describes the miraculous "outpouring of the Holy Spirit" on the day of Pentecost and the vision and subsequent experience of Peter by which he was taught the extension of the Kingdom of God in independence of Hebrew channels. Universal access to God by divine grace is revealed in both instances.

Paul's letters show that the resources of the Church as the servant of Christ in applying redemption rest upon the presence, guidance and "gifts" of the Holy Spirit. He strikes at class bigotry (Jewish dependence on national origin and Gentile overvaluation of knowledge), by declaring that when we cry, Abba, Father, it is this Spirit, testifying with our spirit that we are children of God. He also reveals a mystical connection between the Spirit and the Word—which is "the sword of the Spirit," "quick (living) and powerful."

So overpoweringly is the evidence of the divine presence and

work of the Holy Spirit presented by the New Testament and demonstrated in the Church, as to produce the perception that the Holy Spirit is a manifestation of God, personal and co-equal with the Father and the Son. Human language and reasoning from material data are alike unable to express this mystery. But the Church in its creeds has boldly declared its faith and its limitations by the doctrine of Trinitarianism; that is, we are given "grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity."



Signs of the Times

by
Alva J. McClain

LET Us Pray

As this is being written we are looking forward to the meeting of General Conference. In a few days we shall be assembling from our various churches and greeting one another at Winona Lake, a spot which has become hallowed ground because of precious memories through the years which are past. There is something unspeakably joyous in the meeting with friends in Christ after the separation of a year, in talking over past experiences, in the fellowship of the saints. For this reason, aside from others, General Conference means more to me each passing year.

How wonderful it will be in the "Father's House," where we all meet at last. What rejoicings! What shoutings! as the children of the great family of God arrive from every country under heaven. Brother Kimmel, whose face we shall miss this year, will be there. None will be missing. How wonderful it will be to meet Gribble, Bennett, Mrs. Rollier, and all the others who have gone on before. All the hardships and burdens past; all the misunderstandings cleared up—that will be glory to be united forever in his Blessed Presence.

Let us pray sincerely that our Conference this year may be an earnest of that Final General Conference of the Church of God, that our fellowship may be unmarred by any "earth-born cloud," that our work may be done in the fear of the Lord, that we shall always act and speak as in the conscious Presence of him who walks in the midst of the golden candlesticks. Let us begin in prayer. Let us continue in prayer. "In everything by prayer and supplication with thanksgiving" let us invoke the blessing of God. Then the promise shall be ours: "The Peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." If there is any failure, it will be because we have not sincerely sought the Will of the Lord in prayer.

THE Seminary House

We are glad to announce that a house has been secured at last for the use of our Seminary students while in Ashland. The house is sufficiently large to accommodate not only our present student-body in the Seminary, but also a limited number of College students who are preparing for Seminary work.

We feel that this arrangement will prove to be of great advantage in several ways. It will help the students financially because there will be no charge for room rent. Also such a house will provide a home in which the Seminary men may enjoy the fellowship which exists between those who have the same spiritual purpose and goal. Mrs. Pine, mother of one of the Seminary students, will act as the matron.

The rent of the house is being cared for by the generosity of certain friends of the Seminary. And we are hoping that some of our congregations, Sunday school classes, Christian Endeavor Societies, or other organizations will give us assistance in furnishing the house. We believe that a room

for two men can be furnished for approximately fifty dollars. It would be a fine piece of service for a church or other organization take the furnishing of one of these rooms, or any part of one.

We would also be glad for donations of rugs of any size, from the smallest up to a nine by twelve. If you have something of this kind not in use, it would help to make the house comfortable and home-like. Such articles should arrive here by September 10th, if possible.

Any who may be interested in assisting the Seminary in furnishing this house should communicate with Alva J. McClain, 1000 Grant Street, Ashland, Ohio.

SMITH, Blackstone and Oliver

These three men held up an automobile party of four High School boys and girls recently in Michigan, took two dollars, and because they feared one of the boys recognized them, clubbed all four of the young people to death, piled them in a closed automobile, poured gasoline on the bodies and set them afire.

The three criminals were quickly apprehended, tried, found guilty and sentenced to life imprisonment. Michigan law will not permit the death penalty for any crime. Those who desire to kill somebody should go to Michigan.

The judge, in passing sentence of life imprisonment on these men, said, "Society has no place for them. It never can. If they should live 1000 years, they would not be fit to come back." In these words the judge expressed the principle upon which Eternal Punishment is based. When the evil character of men becomes fixed, nothing can be done except to exclude them forever from the society of other men. This will be the purpose of hell—to protect the final society of redeemed men and women. In such a society there will be no place for sinners. There never can be. We may pity them, but unless they are cleansed by the redeeming power of Christ, there is no help for them. They must go away into the "outer darkness."

After receiving their sentence, the murderers talked freely with newspaper men. Smith and Blackstone showed no remorse, but tried to shift the blame on each other. Hell will be like that; there shall be "gnashing of teeth." Men who hate one another now will continue to hate one another. The pit is "bottomless."

Concerning Smith, the judge said, "Sometimes I feel discouraged. This young Smith has been before me for years, and prominent citizens of Ypsilanti have tried to do something for him, to show him what was right and wrong. Supervisors and other good citizens have tried to lead him aright, and I can't help believe that if it were not for him this crime would not have been committed." There are some things that human ingenuity can not accomplish. Not all the legal, psychological or sociological expedients of the experts can salvage a man like Smith. But Christ can save such. Let us not forget that.

THE Fear of Death

When the three killers were taken to prison, they were almost captured by a great mob. Only by great effort were the officers able to protect their prisoners. Even the clothing was torn from the men's bodies. The newspaper reports that during this aw-

ful experience, the criminals "were crying aloud with fear."

Which proves that criminals are afraid of death. They are not particularly afraid of mere prisons. "Whoso sheddeth man's blood, by man shall his blood be shed." It is not safe to abolish this divinely given precept in a sinful society.

WHERE are Your Children?

The murderers found their victims in a place known as "Lover's Lane," where young boys and girls were accustomed to park their cars for "petting parties."

RATTLESNAKES AND LIQUOR

I recently heard an intelligent woman protesting against the prohibition of the liquor traffic on the ground that the legal Prohibition was opposed to the true method of dealing with such evils namely, reliance upon the processes of education. This woman was herself a distinguished teacher, a foe of the use of alcoholic beverages. Her question was one of method merely. She seemed to think that information of the right sort is itself the best guard against evil. She reminded me that an ignorant child might put his hand on a rattlesnake, whereas the informed child would keep out of the snake's way. Her illustration was not altogether happy, for the only recognized expedient in dealing with rattlesnakes is to kill them. There has not yet been discovered any use for rattlesnakes, outside of museums; and we do not encourage their breeding and preservation for the sake of giving children the opportunity to develop freedom by deciding not to touch them. Rattlesnakes are hard to control, they cannot be domesticated, they make poor pets. The modern liquor traffic is most happily characterized by my friend's reference to the rattlesnakes, though, as I have said, the analogy is not altogether happy for her particular purpose.—Bishop F. J. McConnell.

The path of duty in this world is not all gloom or sadness or darkness. Like the roads of the South, it is hedged with ever-bloom, pure and white as snow. It is only when we turn to the right hand or the left that we are lacerated by piercing thorns and concealed dangers.—James Dinsmore Kerr.

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Belief in the Holy Spirit

It has occurred to us that both the pulpit and the press have been too quiet about the Holy Spirit. We have not said as much about him as we ought. He has not stood out as prominently in our minds as his great importance would warrant. And not being so much in our minds, he has not been so real to us as he might have been. We may all cling to the Holy Spirit as an item of faith as truly as we ever did, but practically our faith dwindles as to his presence and power when we cease to think much of him. We may well afford therefore, to give more attention to this third person of the Trinity, the more especially because we are so absolutely and so constantly dependent upon him.

A vital faith in the Holy Spirit has long been and is now an essential element of the cardinal doctrines of the Gospel. The Nicene Creed, which originated in 325 A. D., declared: "I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together, is worshipped and glorified, who spake by the prophets." The Catholic faith declares that "The Holy Ghost is of the Father and the Son, neither made, nor created, nor begotten, but proceeding . . . But the whole three Persons are co-eternal and co-equal" (Athanasian Creed). The Lord Jesus names the Holy Spirit as one member of the three-fold personality of the God-head in the baptismal formula—"into the name of the Father, and of the Son and of the Holy Spirit" (Matt. 28:19).

There are many things that are involved in a faithful belief in the Holy Spirit, but among them there must be belief in his personality. The fact of his personality is set forth in many references, only a few of which we will mention. Jesus speaks of the Holy Spirit as a person when he warns men of the gravity of blasphemy against him (Matt. 12:31, 32). It is a person to whom Peter makes reference when he tells Ananias that he had lied to the Holy Spirit (Acts 5:3, 4, 9). John refers to a person when he says, "For there are three that bear record in heaven, the Father, the Word and the Holy Spirit: and these three are one" (1 John 5:7).

The Holy Spirit has god-like power, presence and knowledge. He is omnipotent, omnipresent, and omniscient. The Psalmist expressed this truth when he exclaimed: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" (139:7). One of the prophets also bears witness in these words "...not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). Jesus gave credit to the Holy Spirit as being the power by which he cast out devils (Matt. 12:38). And Paul says: "For the Spirit searcheth out all things, yea, the deep things of God" (1 Cor. 2:10).

The Holy Spirit indwells the Christian, and as an indweller he inspires, guides, teaches and comforts their minds and hearts. Jesus told his disciples that when they should be cast into prison, they were not to be disturbed as to how they should answer their accusers, for said he, "it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:19 20; Mark 12:36; 13:11). And John records the words of the Lord thus: "Even the spirit of truth, . . . for he dwelleth with you and shall be in you" (John 14:17). The Apostle Paul inquires: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). That is the secret of all right conduct and power and self-control, as no one will deny. For why should it be thought a thing incredible that the Spirit of God should get into the heart of a man and control his actions and motivate his life?

How great is the influence of such faith! What marvelous fruit it bears! It is faith that enables the Spirit to be manifest in life and "the manifestation of the Spirit is given to every man to profit withal" (1 Cor. 12:7). Such faith is what we need in this our

day, and if we have that faith, we can look forward with confidence, assured of "profit" and progress beyond measure in every avenue of life. It all depends on our faith. The one essential thing is to be able to say in very truth: "I believe in the Holy Spirit." That will make the future "as bright as the promises of God." It was such faith that enabled William Arthur, in "Tongues of Fire" to bear witness to the following expectations of the future:

I expect to see saints as lovely as any that are written of in the Scriptures, because I believe in the Holy Ghost. I expect to see preachers as powerful to set forth Christ evidently crucified before the eyes of men, as powerful to pierce the conscience, to persuade, to convince, to convert, as any that ever shook the multitudes of Jerusalem or Corinth or Rome, because I believe in the Holy Ghost. I expect to see Churches the members of which shall be severally endowed with spiritual gifts and every one moving in spiritual activity, animating and edifying one another, commending themselves to the conscience of the world by their good works, commending their Savior to it by a heart-engaging testimony, because I believe in the Holy Ghost. I expect to see villages where the respectable people are now opposed to religion, the proprietor ungodly, the nominal pastor worldly, all that take a lead set against living Christianity—to see such villages summoned, distributed, divided, and then reunited by the subduing of the whole population to Christ—because I believe in the Holy Ghost. I expect to see cities swept from end to end, their manners elevated, their commerce purified, their politics Christianized, their criminal population reformed, their poor made to feel that they are among brethren—righteousness in the streets, peace in the homes, an altar at every fireside—because I believe in the Holy Ghost. I expect the world to be overflowed with the knowledge of God; the day to come when no man shall need to say to his neighbor, Know ye the Lord; but when all shall know him from the least unto the greatest; east and west, north and south uniting to praise the name of the one God and the one Mediator—because I believe in the Holy Ghost.

"Speak the Speech, I Pray Thee"

Every little while we are made to wish for a Hamlet, or some one else to give instructions to speakers and readers, so that perfectly good speeches and sermons and beautiful and heart-stirring passages of Scripture might not lose their effect. Hamlet was very particular about the way in which a speech should be spoken. His instructions ran something like this, if memory serves us right: "Speak the speech, I pray thee, as I pronounced it to you,—triply on the tongue. But if you mouth it as many of our players do, I had as leave the town crier spoke my lines." He wanted no affectation, no bombast, no "tearing a passion to tatters"; he wanted the speech given with proper regard for the original thought of the lines. He wanted the interpretation to be true to the intent of the writer.

A modern Hamlet would likely have all sorts of corrections to make in the speaking and reading that is common in our churches, but no doubt he would seek primarily to point out the importance of letting the thought possess the heart before an expression is attempted. Not all who speak and read in public have had an opportunity to take instruction in the art of expression, but that is no reason why they should not give time to a careful study of that which they are to speak and read.

More fault is to be found with public reading than with public speaking, and yet it would seem that there is less excuse for it. It grows out of carelessness and lack of preparation. There is a widespread belief that any one can read in public, without any special preparation for it, if only he can pronounce the words. But nothing is farther from the truth. To read well one must be able to do more than pronounce words correctly. He must be able to get the thought of the writer and to give it forth to others. And it is his duty to convey not merely the idea of the mind but also the attitude of the heart of the author. And that cannot be done

without preparation. He who is to faithfully interpret Scripture must first give time to a careful study of the passage that he may make sure he has grasped the thought and felt the emotion therein set forth. Until he has done that, all effort at expression will be but a repeating of words, or a mechanical manipulation of the voice, resulting in affectation and a betrayal of sincerity. If one will attempt to think and to feel his way into the Scripture to be read and then seek to give it forth simply and unaffectedly, most of the outstanding faults connected with the public reading of Scripture will be in the process of solution.

A writer in *The Presbyterian* recently made this point along with some other observations on reading and speaking. He said:

"Surely the thought and intent of an author should indicate the manner and the tone of voice in which his work is to be read. Last week, at a funeral, I heard the Twenty-third Psalm read as expressing sad resignation and, on the following Sabbath, I heard it again from the pulpit, the reader's tone indicating that, although resigned to the conditions depicted by David, he was somewhat depressed. Believing that the author, in this rhapsody, was jubilant with gratitude and confidence, I here enter a plea that, in its repetition, we should use it in accordance with the wishes and purpose of the author. At the same Sabbath service the preacher delivered a good sermon with a fine presence and a strong voice, but, when reading the Psalm, he ended not only every sentence, but also every phrase, with a falling inflection. Let me suggest that you 'try it on your own voice' and see if you can make a serious and solemn matter of an overflowing 'cup' or speak mournfully of 'life-long goodness and mercy.'

"As applying to public reading of Scripture, may I not refer to some of the rules given to us in 'The Class in Third Reader,' which many of us will remember? . . . We were first told to 'Stand erect' and not bow the head and read into the book. Next we were taught to observe the punctuation, pausing at a comma long enough to count one, at a semi-colon, two; at a colon, three; and at a period, four or more, being told that rapid reading makes it indistinct and difficult for the hearers to follow. To speak distinctly and to sound final consonants was to be learned by careful practice. To emphasize the significant words and to give proper expression by voice inflection involved thought on what was being read. Even a sonorous voice cannot compensate for neglecting these simple rules.

"Before telling another incident, let me ask whether you ever heard anyone read the fourth, fifth, and sixth verses of the Fifty-third chapter of Isaiah, putting the strong accent on the pronouns? If not, try it yourself and see if that is not where it belongs.

"Recently I heard read from the pulpit the account of Jacob wrestling with the angel, and I imagined Jacob, after struggling all night, demanding a blessing, before letting his antagonist go, with shortened breath and through clenched teeth. It was read briskly and casually as though he were merely asking for carfare.

"Doubtless some instruction in elocution is given at some time in the theological seminaries, but it may yet be advisable to endow a 'Chair in Third Reader.'

"And I am reminded of another useful lesson which I learned when I served on a jury. Every witness was instructed, 'Do not merely reply to the lawyer, but turn your face to the jury and speak to that last man in the jury box.' Sometimes, when seated toward the rear of the church, I have envied the people in the front pew to whom the last few words of an impressive period were delivered in a confidential tone, and I have wished that the speaker might be instructed by the 'Court' to 'Speak so that the man in the last pew, near the door, will be sure to hear.'"

There are not a few churches whose public exercises show a need of more care and thoughtfulness and planning. We would not have them to be made mechanical, and the leaders to become mere parrots and performers. But we would have more careful and sincere preparation given to the exercises that are conducted in the name of worship. It is not the carefully and sincerely prepared person who is most likely to slip into empty formality, but the one who rushes into the service without preparation. He who does not regularly think and feel his way through his services before he conducts them is likely to drift into a rut of monotony and superficiality before he is aware of it. And in no part of the worship program does this carelessness show itself more commonly than in the reading of the Word of God.

There are those who are greatly interested in what they call the "gift of tongues." The only such gift that the Christian should be greatly concerned about and earnestly desire, is the gift of a tongue that is tamed and is brought definitely and positively into subjection to the Holy Spirit and will speak only those things that will glorify Christ.

EDITORIAL REVIEW

Prof. Alva J. McClain reports having secured the rental of a Seminary House, and now the task is to furnish it. He is calling upon the various church auxiliaries throughout the brotherhood to help in this worthy undertaking. It will take approximately fifty dollars to furnish a room. We commend this call to the consideration of our W. M. S. organizations and Sunday school classes.

Brother L. G. Wood, pastor of the church at Fort Scott, Kansas, writes that the work at that place is pressing forward with encouragement. There have been eighteen added to the church by baptism and four by relation since January. Eighteen of these came into the church as a result of the successful evangelistic campaign by Brother R. Paul Miller. A Daily Vacation Bible School, was conducted, proving the most successful of any yet held. This church is planning to entertain the Mid-west district conference in October.

Dr. Martin Shively, bursar of Ashland College, gives us his second report of receipts from the Educational Day offering. The total offerings to date is \$598.72 and only about one-fifth of the churches have reported. This is certainly an unusually small offering and cannot represent the church's interest in their institution of higher education. It is very likely that had financial conditions, is almost wholly the explanation of the smallness of the offerings and also very largely slowness of the returns. It is to be hoped that many churches will take advantage of their first opportunity to lift an offering, even though it must be small.

Dr. Charles A. Bame tells of his campaign in New Jersey, a union meeting conducted in a tent near Calvary. Last year he conducted a similar campaign in the same community, resulting in several additions to the Calvary church. The return meeting this year developed splendid interest and attendance, and the people were hungry for the Gospel. Brother Bame was accompanied this year as last by his wife and daughter, the latter rendering valued service as soloist. Brother Robert F. Porte, the pastor of Calvary-Sergeantsville circuit is leaving to take charge of the First church of South Bend, Indiana, which has been served by Brother N. V. Leatherman.

The correspondent from the Second Brethren church of Long Beach, California, reports splendid progress during their conference year that closed on June 30th. There were fifty-nine added to the church during the year; twenty-nine were taken from the membership roll, leaving a net gain of thirty, and a total membership of two hundred and fifteen. Brother John Lienhard is the pastor of this church and under his leadership for four years remarkable growth has been realized. The Sunday school has averaged 400 during these summer months. Their financial situation is good in spite of the depression. A daily Vacation Bible School had an average attendance of 175 and an enrollment of 199. The emphasis placed upon prayer in this congregation is worthy of note and the number responding to these services is most encouraging.

President E. E. Jacobs reports the close of a successful Summer School, and now the college halls are empty, waiting for the beginning of the regular college year the 15th of September. The regular faculty will be back in full force, and a strong faculty it is. The church can well be proud of the teaching force that will be in charge at Ashland this fall. Among those who will be back after being absent pursuing further school work are Professors R. A. Haun and M. P. Puterbaugh. One item in his notes brings a sense of sadness to our hearts. It is the announcement of the accidental death of Dr. S. Z. Sharp, the first president of Ashland College, and whose contact with the institution was renewed by being present at the Fiftieth Year celebration held in 1928. Dr. Sharp had reached the age of ninety-four years and retained his mental vigor and an unusual physical vigor to the last. He was a remarkable man and occupied a large place in the leadership of the Dunker fraternity, and lived to see changes and measures of progress such as few men are privileged to see. May the memory of his fruitful life be an inspiration to many in both groups of Dunkerism. We extend the sincere sympathies of the Evangelist family to his sorrowing relatives.

Enlist in the War--Against War

By Prof. L. L. Garber, Litt.D.

"As for war, I call it murder;
There you have it, clean and flat:
I don't need to go no further
Than my Testament for that.

—James Russel Lowell, Poet and Publicist.

"If the Christian Church permits another war, she may as well close up shop."—Lloyd George, Great British Statesman.

"There is no single venture so imperative just now as the organization and prosecution, figuratively speaking, of a war to end war."—Glenn Frank, University President.

You have heard something of war. You know something of its moral degradation, of its beastly brutalities, of its inhuman practices. You know how it despoils cities, destroys nations, depopulates prosperous countries. You may have gotten some close up moving picture of its almost unimaginable atrocities and unspeakable barbarities on "Some Western Front" or "Road Back," and know that along with war and war preparations a peace-loving and nobly upright nation is forever impossible.

You know something of the social-economic effects of war. You know that in every war both the victors and the vanquished lose. You know that wars leave

a legacy of hate and debt which centuries do not efface and pay. You know that every war is followed by an era of graft, debauchery, and crime in which low cunning and evil passions rise to the ascendancy.

You know something of the enormous wastes of war preparation. You know that your government is just now spending millions of dollars yearly for past wars and in preparing for future wars, three-fourths of its vast total revenues, while immense opportunities for relieving human suffering and promoting human betterment in social and moral well-fare are disregarded.

Do you excuse these wastes, these degradations, these brutalities?

In the face of these facts why are you indifferent, non-committal, silent?

Why do you promote education, sobriety, morality, hospitals, and missions, but support a governmental war system that degrades, cripples, kills, and destroys the influence of the gospel? Have you analyzed yourself? There may be a reason.

You may be one of the thousands whose living depends directly upon the continuance of the war game. If so, you have an excuse but no justification.

You may be a near relative or employee of some commercial exploiter who imagines that his personal property depends upon strong armaments, and hence puts his personal prosperity above social righteousness.

You may be dominated by the Mahommedan fatalistic philosophy which makes you feel that war is one of the divinely appointed afflictions of humanity, in spite of the overwhelming historical proof that wars come and go as nations prepare to wage them, or to avoid them by wise planning and righteous living.

Or again. You may be the unsuspecting or unconscious victim of a false belief respecting "human nature." You may have accepted certain false conclusions from the "beast philosophers" or evolutionary-materialistic psychologists, or taken over without examination or verification because they were supposed to know, the sentiments and opinions of certain "high-brow," hard-boiled" specialists.

Millions have been so misled, and brutalities excused, vice condoned, armaments advanced, wars justified on the basis of false conclusions respecting Human Nature drawn directly from experiments with lower, inferior, sub-human, animal nature, such as insects, mice, rats, dogs, monkeys.

Crooked thinking; sorry business; tragic business, this!

You may wonder why certain good and worthy gentlemen support war. One reason is that many of them are victims of this same false "beast philosophy." They innocently, naively,

accept the unproved assumption that whatever is true of sub-animal human nature is true likewise of higher Human Nature. In other words, they build up on a philosophy that is false because it ignores a mountain of differences in the circumstances and facts considered.

Let us see how the specialists they follow think by looking at a real case, a rat experiment.

A certain famed psychologist wanted to determine whether training given to a parent animal during its lifetime would be transmitted to the offspring or children of such animals. He chose white rats for his experiment. For seventeen generations he carefully educated a bunch of rats in a particular motor activity, the safest way of getting out of a large deep tub of water. Thus, each generation of rats inherited the advantage (whatever there was) of the cumulated effect of the precise education of the parent rats. Now this last, the seventh generation of rats, had the advantage of being born from a line of parents that had been effectively and without a break trained to escape most effectively from the tub of water. Did this last generation learn this activity more easily and more readily than their ancestors seventeen generations back? He thinks they did learn the safer means of escape a bit more easily than their remote ancestors.

The Church's Opportunity in the Present Crisis

A STUPENDOUS SPIRITUAL TASK awaits the nation and the world. If the war spirit is to be exorcised, it must be by love and faith. In this crusade the church alone can take the lead. It is the hour of the church of Christ. Before her stands open a door of opportunity which no man can shut. If the church is to enter this door, she must boldly claim the absolute and utter loyalty of every member. It is her great chance of serving the world. There is no one to do it if she fails. When the church puts herself on the side of the material forces, she weakens immeasurably the power of the blow that she will wish to strike when the war is over. Let us recognize at once that we can not end war by war. There is only one remedy for this disease, and that remedy is held in trust for humanity by the church of Christ. To the fulfilment of this holy trust she is summoned by every shot that is fired, and by every tear that is shed in these days. No task before the church is more insistent, no need in our nation goes deeper to the root of our disease, than the task of proclaiming, and the need of trusting in the invincible might of the living God.—Henry T. Hodgkin.

So far, so good. His conclusion thus far might be correct. But he went further. He indulged in crooked thinking, and drew false conclusions from his experiment; a type of false thinking such as all persons indulge in who draw definite inferences respecting higher human activities from sub-human animal species. This famed psychologist stated this: "It would require something like eight centuries to make any considerable impression upon human children by a similar process."

Did he know whereof he spoke? He did not. Why? Because the intellectual and moral possibilities of men are so vastly superior to that of rats that no valid inference can be drawn from one and applied to the other.

Rats are rats, but men also are men!

The cortex of the rat brain is rudimentary, while the same part of the brain in man, the part which is the home of all the higher intellectual and moral processes, eminent neurologists tell us, is a vast complexity of some nine billions cells capable of almost infinite organization.

Happily many of these false conclusions drawn from experiments with and observations from the lower animals have been exploded and overthrown. But not many years ago a psychologist was not equipped without his allotment of rats for experimental purposes, and the "beast philosophy," which still prevails within the popular imagination, is exploited by militarists, and by others who seek scientific support for ideals repulsive to the simple truths of the gospel.

Quite recently I heard an alleged educator say that the rat does so and so, and thus "it stands to reason" that men are such and such. Was this good thinking? Only a few weeks ago I was grieved and astonished to hear a distinguished American citizen addressing a convention of women, express some of this same "beast-philosophy" fallacy. He spoke of his having been on the sea in a glass-bottomed boat and of his observing how the denizens of the deep "were freely eating and being eaten by one another." From this incident he drew the fallacious conclusion that pacifism and other anti-war movements are necessarily wrong. Shilly-shally hodge-podge!

Does it follow that men are necessarily and continuously and inevitably cannibalistic fighting animals because the fishes of the sea are? Do you see that such reasoning totally ignores the fact that man is a vastly superior, a vastly higher, a vastly more complex, a vastly more human and god-like animal than the fish?

Isn't it time that you should challenge this "beast philosophy" and all inference of the sort regarding the organized social and moral activities of men? Think it like this: "Every conclusion drawn from the lower animal nature respecting man's Human Nature in its moral and social relations is likely to be 99% plus bunk. Likewise, every conclusion drawn from such mythological creations as the "fighting instinct," "the herd mind," the property instinct, etc., and carried over into human social and moral relations is for the same reason discredited and worthless.

Remember Emerson: "Man can be known by nothing less than all his works." Man can not be found in the laboratory or the experiment room? He transcends the physical. The vast range of his expression, the vast wonder of his accomplishment, the magnificent reach of his aspirations, the transcendent glory of his hope and imagination,—these may be found and understood only from history, from music, from literature, from books, especially from the Revealed Book in which it is written—"Thou hast made him but little lower than the angels, and crowned him with glory and honor." "The true Shekina is Man." Let him be happy and strong in the fact

that he is not fettered to brute instinct, nor dominated irrevocably by brute inheritance.

Let him keep before him the vision of the ideal he has accomplished and may accomplish through wise and persistent effort.

The war to end war must be fought by volunteers. Its battles will not be for a day, nor upon any one eastern or western front. It must be fought wherever any of the ten or twenty causes of war are operative; wherever false patriotisms, race prejudices, nationalistic hatreds, economic injustices, prevail. It must be fought by persuasion, propaganda, organization, and be won without firing a shot or utilizing a poison gas. Its captains will be women and men, statesmen, writers, teachers, saints, and its regiments filled with all of us who wish a safer world for the gospel and a better, kinder world for all nations, kindreds, tongues, and peoples.

Brethren, the time for aggressive action is here. Let us no longer be deceived and misled by the gingo politician, the crooked-thinking scientist, the false prophet, or the lying military propagandist. Let us join the crusade against war: against military thinking; military taxation; military preparation. Let us think peace; create peace sentiment; and help bring about such international understandings and cooperation as will lead to national and international disarmament and a prosperous world.

Enlist in the war—against war!

Ashland, Ohio.

Some Practical Work for Laymen in the Brethren Church

By G. W. Brumbaugh

(Published in Four Parts. Part II)

(Moderator's Address at Ohio State Conference, New Lebanon, June 16-19, 1931, and voted published in The Evangelist)

Christian Stewardship and the Layman

This is the second line of thought that we shall consider briefly. What is the spiritual significance of stewardship? "Moreover it is required in stewards that a man be found faithful." We are intrusted with something that is not our own. We are not our own. We are bought with a price. What we have is not our own. All belongs to God. We are his stewards and owe him a part of ourselves and our substance. Giving is a spiritual exercise. There is a very close relation between the giving of self and substance. That the giving of self to the Kingdom of God is a religious act, no one will question. It is a highly spiritual exercise or experience. The giving of substance or money is the same unless there be a difference in degree.

"It may be a great surprise to many to learn that Jesus had much to say on the subject of money or property. Ministers are often criticised today for mentioning money in the pulpit, yet that was the theme, or in some way entered into the majority of the sermons or addresses of Jesus. It is asserted that one verse of every six in Matthew, Mark and Luke is on this subject. Sixteen of Jesus' thirty-eight parables deal with the right or wrong use of money. Do we rob God of what is due him?" In the closing book of the Old Testament, the prophet, Malachi, in Chapter III 8-10, says, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if

I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Some say that they do not believe in tithing. That was the rule under the law, but we are living under grace. Did not Jesus and the apostles endorse the twin principles that a certain proportion of man's time and of man's income is God's? Both were taught and observed for centuries in the Christian Church. I thoroughly believe in giving the tithe as a minimum of our gifts for the support of the Lord's work. I have practiced this principle for a number of years and have received a blessing many times, and fullness of joy. Our pastors must be the leaders in teaching stewardship, and then we should, as laymen, set the example by practicing it. Paul says in 1 Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

We do not claim that this establishes the tithe. It only shows that the divine principle is to give in proportion to our income. This is exactly the principle of the tithe. It takes money to run the church. It is God's business. Should we not apply business principles in the financial management of the church and in the extension of his kingdom to the uttermost parts of the earth?

Sometimes, in our campaigns, we solicit only the adults or the well-to-do, and it has been said that in the average church, sixty percent of our people do not share in this needful exercise. Jesus said, "Where your treasure is, there will your heart be also." Unnumbered thousands of church members do not have their hearts in the church because their treasure is not there.

Our main objective in teaching stewardship should be, not the treasures of our people, but their hearts. According to the words of Jesus, the way to the heart is through the treasure. We have often left the boys and girls out of the stewardship program of the church, because we figured that they did not have much to give. We were after the treasures rather than the heart, consequently we lost both. If the boys and girls of a generation ago had been taught the doctrine of Christian stewardship, we might have evangelized the world in this generation. "Train up a child in the way he should go, and when he is old he will not depart from it."

Every member of the church, irrespective of wealth, position, or age, needs the spiritual exercise in the offering of our gifts at the altars of God. We should give **liberally** as the apostle has said, "But this I say, he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. We should give **willingly** for, "Every man, according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver." We should give **regularly** and **systematically** if we are to realize the blessings which come to those who follow the injunction of the Apostle Paul.

All the interests of the Brethren Church, Missions, Benevolences, Education, and Publication Interests should have our loyal support as well as our prayers, in order that the church may go forth conquering and to conquer. We need to stress loyalty to those interests among our laymen throughout our entire brotherhood. Ashland College needs our loyalty. Young people go to college. Besides our prayers, equipment, and endowment our college should have our young people. The Brethren Evangelist should be read in every Brethren home. Our Brethren literature should be used in all our Sunday schools.

(To be continued)

Studies in the Types

By R. I. Humbert

Jonah and the Resurrection

We have been considering a few of the incidents recorded in the Old Testament and find that they were written for our learning (Rom. 15:4) and are types of the cross of Christ.

Secular history records the names of many men whom the world calls "great," but the Bible passes over them without a single reference. On the other hand, many men who find no place in human history find some phase of their life minutely recorded in the Scripture. We might wonder why certain events in certain lives were thus recorded while other men of seeming greater importance are completely ignored.

It is because the Bible is the history of the redemption of the human race on this earth. Since Christ is the central figure in our salvation, the Bible is interested only in those things which in some way touch this point. Thus the record of some portion of a man's life is given because it in some way points to Christ. We find that many of the men in the Old Testament were types of Christ in some phase of his work and in our present study we will consider Jonah, for Christ names Jonah as a type of himself in his resurrection.

"As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). Since our own resurrection depends absolutely upon the resurrection of Christ, and since Christ makes his resurrection to depend upon the truth of the book of Jonah, it is well that we consider this incident in Jonah's life.

Why call a doctor? Why be sick? Because I have a corruptible body. Yet I am confidently expecting a body some day that will never be sick, that is a resurrection body. But if Jonah was not in the whale's belly three days I will be disappointed.

As John bought a sack of flour so Henry bought a loaf of bread. Now if it is proven that John did not buy the flour, then Henry did not buy the bread for Henry did "as" and "so" as John did. What Henry did depends on what John did, so to prove the flour was not bought also proves the bread was not bought, for the truth of Henry's action depends on the truth of John's action. As Jonah was three days and three nights in the whale's belly: so shall the Son of Man be three days and three nights in the heart of the earth (Matt. 12:40). Now if it be proven that the book of Jonah is not true, then Christ's resurrection is not true, for Christ did "as" and "so" as Jonah, and the resurrection stands or falls on the truth of Jonah. What Christ did depends on what Jonah did, so to prove Jonah was not in the whale's belly is also proving that Christ was not in the heart of the earth. Now it is the resurrection of Christ that gives me a living hope of my resurrection. In fact my resurrection body absolutely depends on whether Christ arose or not. If Christ be not raised I am yet in my sins and all dead Christians are perished. But now is Christ risen from the dead (1 Cor. 15).

To the average Christian, the endorsement of Christ in Matthew 12 is enough. But there are some who say it is not reasonable. But I believe it is in perfect accordance with God to send to Nineveh a prophet, in the way they were looking for him.

Christ must go through Samaria because there was to be a woman at Jacob's well and that woman was the key to a city. Christ knew hearts, and he knew the key that would unlock them and the key to the city of Sychar was

a certain woman. Convert that woman and the whole city was open. The key to Nineveh was a fish. Unlock Nineveh with a fish, and the way was open for the conversion of the whole city.

Nineveh worshipped Dagon, a part-fish part-man god. They thought he founded their nation and sent a messenger from the sea from time to time. Jonah was told to go to Nineveh, but he was like many today. They will only allow God to save those in their own denomination. Jonah would have God save only Israel. So Jonah was sent to school in the belly of the great fish until he was willing to admit that God was the author and the finisher of salvation and could give it to whom he would. So the very moment Jonah said, "Salvation is of the Lord," he received his diploma and God spake to the fish before Jonah had time to say more.

Doubtless some people along the bank saw the tail of a great fish lashing the water into a foam. They were surprised to see it throw something on the bank and then to disappear again into deep water. Their surprise would know no bounds when the object began to move and a man stood up and began to ask about Nineveh. Doubtless some set out for Nineveh and published the tidings that God had sent the messenger and he was coming. When Jonah arrived the city was unlocked for his message, and a mighty revival swept Nineveh from the king to the lowest subject. The revival was a greater miracle than Jonah being kept in the fish's belly.

Some people think it impossible for God to make a submarine to keep one man alive under water, but men make submarines that can keep a dozen men alive under water.

The men of Nineveh shall rise up in the judgment with this generation and shall condemn it; for they repented at the preaching of Jonah; and behold a greater than Jonas is here (Luke 11:32). The men of Nineveh will condemn Israel, for they were looking for a messenger from God out of the sea. He came and they accepted him. Israel was looking for a messenger from God, out of Bethlehem. He came and they rejected him.

Just outside of Jerusalem a man was buried. A great stone was placed against the door of the tomb. The greatest government placed its seal over that stone. All of the armies of the world were behind the watchmen. But the third day the grave was empty. A few days later men were preaching the resurrection of Christ. Why did not they show the body if he did not arise? Christ was three days in the heart of the earth. Jonah was three days in the belly of the great fish. Christ arose from the dead and the very event is given to assure men of a judgment (Acts 17:31). Happy is that person that has the faith of a little child to believe what the Bible says, all reasonings to the contrary.

(The above may be had in tract form of the writer or of the Bible Institute Colportage Ass'n., Chicago, Ill., 845 North Wells St.)
Lake Odessa, Michigan.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

3. Feetwashing as a rite of purification in preparation for the Lord's Supper.

Since the two theories just considered cannot be accepted, there remains only the explanation of the feetwashing as an ordinance, being a part of the Lord's Sup-

per which Jesus instituted that night. Let us now study this interpretation of the passage.

(1) The death penalty for priests who dared to enter the tabernacle to minister without first washing their hands and feet in the laver (Ex. 20:30), and the same penalty for any one who partook of the Passover without first purifying by bathing (Num. 9:6-13; 2 Chron. 30:17-22), prepares us for the severity of what Jesus said to Peter, "If I wash thee not, thou hast no part with me," and what Paul says of the eucharist, "He that eateth and drinketh unworthily eateth and drinketh damnation to himself" (1 Cor. 11:29). Communion with the Lord is not to be treated as something ordinary. It requires a careful preparation.

(2) This interpretation also explains perfectly the manner of instituting this washing (Jn. 13:1-17).

The rites of the law were ordained by God and no one could abolish them without authority from God. Jesus waited until "his hour was come when he should depart out of this world unto the Father," being "our passover sacrificed for us" (1 Cor. 5:7), and then knowing that "all authority was given into his hands" he proceeded to institute the Supper for the new covenant which was to take the place of the Passover of the old.

(3) This interpretation is in accord with the literal meaning of the commandment.

John 13:15 is translated, "I have given you an example," but the word *example* is a secondary meaning of the Greek word *hupodeigma* which is used, the primary meaning being, according to Liddell and Scott, Vincent, and others, "sign, type, symbol." In Heb. 8:5 the same word is used and translated "pattern." "See that thou make all things according to the pattern." As the tabernacle was a type of Christ, any change in its construction would have changed its teaching concerning Christ, which would be a serious matter. Likewise to change the teaching of the "example" of Jesus in feetwashing is a very serious matter. To take a sacred "symbol" and make it a mere matter of common custom, is much on the order of substituting common fire for the fire from the altar—the sin for which Nadab and Abihu perished.

(4) The interpretation of feetwashing as a symbol is in harmony with the spiritual meaning given by Jesus.

In all the Gospel there is not a word that relates the feetwashing with the ordinary custom or with the quarrel of the disciples. On the contrary, it is presented as a sacred symbol (vs. 15). It derives its significance from the example of Jesus (10:15). The cleansing it teaches is indispensable to the disciple (vs. 8). The resulting holiness is the wedding garment in the marriage supper of the Lord (Rev. 19:7).

(To be continued)

SIGNIFICANT NEWS AND VIEWS

CLEMENCEAU'S FATAL INCONSISTENCY

Lord Cecil, speaking recently at a peace meeting in London, told this impressive story of a conversation he had with Clemenceau, called "The Tiger," a short while before his death.

Clemenceau said: "About 2,000 years ago the founder of Christianity appeared. The world was tired of the old religion. The people were ready for something new. He had a great opportunity, and preached his religion, the basis of which was that men should love one another. It was very widely accepted, but they went on killing one another just the same." Then, turning to him with a little of his old fierceness, the "Tiger" said: "That is a fact. There is no getting away from it."

Without question this is a searching indictment, and not merely a striking anecdote. But Clemenceau had the least right of any man of his age to say the words attributed to him. For his biog-

raphy does not show that he ever took Jesus seriously, though he would have been glad enough to have him with the French during the World War. He was not even a follower of the Master. He could not, therefore, have been sincere in his faultfinding of others for not obeying Christ's words. A man who will not try to live according to Christ's teachings, debars himself from criticizing even the most inconsistent professors. It looks cheap enough to call Christ the Savior of the World and yet refuse to trust him.

There are many cynics who are loud in proclaiming the failure of the Church and of Christians, while at the same time they praise the greatness of Christ's teachings with their lips, but nullify them with their lives.

It cannot be shown that there is any more obligation upon church members to practice Christ's teachings than upon others. The only difference is that the church member recognizes his obligation, confesses it, and tries to carry it out—often very imperfectly. But he does try. Clemenceau belonged to the great army who knew what Christ said but would not even try to do it. There are many like that and they stand in their own light and block the way when Christ would go forward.—The Christian-Evangelist.

NEW "FIELD MARSHAL" OF THE Y. P. S. C. E.

Carlton M. Sherwood, of Boston and New York, was hailed by President Daniel A. Poling and ten thousand young people, as the new General Secretary of the Christian Endeavor movement, in the closing hours of the International Golden Jubilee Convention, at San Francisco.

Mr. Sherwood, a native of Buffalo, N. Y., became president of his home city's Christian Endeavor union at the age of eighteen. His educational preparation for Y. M. C. A. or similar leadership was interrupted by the coming of the World War. Mr. Sherwood served actively on three fronts, and upon the signing of the armistice, became religious work director at Flag Hut, Brest, France, principal port of demobilization. On returning to the United States, he was elected general secretary of the New York State Christian Endeavor Union, and served in this capacity for seven years. He becomes secretary of the greatest group of young people in the world. There are 80,000 societies, and 80 different religious bodies are represented.

Dr. Poling, in inducting the new leader at San Francisco, said:

"Trained in our movement and captured by its spirit and plan, he brings to its executive guidance a veritable wealth of experience and achievement. His sterling leadership in New York State and in the prohibition and Christian citizenship activities of the country have already made him of national reputation. He is eloquent, dynamic, tireless, statesmanlike, and consecrated, single-eyed in his devotion to this cause. My heart is filled with gratitude as he accepts our high commission.

"Carlton M. Sherwood becomes the field-marshal of a new advance. 'Trusting in the Lord Jesus Christ for strength,' he will lead us into 'Greater Things Than These.'

"Hundreds of thousands of Christian Endeavorers will receive this announcement with joy, and join me in the prayer, 'God bless our General Secretary.'"—The Christian Evangelist.

THE DEVIL DEPOSED

Continue to let him reign on in your theology, and in your sermons and in hell, if you will, but why should anybody anywhere any longer think that the devil has any right to be regarded in any way as a particular example for parsons to follow? Yet there are churchmen who openly so contend. The editor of the New York Times has been bombarded lately by letterwriters lamenting the long vacations of city clergymen. The clinching argument still seems to be the hoary claim that "the devil never takes a vacation." There may be reasons why your minister should not go on a long vacation this season but clearly there is neither good sense nor propriety in seeking guidance on that matter by reference to the practice of the devil. Churches need to remember that no minister can meet the taxing responsibilities of his position week after week the year round and do his best. There was supreme wisdom in the kindly invitation: "Come ye yourselves apart and rest a while." If your pastor has not had a generous vacation this year, it is not too late yet for the deacons to declare the devil deposed so far as this matter is concerned and recommend to the church that the pastor forthwith be given his due.—The Baptist.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

2 Cor. 1:1-3. By the will of God—what a peace and satisfaction there is in knowing God's will, and in knowing that our own lives are lined up in accordance with his will! Let us never fail to pray that this may be true in our own lives. Grace, peace, and comfort—all are to be found in our God and his Christ, and nowhere else. True, sufferings are also to be found in him, but he suffers with us and comforts us, and if we suffer with him we shall also reign with him.

TUESDAY

2 Cor. 1:4-7. The sufferings that come into our lives have a many-sided mission: it may be necessary that we be reminded of our weakness; they may be for the greater glory of God; they may even be in chastisement for sin, but they are also to make us more sympathetic with, more able to console our fellows in their sufferings. May we never forget this last purpose. To alleviate suffering and sorrow is one of the highest duties and privileges of the followers of Christ—especially to bring peace and comfort to lives tortured with sin and the fear of death. May we ever be true to this ideal of Christian service.

WEDNESDAY

2 Cor. 1:8-10. We do not know what the trouble was which Paul had in Asia, but we do know that he was not unused to danger and suffering, yet he even despaired of his life in this case. Yet from it all Paul obtained a new vision of the power of God: the situation appeared humanly hopeless, and he was under sentence of death. But a God who can raise from the dead can also prevent a death sentence from being executed, and he delivered Paul. But what is more, he still delivers, and we trust in him that he will yet deliver us from a sentence immeasurably greater than Paul's.

THURSDAY

2 Cor. 1:11-14. Probably the Corinthians did not realize it at the time, but they played a very real part in Paul's release from his troubles in Asia. It was quite evidently their practice to pray definitely for Paul, and Paul had sensed their prayers in his time of trial. He reminds them that they should also thank God for answered prayer. It is a blessed and a sobering thought to realize that today we may in a very real way be helping our missionaries in Africa. They may be in serious trouble with the natives, with wild beasts, or with the forces of evil. Who knows how badly they need our prayers: dare we withhold them? And the same is true of South America, of our various home missions, of our own local church, our pastor, and many, many others. Little wonder Paul included his prayers among his labors! There is serious work to be done in just that way. Let us not fail at this point!

FRIDAY

2 Cor. 1:15-20. One of the curses of modern life, both in industry and religion, is the man who says one thing and means another, who talks one way today and another tomorrow. The world today needs a positive message as never before, and there should be no uncertain sound about our message, for the promises of God are yea and amen!

SATURDAY

2 Cor. 1:21-24. The Spirit beareth witness with our spirits that we are the children of God—this is the earnest of the Spirit in our hearts, and is precious indeed. But it is as nothing, compared to the joy that shall be ours in that day when at last we shall be at home in our Father's house.

SUNDAY

2 Cor. 2:1-8. Mutual consideration is one of the most beautiful of the Christian virtues. Paul might have censured the Corinthians, but instead he chose to plead with them in loving helpfulness, and begged them to be ever helpful and considerate of any among them who might have been at fault. May we have all the tender mercies of Christ for those that err, considering ourselves, lest we also be tempted.

W. I. DUKER,
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Two Thousand Years of Missionary Work and Its Effect on the World

By Isaac Taylor Headland, Ph.D.

Jesus, after his resurrection, made his will. It is recorded in the last chapters of the gospels, and the first of Acts. In substance it is this: "Go teach all nations"; "Go preach the gospel to every creature"; "Repentance and remission of sins shall be preached to all peoples"; "As thou hast sent me into the world, even so have I sent them into the world"; and "Unto the uttermost part of the earth." That is his last will and testament, and you and I are the executors of his will.

Have you ever noticed which of the apostles went farthest as missionaries? Name them before reading further. They were Paul, Peter and John. Peter went everywhere that Paul went. See if you can work it out. But the three that went the farthest as missionaries left the biggest dent upon the world. You cannot name one of the others that left as big a mark as these three.

But it has long been a mystery how the church spread so rapidly. The explanation is believed to be this—that as those who were persecuted went everywhere preaching, so also travelers, merchants, teachers and soldiers told the story wherever Roman government or business or Greek learning went. That is our only way of accounting for its getting into Britain and Ireland before Augustine and his forty monks were sent as missionaries. There is a beautiful legend of Joseph of Arimathea having been sent by Philip to Glastonbury, England, the whole story of which is told in the Britannica under Glastonberry. You should read it.

The Work of the Apostles

The work of Paul is so well told in Acts that I will not take space to describe it. Peter I want you to look up. John was bishop of Ephesus; Philip is said to have preached in Phrygia; Nathaniel in eastern Arabia; Andrew in Constantinople and Greece; Matthew in Ethiopia; Jude in Edessa; Simon Zelotes in Egypt; Thomas in India; Mark in Northern Africa; it would be interesting for you to look up the stories of these apostles and disciples.

Post-Apostolic Fathers

If you want to look these up they are Polycarp, a friend of John; Irenaeus, a small boy with Polycarp, from whom there is a letter in the Britannica; Ignatius, bishop of Antioch, said to have been one of the children whom Jesus took up in his arms and blessed; Papius, bishop of Hieropolis, who wrote five volumes of stories about Jesus and the Apostles not found in the gospels.

Early Church Fathers

I will only mention two: Justin Martyr, a philosopher who was converted, but always kept his philosopher's cloak, and went about like Socrates, trying to get scholars to believe in Christianity; and John Chrysostom, the archbishop of Constantinople, who organized a school of missions to pre-

pare missionaries to send to the Goths on the Danube.

Early Missionaries

Of the early missionaries, Ulflas, carried into captivity from Cilisia, with his parents by the Goths, was trained at this school, and returned to them as a missionary. He made an alphabet out of the Greek, Latin and Rhunic characters and translated the Bible into their language. A part of this Bible remains among their oldest literature.

Another was Frumentius, who with his cousin, started with their uncle to India. They were shipwrecked on the coast of Ethiopia: the others were killed, but he was made teacher of the heir apparent, and his cousin cupbearer to the king. They were afterwards allowed to return home, were ordained and went back and translated the Bible into the language of the people, as missionaries have done wherever they have gone.

The Dark Ages

We all know that about 400 A. D. the Huns overran Greece and Rome, destroyed their civilization, and brought in among them such a hord of barbarians, as to bring on the Dark Ages which lasted for a thousand years. All Greek and Roman learning was destroyed, and there was only the church to overcome this ignorance and darkness. It did it by four methods: first, it established monasteries, connected with each one of which was a school, where the monks wrote books, copied and illuminated manuscripts, and preserved all the Greek and Roman learning that was worth while, or at least that we have today; second, nunneries, which did for the women what the monasteries did for the men; third, church school. These were connected with each of the churches. Some were only for instructing those applying for church membership, while others developed into great centers of learning and finally into universities, such as those of Paris, Bologna, Salerno and others on the continent, and Oxford and Cambridge in England. Fourth, they developed preaching, which has been the greatest method of instructing the people that has ever been devised.

Education

It took the church one thousand years to overcome the ignorance and barbarism that was infused into Greece and Rome, but when they came through they had a stronger and more virile people and a better civilization than before. During all this time there was little that can technically be called missions, except as the church, which had learned government from Rome had spread and become so strong as to dominate most of the states of Europe. However there were one or two societies which were organized, and Patrick had gone to Ireland, Columbo to Scotland, Boniface to Germany and northern Europe, and Honoratus to southern France.

What we should each remember is that every college and university established in Europe before the time of Protestantism was established by the church, and it was these universities that furnished the only education that Europe had, except that developed through knight-errantry.

The Renaissance

It is a well-known fact that the great missionary societies of the church,—the Franciscans, Dominicans, Jesuits, and Lazarists were all founded during the transition period from the Dark Ages to the Renaissance, and that some of the members of these societies went on every voyage that was made, whether of business or discovery, and thus reached Japan, China and the far east, as well as North and South America, and established missions in practically every country in the world.

Art

It is a well-known fact, as Mr. John LaFarge once said to the writer, that the development of European pictorial art is entirely due to the church. It was the religious inspiration of the gospel. The work of the churchmen in the decoration of their churches and cathedrals, and nearly all the greatest and most valuable pictures, represent some scene in gospel history such as the Lord's Supper, the Madonna and Child, the Crucifixion, or some incident in the life of the Master or of his apostles.

The same is true of architecture as is indicated in the following quotations from S. Reinach, one of the greatest French authorities on art. "The church was not only rich and powerful during the Middle Ages; but it dominated and directed all manifestations of human activity. There was practically no art but the art it encouraged, the art it needed to construct and adorn its buildings, carve its ivories and reliquaries, and paint its glass and its mosaics. Now when we enter a Romanesque or Gothic church, we are impressed by the might of that vast force of which it was the manifestation, a force which shaped the destiny of Europe for a thousand years.

Music

Those who have looked up the history of music will agree with Sir George Macfarren, Mus. Doc. of Cambridge, who says: "Musical erudition was still applied entirely to the church, and because Italy was the ecclesiastical center, musicians of all lands went to Italy, and especially to Rome . . . The dawn of the 16th century is marked by the appropriation of musical scholarship to secular writing. . . It was in the middle of the 16th century that the class of compositoin now ranked as the highest, was originated. The oratorio dates its existence and its name from the meetings held by San Filippo Neri in the oratory of his church in Rome, in 1556, for religious exercises and pious education. (Ency. Brit. Music.)

We thus find that Music is the result of church scholarship and that all the finest musical compositions, musical instruments, as well as the cultivation of the human voice, have been found in Christian rather than in non-Christian countries.

Science

The same is true of science. Every science that the world has, has been developed in Christian countries. The only salvation of a tooth or an eye or an arm or a limb or stomach or nerves on any part of the body is the man who has been developed by the school that was established by the church that was carried by the missionary. No dentist, oculist, surgeon, or physician, wor-

thy the name, has ever been developed in a non-Christian country.

The same is true of light. Jesus said, "I am the light of the world"; he also said, "Ye are the light of the world"; and as a matter of fact the Christian peoples have given all the spiritual, intellectual and physical light to the world that it has today.

Government

One of the last expressions of the Master is "All power is given unto me!" Now it is a singular fact that every government that wields first-class power in the world today, is a government where Christianity is the prevailing religion. Account for it as you may, it still remains a fact. Nor is this because of the white man as many suppose, for the white man was a thousand years behind the yellow man before the missionary found him and brought him the Gospel. The only way I can account for it is that the missionary carried the Gospel, the Gospel established the church, the church built the school, the school made the man and the man made the government.

Wealth

It is a singular fact that the wealth of the world is in the hands of the man with the Bible, and this is the more singular since it frequently happened that while the Master was on earth he had nowhere to lay his head. I would not hesitate to challenge any one of my readers to name a single millionaire ever made anywhere in the non-Christian world by any of those things that God says "are mine." These are "The cattle upon a thousand hills are all mine." "The silver is mine and the gold is mine," and "all under heaven is mine"; which may mean animals, grain, mining or getting control of the powers of nature, such as steam and electricity. Now the getting of these is production. But I venture to say that there has never been a millionaire made in the non-Christian world from anything corresponding to our packing factory, our coal, gas, oil, iron, copper, gold, silver, diamonds, or from wheat, corn, cotton or even tobacco. Nor have you ever heard of a Christian country going to a non-Christian country to borrow a million dollars. But when China wanted to borrow \$75,000,000 she came to the Christian world for it all. The Gospel is the biggest thing in the world; and missions is a mighty big job to be engaged in.—Adult Bible Class, Teacher's Monthly.

Editor's Select Notes on the Sunday School Lesson

(Lesson for August 30)

The Mission at Cyprus

Scripture Lesson—Acts 12:25 to 13:12.

Devotional Reading—Isa. 42:6-10.

Golden Text—I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

Introduction

The three cities are outstanding in the Book of the Acts. The story begins at Jerusalem, has a new beginning after fifteen years at Antioch and directs its course by devious but no less certain paths until it finally reaches Rome. Jerusalem, the Jewish cradle; Antioch, the missionary power house; and Rome, the world's capital; this is the story of the Acts.

Chapter 12 closes the account of the era in which Jerusalem was the working base of the church. What a history it is that

those first twelve chapters tell! Beginning with a handful of disciples, all Palestinian Jews, the Christian movement grew until it numbered thousands and attracted the hostility of the Jewish authorities. Among its adherents were Grecian Jews and when persecution arose these together with other believers went in every direction proclaiming the gospel. They preached first to Jews, then to Samaritans, then to Gentiles. The gospel broke forth from its Jewish chrysalis as a butterfly from a cocoon and spread its wings to fly to the uttermost parts of the earth. Christianity had outgrown its Jewish limitations and was preparing itself to become a world religion. We sometimes look with impatience upon those first fifteen years of the church, but where can we find another fifteen years with as great a growth of outlook? Our author has sketched the growth with stories of human interest.

It was a new start that was made at Antioch, but one which could not have been made without the years of toil and suffering which preceded it. Those were years of growth, both external and internal. Addition was not the proper mathematical method by which to measure the church's outward growth. The church was multiplied. Beginning with charter members who were from the common people, unlettered and unprivileged, it won a goodly company of priests, an outstanding Pharisee like Saul, a man from the court of the queen of a distant land, a Roman centurion, and in our lesson this week it wins a Roman proconsul of senatorial rank.—Brethren Teachers' Monthly.

Comments on the Text

1. At Antioch, where first a Gentile church was founded. This church was very

active, and in it were many valuable workers—prophets, those specially inspired by the Holy Spirit; teachers, the pastors who did the regular work of training and instructing the converts. Only two of the names given in this verse are familiar to us, the first and the last—Barnabas, and Saul, Symeon. The Jewish name borne by Peter. The variant spelling is natural because the Hebrew word is transliterated. Called Niger. A second name, like a modern nickname given because of some characteristic of the person. Niger is the Latin for "black" and he may have had a dark complexion. Lucius of Cyrene, in Northern Africa. Perhaps the one referred to in Rom. 16:21. Manaen, the foster-brother of Herod Antipas, the murderer of John the Baptist.

2. As they ministered. In public worship, perhaps in some meeting called to know God's will as to missionary work. Barnabas and Saul, Notice that Barnabas is named first. As the representative in Antioch of the Jerusalem church and an older Christian, he was more important than Saul, and he was physically a more imposing figure (Acts 14:12). This relation was maintained until the actual work in the field demonstrated Saul's superior powers.

4. Selencia. The seaport of Antioch, 16 miles distant. Cyprus, An island in the Mediterranean 150 miles long. Doubtless the Spirit indicated to them the place where they should begin their work, but it is interesting to note that this island was the birthplace and early home of Barnabas.

5. Salamis. One of the chief cities, on the east end of the island, nearest Antioch. In the synagogues of the Jews. At no time was preaching in a new city begun with the

(Continued on page 15)

<p>E. M. RIDOLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>G. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	

Selected Committee Helps

GET GOOD LEADERS

By Katherine Kunkle

The first thing of consideration in planning for the young people's meetings is that of leadership. It is quite necessary to have some one who is particularly interested in the topic to be discussed.

If the leaders have been selected at least a few months in advance, this will give ample time for gathering outside material. To have a novel idea carried out to bring each topic more clearly before the members, have the program well advertised, and give the members something new each time. This will soon increase the attendance. Each topic suggests a new kind of program. We find "52 Varieties" a very helpful book for this.

For example, when our topic was on God and nature we used the camp-fire idea, having an electric-light globe covered with red paper and used as the fire, around which we piled wood. The members sat in the glow of the firelight, and took part informally. We found this to be not only enjoyable, but impressive.

The summer months may be varied by holding the meetings outdoors. Variety mixed with good preparation will be a sure

way of bringing the folks to your meetings. But when you have them there, be sure you have something for them to take home with them; and your meetings will be a success not only in the number in attendance, but in their influence as well.

Indiana, Pennsylvania.

PLAN AND PREPARE

By James C. Peabody, Jr.

Missions! What a challenge to any society to plan a meeting that will attract and interest young people!

A society in Camden, New Jersey, has a general arrangement committee whose sole duty is to have the meeting-room suitably arranged for each meeting.

A flashing blue light outside the proper church door furnishes the slogan, "Where the blue light flashes." In the vestibule the regular lights have been changed to blue for this meeting, and a small electric sign tells the leader's name and topic.

How wonderful a missionary setting we find after we have been greeted and have signed our names in the visitors' friendship book! The committee has secured old church

fixtures and decorations that for years have been stored away, and with the touch of an artistic hand and proper lighting serve once more.

One sees tonight the plaster-of-Paris life-sized model of the Statue of Liberty with her lighted torch, and then across at the other end of the platform we see a lion emerging from a forest of palms. In the center we see a sparkling fountain, and all over the room are lighting-effects to har-

monize with the general missionary scheme. We realize that a half-dozen fine, clean-cut, high-school lads have spent several hours planning and arranging the room.

Tonight we may find two pianos in use, or perhaps the entire six-piece orchestra is on hand. We never know where the front of the room will be, but we do know that we shall find some sixty young persons that will make us welcome.

Camden, New Jersey.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

Why I Left Islam for Christ

By M. A. Qayyum Daskawie, Punjab, India, a Teacher in Gordon College, Rawalpindi, Punjab, India

I was born a Moslem but although I attended both a mission school and a Christian college my interest in Christianity did not begin until after I had decided not to continue my college work. Relieved of these studies I could devote myself to books on religion. My uncle is well known in North India as the compiler of dictionaries in Hindustani, Arabic and Persian and as the author of several books dealing with religious subjects. I was particularly interested in one book in my uncle's library, written in Urdu (or Hindustani) verse, and called "The Prayer of a True Christian." Moslems claim to be the heirs of all the prophets and the sacred writings that preceded the revelation to the Prophet of Arabia. "The Prayer of a True Christian" was written by a Moslem to controvert Christian teaching and was designed to show how the Islamic religion was "true Christianity" from which the Christians had gone astray. There were numerous references in it to various passages in the Bible. I read the book and reread it. A thought struck me! Though I could not verify the references to the Old Testament I decided to see how this book compared with the New Testament, a copy of which had been presented to my father about the year 1898 by the Punjab Branch of the British and Foreign Bible Society. I had seen the book lie on the shelf as long as I could recollect, but it had never been read.

Beginning to read the Testament I found things in it that I could not understand and other things that I could not half understand. I began with the Gospel by Matthew and when I came to the Sermon on the Mount, I said: "Here is something very different from what I am accustomed to hearing. Can these things be so?" There was nothing in the Koran that I could remember which spoke of such attitudes toward God and man. When I went over again some portions of the Koran I was more disconcerted than ever.

When I came to the Gospel of John, I found an atmosphere altogether different from any I had ever breathed before. Here was God spoken of as loving sinful men. I had heard of God judging men on the last day but never of God loving them in the present day. In fact, it had never occurred to me that God had anything so directly to do with men. It was strange!

On the other hand. There were things

in the New Testament that were extremely repugnant to a Moslem. I had, for instance, always imagined that the Christians worshiped three gods. Islam has laid great stress on the unity of God. "There is no god but God" has been the creed of Islam throughout these centuries. It puzzled me that Christians could not see that there was only one God. I could not see how such a spiritual religion could go astray on the most fundamental question of all. "If there seems to be any truth in Christianity," I reasoned, "it is what is left of it of the original teachings of Jesus. Truly the Injil (Gospel) has been subverted by the Christians."

There was another difficulty—the problem of the Cross. To an orthodox Moslem there is nothing more absurd than to believe that the Son of God was crucified for the sins of men. How can the righteous suffer for the unrighteous? How is it possible for one man to take away the sins of the whole race? To depend on fastings, endless prayers, penance and alms is understandable, but to think that mere faith is sufficient—why it is preposterous!

Even disregarding other objections, a great gulf exists between Christians and Moslems. By common consent Christianity has been regarded among the people of India as the religion of the foreigner and the outcastes. Consider the disgrace of accepting a religion of the outcastes! The term Christian is to us a synonym for a scavenger and a pariah. High born men could not think much of Christianity!

But I could not overlook the New Testament. I was rent between the two types of teaching. I read other books on the subject but for fear of arousing the suspicion of my parents I had to keep everything secret. I studied till late at night, long after everyone in the house had retired. I also sought out a Christian friend who had taught me in college and had a long talk with him. At the end of the interview I was convinced of two things: first, that the Christians did not worship three gods, but only one; secondly, that sin is a far more serious affair than to be removed by fastings and alms. But I was more puzzled than ever.

I tried to reason myself out of the situation and then tried to forget the whole matter. Anything true in Christianity I attributed to its primitive form, and its attrac-

tion for me I thought to be the suggestion of the devil. But I could not forget what I had discovered. I knew that I was a sinner and that I needed a Savior, but I thought that Christ could not have anything to do with this.

Weeks of suspense and agony passed. I was seriously in doubt and decided to read the Gospels again to see what faults I could find in them. But I only discovered that Jesus had a far larger place in them than I was willing to admit. "God," said I, "if this is correct what shall I do? Can the New Testament be right after all?"

Another thought now deterred me. If I should follow the way of the Gospel I could not stay with my loved ones. I dared not think of all that was involved in my turning away from the faith of my fathers. But I had to make the choice between God and man. Jesus had anticipated this difficulty and said that his followers must be ready to give up everything to follow him and that sacrifices in this world were recompensed by rewards from the Father in heaven.

Finally I decided to give up my home, my family, and my friends and as a result suffered many hard experiences which I cannot recount. On the first of May, 1921, I was baptized and was received into the fellowship of Christ.

Was this giving up of home and kindred and the other things of life worth while? During these ten years that I have tried to follow Christ I have never for a second regretted the step, but I have felt that it was the wisest thing I have ever done. My reward in Christ has been far more than I had expected.

My Reward

In the first place, the mere discipline of having gone through such an experience leads to a better appreciation of life and the things that one has enjoyed in a new spirit. God gave me a vision and it is a great satisfaction to have followed the call at his bidding. This has made me more reliant on him and more contented.

Christ has given a unity and a meaning to my life. He is the clue to the tangled skein of my life. In so far as I am able to yield myself to him I find that he is able to make me conquer self and to be a happier man. In my fight against sin I am now on the winning side. The guilt that wrecked my happiness is removed by the power of God. Though I am so imperfect I find in him that singleness of heart and purpose which lead to moral and spiritual well-being.

Christ has given me a new outlook on life which I would not exchange for the whole world. The world seems so much larger and there are new and limitless vistas ever opening up. Though it is impossible to explore any one of them fully in this life, we have the assurance that Christ is the pledge of our eternal life. In him we live and move and have our being and though the earthly house of our life grow old and fall we have an eternal Home with him.

In Christ I have seen a marvelous vision of the future of mankind. Here is a comprehensive and an all inclusive goal which is worthy of the best effort and highest sacrifice of every individual. Children of God are welded together into a brotherhood of righteousness in the Kingdom of God. The human race is marching toward that goal of the high calling of God in Christ Jesus. I am certain that it is only in approximating to this ideal of the Kingdom of God, which Jesus revealed, that the human race

will ever arrive at that era of peace and felicity for which we all hope and pray.

To live in Christ is also to live for Christ; therefore I am urged to be of service to those among whom my lot is cast. There are new reserves which I must develop and use in his service. In the life that I lived apart from him I squandered the talents that I had but now I have the ambition to use what is left for my God and my fellow-men. There was a time when my chief desire was to get a comfortable place for myself and to live at ease, but now I could never be happy if I were not sure that the work that I am doing is what he would have me do. I am happy because I serve not a dead Master but a living Lord.

But surpassing all this, in Christ I have found God. He is the tangible manifestation of God. In so far as I am able to apprehend Christ I am able to understand what God is like. I believe in God because I believe in Christ. If I did not believe in Christ I could not believe in God. He is worthy, and more than worthy, to receive the truest and the utmost devotion of my heart and all my love because he first loved me and redeemed me. Christ has shown me that in and over and behind this confusing universe is a Fatherly Heart of Love. This is a revelation no amount of money can buy and no one but Christ can substantiate. In him was the Love of God manifested to us and in him are hid all the treasures of wisdom and knowledge. He is the answer to the cry of the human heart through the centuries: "Oh, that Thou wouldn't rend the heavens and come down"; that men may see face to face the invisible God whom they worship.

To know Christ is to have life. It is to know the best that life has to offer for which to live and to strive. In him life finds its deepest yearnings satisfied and life gains its highest worth. Apart from him life is not worth living. Those who have not yet discovered the eternal fountain of

life from which a man may drink his fill and never drain it. It is this which fills life full of joy and peace.

Is it any wonder that I should urge upon all who do not know Jesus Christ to taste and see this way of life? We today are living under conditions which no preceding generation had to face but our spiritual, moral and religious problems are essentially the same as men have had to face from the dawn of history. We have not outgrown either the need of God nor the desire to be of service to our fellows. In Christ we find all that we need of certainty and power not only to upbuild our own lives but to fashion anew the whole fabric of society in which we live. The Almighty God has in Christ made the contact with men that the human race has been trying to establish through various religious systems during all these centuries. We cannot have peace with God through our good works or alms or prayers. Something far more vital is needed, even the gift of God himself that all men might know him and live.

Our Task in India

We in India are confronted with the grave task of erecting a new nation and trying to gain greater liberty, but the thing that is most needed, along with this striving for freedom, is a driving and a regenerating force to undergird the new system with moral power. Here in Christ is dynamic that, if accepted and used, will lead any country to a new state of righteousness. No man or community who has caught the spirit of Christ can be stolid and lifeless, or remain on the old level of life or thought. Jesus Christ is constantly leading men onward to fresh tasks of love and devotion and moral heroism. Those who have really tried to open the door of life with Christ as key have found the portals swing open to them of their own accord. Even as Jesus said: "I am the Way, the Truth and the Life: no one cometh unto the Father but by me."—Missionary Review of the World.

have felt the financial depression and the presence of a restlessness among the people as a whole. We believe that these are days when it behooves us to lay hold upon the hand of God mightily through prayer. We are enjoying an average prayer meeting attendance of about seventy-five or more on Wednesday nights. In addition to this mid-week service, we have a prayer meeting every Tuesday and Friday morning from ten to eleven. The average attendance of these services is about twenty. In addition to this we have an all-day of prayer once a month. We have found the Lord has richly blessed these seasons of prayer, for which we praise and thank him. Especially do we praise God for the many precious souls. He has added to our number and our sincere prayer is that we may be given the strength and wisdom to tenderly feed and care for these babes in Christ and that we may all be kept in the Faith until his glorious and blessed return.

MRS. GEORGE MOMME,
Corresponding Secretary.

TRAVEL FLASHES

Going East

Our annual pilgrimage to the East has just been terminated. For a good many years, we have gone East. In the Bicentenary Movement, with the family and then, to visit friends in Philadelphia, and for three years, to the Lost River Valley in West Virginia. The last two years, now, we have been going to the church at

Calvary, New Jersey

Mother, Dorcas and I, in our faithful auto had a most delightful trip both years. Calvary is a small church out along "the side of the road" near Quakertown, New Jersey. Only about a half-dozen families of our people live near there, but they are determined to keep the "lamp of life still burning in that community. They have been a part of the Sergeantsville circuit of which R. F. Porte has been the pastor for the last years and who is just now moving to the work at South Bend, Indiana.

Last year, we started with a very small group and so it continued for about a week when it took on the proportions of a union meeting of all the churches of the community and ended in a wide sweep of the whole county coming in delegations.

A few were baptized and received into our church, some went to others, and we were happy to find they had for the most part, become workers in the churches of their choice and were steady and faithful attendants and workers in our meeting this year. It is a consolation to find that converts have remained faithful.

This Year

This year, we pitched the tent in Quakertown, two miles away from Calvary. From the start, we found a continuance of the loyalty of the year before, of all the churches and preachers of the community with many of their summer guests from as far as New York and Philadelphia. Usually from three to as high as nine preachers were present. Our crowds were large, steady, interested and sympathetic.

The great lament is that we could not do more for Calvary and thus reward the devotion and sacrifice of the small group there with a larger increase in their membership. But it seemed to have been taken out of our hands and placed in the hands of the community. The hunger for the whole gospel was there and the field is ripe for that sort of preaching and I trust that the



SECOND CHURCH OF LONG BEACH

On July the 20th, the Second Brethren church of Long Beach held their second quarterly business meeting, which was well attended, and every department of the work proved to be in a healthy condition. On June the 30th our Conference year closed and we are praising God that it was our joy to announce that during the year fifty-nine souls were added to the church, most of these by baptism. The work here suffered a loss of twenty-nine members due to the dismissal of twenty-one, and other losses by death and letter, leaving us a net gain for the year of thirty members. Our present membership is two hundred and fifteen. Our beloved pastor, Brother John G. Lienhard, in his four year stay with us, had endeared himself unto the hearts of his people, and under his ministry our church has made a remarkable growth, both in numbers and spirituality, for which we all praise God. Brother Lienhard preaches the Word fearlessly, but in humility and the power of the Spirit. His great desire is to exalt the Lord Jesus Christ and to see lost

souls come to him. The Sunday school department, under the leadership of Brother George Momme, Superintendent, and his two assistants, Brother Onas Lawson, and Brother Oliver Colburn, is holding up remarkably well during the summer season. Our average attendance during these summer months has been over four hundred. For this, too, we want to give him the glory. The finances of the Sunday school and the church are showing an improvement and before long we hope to be entirely out of the red with the exception of our church indebtedness which now amounts to about \$6,360.00. On July 3rd we closed a very successful Summer Daily Vacation Bible school, which enjoyed an average attendance of one hundred seventy-five and an enrollment of one hundred ninety-nine. The school was in charge of Miss Hazel Kirby, superintendent, and Miss Lela Mize, assistant superintendent. Our communion service attendances are very encouraging with one hundred and twenty present at the last Communion, and a like number at the previous service. Like many other localities, we, too,

great interest and inspiration of this meeting shall be advanced and garnered in the coming of a new pastor who will build on that same foundation and continue to draw these people to the Lord and Calvary.

Our home was with Brother A. G. Hann, who seems to know more about bees than any brother of my wide acquaintance and doubtless could help other brethren with their bee-problems if they care to write him at Glen Gardner, New Jersey. On the side of Mt. Kip, it was the coolest place to sleep I have found this summer and that means a lot to me. It was a real home for us.

Miss Katherine Hann, a convert of last year, was the pianist and deserves credit for her faithfulness and loyalty. The singing of Dorcas was acclaimed and enjoyed and was of great value to the meeting. I wish I could have her all the time.

May the Lord richly bless these people with the fullness of his grace and keep them faithful until he comes or until they have made the conquest they desire for the Lord. May the cause of evangelism spread among us this year and may pastors, official boards and leaders get busy for the sweep the whole gospel will make if it is preached in power and courage.

CHARLES A. BAME.

NEWS OF THE COLLEGE

The last term of summer school closed last Friday with the usual ceremonies. Now the place is vacant and one misses the familiar faces.

Dean Mason recently was present at exercises in the Nappanee and Milford churches where he gave some addresses.

Professor Puterbaugh is home now and does not expect to be required to return to Northwestern for further resident work.

Recent word from Dr. Anspach and family was to the effect that they were touring New England, visiting places of historic interest.

The writer recently spoke before the Mansfield Rotary Club on the subject, "Certain Population Problems."

A farm near Ashland which had been willed equally to Baldwin-Wallace and Ashland College, was recently sold at public auction. It brought approximately twelve dollars an acre. Hard times also affect colleges.

Dr. Bell recently returned from a trip through Pennsylvania in the interest of the college.

It has just been brought to my attention that Elder S. Z. Sharp, first president of Ashland College, recently passed away following an automobile accident. He was some months past ninety-four years of age. It may not be generally known that he was, up to the time of his death one of the few living men who heard Abraham Lincoln deliver his now famous Gettysburg address.

The present writer, so far as I can determine, is the thirteenth president of Ashland College.

The following brethren very acceptably filled the local pulpit for the past three Sundays: Dr. G. C. Carpenter, who is visiting here; George McDonald of Johnstown, Pennsylvania, student in the college, and Dr. W. S. Bell. Rev. Belote, the pastor is on his vacation.

The first semester will open on Tuesday, September 15th. It is ardently hoped that young people who are expecting to enter college will seriously consider the advan-

tages of Ashland. The College is fully recognized, the costs are not excessive, the instruction is of the highest type and the influences decidedly Christian. Some improvements are being made both in the physical plant, in the administration, and instruction. The regular faculty will all be here the first time for more than six years, as some member has been on leave for that length of time. Now we are all here and no one will be absent on leave. If this year will not be our banner year so far as instruction goes, then I shall be much disappointed. Moreover, we will need to undergo no inspection from any outside agency, only reports on paper. This will give us a free hand to see what we can do.

Finances alone remain as a source of worry. Perhaps they will be adequate, but grave doubt exists in my mind as to whether this institution and this one alone shall not feel the effects of the financial depression. The Administration here needs your cooperation and prayers.

EDWIN E. JACOBS.

THE EDUCATIONAL OFFERING

When I last reported, on July 3, the amount which had been contributed was a total of \$405.21. Since then the following gifts have been received:

Previously contributed	\$405.21
Hagerstown, Md.	9.35
Ashland, additional	5.00
Allentown, Pa.	5.50
Mrs. E. M. Goode	2.00
Calvary, N. J.	6.50
Roanoke, Va.	5.00
Dayton, Ohio	17.50
Falls City, Neb.	16.60
South Bend, Ind—additional	5.00
Fremont, Ohio	8.40
Myersdale, Pa.	50.00
R. V. Wilcox, for Turlock, Cal. ...	5.00
Muncie, Ind.	15.00
Johnstown, Pa., 3rd church	10.45
Mexico, Ind.	6.85
Ankenytown, Ohio	2.00
Fairhaven, Ohio	21.37
Nappanee, Ind.	11.34

Total to August 1 \$598.72

Not more than one-fifth of our congregations have reported offerings for the basically essential cause. Is yours among the delinquents?

MARTIN SHIVELY,
Bursar Ashland College.

FORT SCOTT, KANSAS

The work here is moving forward with encouraging interest and with the enlistment of new life for continued progress.

We had a fine meeting last spring with Brother R. Paul Miller as leader, and as a result we have received 18 into the church. Since January, 18 have been received by baptism and 4 by relation.

Our Daily Vacation Bible School was the best we have had here, both in attendance and efficiency of work done.

We closed our D. V. B. S. with a splendid Children's Day and demonstration program, which was enjoyed by a large attendance. This is a field that keeps the preacher busy, and I consider it well worthwhile to keep busy in the Lord's work. We also held our Communion service in the spring and it was well attended and enjoyed by all.

Notwithstanding the hot and dry weather we are having here we had 69 in Sunday school August 9th and we are now planning

for Rally Day and Promotion Day for early fall.

We are also planning to entertain our district conference early in October. I have had more than 20 funerals this year, many of them old friends of the writer. Our Christian Endeavor society is doing good work under the excellent leadership of Miss Nina Palmer. I have preached at the union services and are getting ready for our trip to Winona for our Conference.

L. G. WOOD.

A NEW SONG

By Lutie Andrews McCorkle

(A True Story)

Tabitha was her name, but she was known as "Bithe" by everybody in town. She was big and black, masculine in appearance, with a voice like a fog-horn. She was wicked, drunken and profane; and when drinking, was rowdy, but harmless, though she would literally take the town. Everybody knew when her stentorian voice rang through the streets that "Bithe" was drinking.

Yet withal she was a competent servant, worked faithfully and well, and her efficiency created steady demand for her services among housekeepers, especially for house-cleaning. She loved all children, and was loved by them. She worked always to the music of her own singing. She would sing every kind of song known to her, and often to amuse the children she would improvise as she sang. But none of her songs were the songs of Zion.

Six children had Bithe, and she was like a tigress in her jealous love for them. She made her home with her eldest daughter, Myrtle. She had but one son, whom she called "Bud." He was a bright, capable, likeable boy, and from his early boyhood janitor at the court house, where he picked up bad habits. As usual in all such cases, he had an inherited thirst for liquor, and it served him worse than it did his mother. When drinking he was dangerous. When about sixteen years of age, he committed some serious misdemeanor and was made to leave the town. He enlisted in the U. S. Navy and was not heard from for years.

In the meantime I had moved to my old home in the country, and then back again to the county town, and sent for Bithe as usual to help with the house-cleaning. To my great surprise, I heard her in the next room singing, "Jesus loves me."

"Why, Bithe," I said, "that is not the kind of song you used to sing."

"No, Miss Annie, de Lord's done put a new song in my mouth."

Then I learned that Bithe had "got religion," and afterwards heard that when she did everybody in town knew it, just as they had formerly known when she was drinking, for she made the welkin ring with her shouts, and from that day began to sing a new song. Of course, I expressed my pleasure in hearing of this great change. I then inquired about "Bud."

"Bud's all right, Miss Annie," she answered; "I ain't heered from him in two years; but I know Bud's comin' home, I right."

"But how do you know he is all right when you haven't heard from him in long?"

"Well, 'twas jes this away, Miss Annie. Arter I come through, it seemed like Bud was pressin' right down on my heart. I'd cry and pray, and pray and cry everyday,

till one day Myrt said to me, 'Mur, I think you'd be afraid you'd pester the Lord talkin' so much to him about Bud.' So I got to thinkin' 'bout it, dat it was a mighty poor way to be trustin' him, case he had promised to give us whatever we'd ask fur in faith, so I jes tole him, 'Now, Lord, I axed you to save Bud; now you'll have to do what you promised. I leave him in your hands.' I ain't worried none 'bout Bud since, 'case I know he's comin' home and 'twill be all right."

"A few weeks after this Bud did come home. He came in the midst of a revival in his mother's church, and when he was converted, his mother's glad shouts announced it to the town.

Having moved away to another State meanwhile ten years later I visited my old home town, and Sabbath morning on my way to church, I met Bud going to his church. He was well dressed, had his three children with him, and a Bible under his arm.

I stopped and expressed my pleasure at seeing him engaged in the Lord's work. "I owe it all to Mother, Miss Annie," he said; "her prayers brought me back home and made me what I am. I led a wild life, got on sprees, was often under arrest, got desperate, and didn't want to come back home, but something kept drawing me. It was God calling me back home through my mother's prayers. And now, Miss Annie, I am trying to live down the evil of my former life, but 'twill take a long, long life to do that."

He told me that he was Superintendent of their Sabbath school and Secretary of the Board of Deacons in his church. And I was told by the leading physician of the town that there was not a more God-fearing, self-respecting, upright man in the community than Bud Hill, nor one doing more to preserve friendly relations between the two races.

The last time I saw Bithe she was bent and feeble, leaning on her stick. When I spoke to her, she said, "Miss Annie, did you know that Myrt is gone home?" I told her I had not heard it, but expressed my sympathy in her bereavement. "We'll not be parted long," she said. Nor were they. In a few weeks I heard that Bithe, too, had "gone home." I can well imagine her joy in singing together with Myrt her "glad new song," "Unto Him that loved us, and washed us from our sins in his own blood."—The Presbyterian.

SOFT DRINKS UNDER GOVERNMENT SUPERVISION

The Cleveland Plain Dealer for June 30, says that the American people are drinking eleven billion bottles and glasses of soft drinks annually. Says that paper:

"Are these sweet fizzing liquors as wholesome and harmless as they look and taste? In most cases, you may rest assured that they are. The government sees to that. They are tested and approved (or condemned) by government experts. Because soft drinks contain a small percentage of food value, they come under the control of the United States food and drug administration, which maintains a staff of 530 administrative officers, chemists, and other specialists. It is part of their job to analyze your soft drinks, even if they consist of nothing but charged water," writes George Lee Dowd, Jr., in the July Popular Science Monthly.

In discussing the care that the government takes in protecting the health of the people, Mr. Dowd cites this incident:

"One manufacturer had been using a picture of a luscious looking orange on his label for many years, and describing his drink as containing the juices of oranges and orange peels. He was ordered either to change his label or add genuine fruit juices to his product. Rather than destroy the value of his trade mark, he is now spending more than \$100,000 a year for the real juices."

In answer to the question, do these soft drinks contain narcotics? Mr. Dowd says:

"Sharing the popularity of fruit juices, root beers, and other 'soda pops' are the cola drinks. Here is a questions thousands have been asking for years: Do they really contain a narcotic? They do, but very little of it. In addition to sweetening, acids, and carbonated water, they contain the juices of the coca leaf and the cola nut. For the leaves, the manufacturers have to send to South America, while the nuts come all the way from Africa. And all that to give you that little 'kick' in your drink!

"The Coca leaf contains morphine, but this is removed before its juice gets into the syrup. It is the cola nut that supplies the slight stimulant—caffeine, a narcotic. But the average bottle or glass holds only about one-half grain, much less than the quantity in an ordinary cup of coffee, tea or cocoa. The caffeine in a cola drink does not always come from the juice of the cola nut. Sometimes it is derived from coffee, tea, or cocoa. One manufacturer of such a drink is said to be the largest importer of tea sweepings in the United States."

WHAT THE 18TH AMENDMENT HAS HELPED AMERICA TO ACHIEVE—

1. The removal of the open saloon which encouraged gambling and degraded politics.

2. The reduction of the amount of consumption of alcoholic beverages by seventy per cent within a remarkably short time.

3. The elimination of liquor advertising which appealed to the crudest and lowest emotions to create new victims of the drinking habit.

4. The protection of children and their mothers from the neglect and brutality of drinking fathers.

5. An increase in savings that has given the common man and woman in America the highest economic and social position enjoyed anywhere in the world,

6. The most efficient industry to be found anywhere because of the reliability and loyalty of sober working men and women.

7. The reduction of many forms of vice and crime until cities are safer for law-abiding citizens today than they have ever been.

8. The moderation of "automobile" and "postwar" crime which would have created terrible conditions in a country with 25 million autos, were liquor not outlawed.

9. The development of all types of schools so that millions of young people have a richer educational opportunity. High school enrollment alone in the United States increased from two millions in 1920 to nearly five millions in 1930—the most remarkable advance in the history of civilization.

10. The foundation for a future rich in promise and opportunity for home life, for education, for government, for labor, for industry, and for the realization of religion.—From "Your Afterself" published by the

National Congress of Parents and Teachers. ers.

DON'T CARRY BURDENS YOU CAN'T SET DOWN

An aged, weary-looking woman with a heavy basket upon her arm, entered the train at one of the way stations. Carrying her burden with some difficulty down the aisle, she found an empty seat, of which she took possession. Instead of placing her burden upon the floor or upon the seat beside her, says an exchange, she continued to hold it, shifting its weight now and then from one knee to the other. A working man across the aisle watched her for some time in silence, but at last when he could stand it no longer, he reached over and touched the woman upon the arm. "Madam," he said, "if you will set your basket down, the train will carry both it and you."

How much of human nature there is in this little incident! Some people never try to "ease the burden" which circumstances has decreed shall be theirs. They insist on carrying it even when they might temporarily lay it down and ease their breaking backs, or when the whole burden might be laid upon their Lord.

TOO LITTLE PUNISHMENT

Judge Alfred J. Talley of New York, has expressed the opinion that corporal punishment at home and in school would keep many young men out of prison.

No form of punishment can of itself develop the moral nature. Wrong feeling and action must be checked, but instead of developing right motives, punishment merely stops action. If all of the young men who are in our prisons could have received the early training in truthfulness, honesty, patriotism, and right habits of thought and conduct, they would now be happy, useful members of society.

A course for the study of prohibition as a government problem is to be given at Ohio Wesleyan University, Delaware, Ohio. All sides of the question will be discussed and studied.

Sunday School Notes

(Continued from page 11)

Gentiles, unless there were no Jews there resident. John Mark, the author of the second Gospel. Their attendant. Probably to do all of the preparation for the party—to find the lodgings and care for the food for the others; perhaps to collect the crowd to hear the preachers and, as some think, perhaps to actually baptize the converts. As we know that Paul, at least, did not do this.

6. Paphos. The large city at the eastern end of the island, 100 miles from Salamis. Sorcerer, Magician, wonder-worker. Bar-Jesus, Son of Jesus or Joshua.

7. Proconsul. Governor. A man of understanding, ready to learn and therefore summoning at once these two men who were preaching something new in his province.

8. Elymas. Not a proper name but the Arab word for "the wise" which the man assumed in his boastfulness. Turn away. Not that the proconsul had become a Christian, but Elymas saw that he had leanings that way and was shrewd enough to see that Christianity and his sorceries would not mix.

9. Saul for the first time steps ahead of Barnabas, and also, apparently, uses for the

first time the Roman name by which he was always known in Gentile countries.

11. For a season. He was not made permanently blind, but as Paul had been blind for three days and had changed his character and purposes during that time, so Elymas now has the same opportunity given to him. The blindness began at once, but was a gradual fading out of sight until it was so entire that he went about finding some to lead him by the hand.

12. The proconsul . . . believed, being astonished. Often on the missionary field an opening on the Gospel is made by some act that seems a mystery to the ignorant hearers.—Illustrated Quarterly.

The Gospel Versus Sorcery

Roman provinces were of two sorts. Those under the direction of the emperor were governed by propretors, those under the supervision of the senate by proconsuls. Cyprus had belonged to the former class until A. D. 14, when Augustus gave it to the senate.

Sorcerers, men practising the occult arts, were very numerous at this time all over the Roman world. The word Elymas is Arabic or Aramaic, and means "magician," "wizard." His stock in trade would include charms, incantations and fortune-telling. The law was emphatic and severe in its condemnation of all that pertained to these black arts (Lev. 20:27; Deut. 18:10-14). "Sorcery is resorted to when people desire the accomplishment of some purpose which is counter to morality or religion" (A. S. Carrier).

Paul's condemnation of the man is all the more severe because he was a Jew and supposedly able to judge between religious truth and religious humbug. The powers of darkness are always, even in our day, seeking to hinder the gospel's advance by the aid of the black arts, superstition, ignorance. Paul's epithet, "son of the devil" (ver. 10) may be taken in contrast with his actual name, Bar-jesus "son of Jesus" (Joshua).

The blindness of Elymas may symbolize the dulness of intellect and conscience that comes inevitably to those who teach and practice the false. Chrysostom's comment is, "By the sign whereby he (Paul) had himself been won he desired to win the sorcerer." "Elymas had brought others into spiritual blindness and now physical blindness came on him. He had been leading others astray, and now he needed himself to be led" (Amos R. Wells).

Jesus severely condemned "blind guides." To mislead or stand in the way of those who are struggling toward God is certainly a grievous sin against the Holy Ghost (cp. Matt. 15:13, 14; Luke 6:39). But the mercy, also of Paul's God, does it not enter in?—the blindness is but for a season (ver. 11). Notice that it was "the teaching of the Lord" that won the proconsul. That teaching is always a better and more efficacious magic than magic!—Adult Leader.

SNOBBISHNESS WRONG SIDE OUT

Some people who ought to know better, have been taking Will Rogers' declination of an honorary degree from Oklahoma City University in serious terms. Of course, this makes the humorous attitude all the more funny. People who cannot recognize a joke when they read it or hear it, always add to the gaiety of the occasion.

Honorary degrees properly besotwed, are just as creditable as diplomas earned in course. Both certificates represent achievement, the one in more stereotyped and reg-

ular fashion than the other but no more deserving of recognition. With the better class institutions, it is far more difficult to extract an honorary degree than it is to secure one in course. To receive the former one must have actually done something which the world at large has recognized. To secure the latter, it may be only necessary to hang around the institution for three or four years, and maintain good relations with the teaching staff. Of course, both kinds of diplomas can be abused. Ph.D's are sometimes granted to people who ought not to have them, and the same thing is true of the honorary degrees, but on the whole few people receive either distinction without having earned it by meritorious achievement.—Dean F. D. Kershner in "The Christian Evangelist."

OUR LITTLE READERS

THAT KIND OF A BOY

*What kind of a man are you going to be
When the trials of life try to get you—
Your job seems too big for one fellow to
swing,*

*While a host of small worries beset you?
Well, how do you take it when lessons are
hard,*

*And the questions seem but to annoy?
For you'll find that the man who can bear
it and grin,*

Was the very same kind of a boy.

*What kind of a man are you going to be
When your nearest friends try to per-
suade you*

*That cheating's all right if you're safe
from the law,*

*And that breaking your word won't de-
grade you?*

*Well, how do you play when your side's
losing out,*

*And the others mean tactics employ?
For you'll find that the man who in busi-
ness plays fair,*

Was that very same kind of a boy.

*What kind of a man are you going to be
In the mem'ries of those who outlive you?*

*What kind of a name are you going to leave,
And what kind of repute will they give
you?*

*Well, how do your teachers and pals rate
you now?*

*And at home do you add grief or joy?
For the man whom we love for his courage
and cheer,*

Was that very same kind of a boy!

—Wallace Dunbar Vincent.

DADDY'S DAUGHTER

I wish, daddy, that I'd been a little boy instead of a little girl," pouted Mildred, looking up from the plate which she was wiping.

"You do?" laughed daddy. "Now, mother and I think it's pretty nice to have a happy, helpful little girl about the house."

"I'm happy most of the time," Mildred decided. "But you see, daddy, I don't like to do what girls do; I like to do what boys like to do."

Daddy didn't laugh that time. He only smiled as he remembered how eagerly his little daughter had watched him down at the store one morning when he was mending a clock. There was a secret back of that kind smile which Mildred never found out

until one rainy Saturday more than two weeks later.

"I can't go out all day long," she sighed. "It's too rainy even to play sailor boy in the pond."

"Quite true," agreed father. "But, daughter, suppose you make your bed and help mother with the dishes. Then I shall need you at the store."

How big Mildred's eyes grew then! She had been needed at home ever so many times, but she had never been needed at the store until that rainy Saturday morning, and the store is such an interesting place.

In spite of the rain, Mildred sang as she spread her bed. She even tried harder than usual to make it look just like a frosted cake, for secrets are such fun. She knew daddy was having one down at the store, and of course as soon as she found it, out it wouldn't be a secret any longer. She liked to keep wondering what the secret could be.

"Perhaps some lady is coming in to buy her little girl a ring for her birthday, and daddy wants me to keep the little girl out of the way till it's picked out, or perhaps he's going to let me watch out so that the little things won't get lost. I hope it's the watch."

But when Mildred's home tasks were done she was glad to run down to the store to learn the secret.

"Hello, daughter!" daddy greeted as she stepped up to the counter.

There was no lady and no little girl there, except of course herself.

"Hello, daddy!" Mildred answered. "What's the secret?"

"Secret? Who said anything about a secret?"

"Nobody," laughed Mildred, "but I know there is one."

Then that blessed daddy came around the counter, took his little girl by the hand and led her out into the back shop. There the very first minute Mildred saw a little table with tools and an alarm clock on it.

"Why, daddy, how can you work at such a little table?" Mildred asked.

Daddy smiled. "I couldn't," he said, "but how about you?"

Mildred drew up a low chair and in much less than a minute was seated before that table, clock and tools.

"I just fit," she smiled. "Daddy, what do you want me to do?"

"That's your clock, daughter. You may do whatever you want with it."

"It doesn't go," Mildred noted. "I'll fix it."

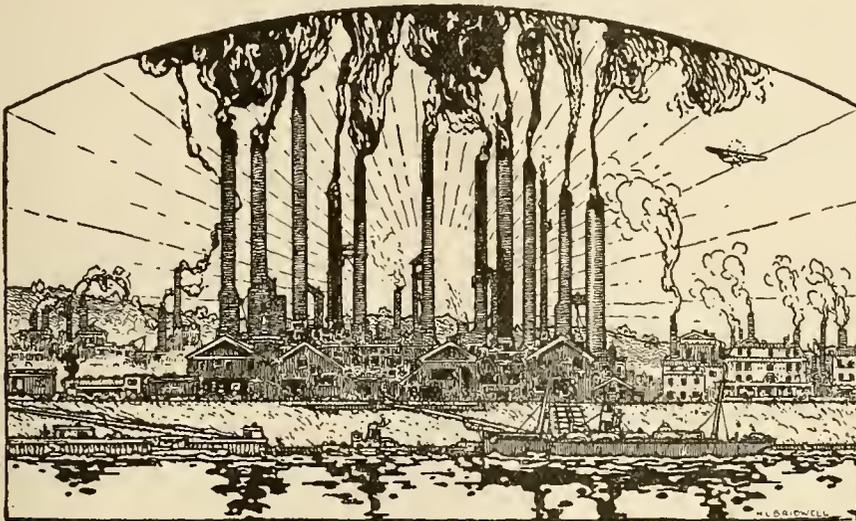
And she set to work with a will. Outside the rain was falling, but she didn't mind at all. Mildred was doing a boy's work, and she was the happiest girl in town, though really I'm afraid that poor clock never did "go" again.—Author Unknown.

WANTED—Any one desiring to sell a new or second-hand copy of John Lewis Gillins' A Social Interpretation of the Dunkers, kindly communicate with H. H. Nye, 1631 Mifflin Street, Huntington, Pa.

THE GARFIELD will be open for the Brethren Conference at Winona Lake at a special rate of one dollar and fifty cents per day or nine dollars per week for room and board.

MRS. C. C. VAN NUYS, Manager,
Winona Lake, Indiana.

THE BRETHREN EVANGELIST



The Music of Labor

The banging of the hammer,
The whirring of the plane,
The crashing of the busy saw,
The creaking of the crane,
The ringing of the anvil,
The grating of the drill,
The clatter of the turning lathe,
The whirring of the mill,
The buzzing of the spindle,
The rattling of the loom,
The puffing of the engine,
The fan's continual boom,
The clipping of the tailor's
shears,
The driving of the awl—
These sounds of happy industry
I love—I love them all.

The clicking of the magic type,
The earnest thoughts of men,
The toiling of the giant press,
The scratching of the pen,
The tapping of the yardstick,
The tinkling of the scale,
The whistling of the needle
(When no bright cheek is
pale),
The humming of the cooking-
stove,
The surging of the broom,
The pattering feet of childhood,
The housewife's busy hum,
The buzzing of the scholars,
The teacher's kindly call—
The sounds of active industry
I love—I love them all.

—Selected.

Ministers' Wives

A Pen Picture of Their Qualifications, Their Vexations and Their Compensations
By One of Them

When I became a minister's wife, I had no idea the job I held was of any great importance. But during the past fifteen years of our ministry, I have been in turn horrified and thrilled as I have heard from the lips of intelligent, interested and charitable folk such remarks as: "That man is a splendid fellow and a fine preacher but he can never have a long ministry in one place because of his wife. She is the most tactless creature on God's earth," or "Yes, his ministry has been most happy, but I don't wonder, knowing his wife as I do," or "That man is unusually well prepared for his work, but he is sadly handicapped by an over-officious wife," or "We didn't expect him to rise so high. He's rather a poor speaker, but I understand his wife has been a great asset in his ministry," or "Ten years ago that man was most promising but he has not had sympathetic support at home and so his ministry has been greatly limited."

All these and many more like remarks have caused me to pause and consider the importance of a minister's wife. Is it possible that she has the power to make or break her husband? At any rate, I heartily agree with an old minister friend of mine, who said, "The minister of the gospel more than any other man needs the backing of a loyal, understanding wife."

Qualifications

The writer of Proverbs has enumerated the qualifications of an ideal minister's wife, in his description of a Worthy Woman. Indeed, I believe that could a minister's wife live up to such a description, "her husband would in truth be known in the gates when he sitteth among the elders of the land."

Some of these qualifications thus enumerated are peculiarly applicable to a minister's wife. Certainly, she must be one in whom "her husband trusteth," as well as one in whom any one can trust. Confidences of the most intimate nature reach the ears of the minister's wife. To be worthy of such confidences is a most important qualification.

"Willingness to work," needs be amended by the words, "without a desire to officiate in the church." For willingness on the part of the minister's wife, to "fill in" or "help out" rather than to hold office continues to be wisdom.

The minister's wife more than any other woman on earth should try to merit the commendation, "She openeth her mouth with wisdom." Indeed, she must be "all things to all men" and diligently and constantly watch that no word of hers may be a stumbling-block or the means of wrecking her husband's work. "A word fitly spoken" reveals wisdom like unto Solomon's and if any minister's wife stumbleth not in word, the same says James is a perfect woman.

But the most outstanding qualification of a minister's wife is that "she looketh well to the ways of her household." The chief job of a minister's wife is to create home atmosphere send her husband out to the world with the best background. A minister friend of ours says, "the first requisite of an efficient minister's wife is that she be a good cook." However that may be, it is true that only a comfortable, happy home will produce 100 percent efficiency in the minister.

Vexations

The minister's wife, like Job, frequently cries out saying, "Oh, that my vexations were but weighed"—by which I do not infer that the vexations of ministers' wives are heavier than those of other women, but they are of a different type. Ministers' wives are human and heir to the frailties of the flesh. For no other women, would it be unwise to have intimate friends, yet I have heard many wives of ministers voice my sentiments when they say that they do not allow themselves intimate friends among women in their own congregations. So while they love close friendships, that simple, human pleasure is denied them.

Another human weakness to which women are heir is "pretty clothes," and ministers' wives are no exception. "Strength and dignity" is more likely to be their clothing than "fine linen and purple" but they frequently yearn for a bit of purple. Recently our Ministerial Association entertained their wives at a dinner party in our local hotel. While laying aside my wraps I observed the hats and coats over the beds and compared them with wraps I had frequently seen when the Rotarians were entertaining their wives or when I had been invited to lovely parties. Yet these women who wore the five-year-old coats and bargain counter hats were college women, cultured and intelligent human women who love pretty clothes.

Ministers' wives, early in their experience as such, learn not to discuss matters of church or state outside of the family circle. Nor may they express their opinions lest they be considered "official" and be quoted as such. Only on vacations can the mistress of the manse be relieved from the strain under which she is constantly living. When away from the parish, she must feel much as a good friend of ours who was elected to a county office. He said it was such a relief when the election was over because he didn't have to weigh and measure every word before he spoke.

But wearisome as these things are, the vexation which rests heaviest upon a minister's wife is criticism of her husband or of the church administration. It may be an unkind remark heard at meetings of one of the women's organizations or perhaps a bit of gossip brought to the manse by a thoughtless caller. Such snatches of criticism which is mostly unjust, is the most depressing and weightiest of all vexations.

So from time to time may ministers' wives weigh their vexations, but fortunately the vexations of last year, of last month, yes, even of last week have disappeared and their weight is as nothing.

Compensations

Outweighing any and all vexations are compensations peculiar to the minister's wife. With the Psalmist I can say, "How great is the sum of them. If I could count them, they are more in number than the sand."

The foremost compensation of the minister's wife is the joy of working with her husband. No other wife has the opportunity of sharing her husband's life and work, of being a real partner, in every sense of the word, as has the minister's wife. Together they face not only their own problems, joys and sorrows, but the joys and sorrows of

many, many parishioners in who deeply interested. Opportunities continuously and persistently knock at the manse door and such opportunities result in rich compensations. The manse may at times be hectic but is never monotonous.

When a minister receives a call to a new and strange community, he and his wife do not have to make a place for themselves in that parish and community; awaiting them. Their standing in the new community is assured. The pleasure of associating with the finest people is once moved into a beautifully decorated manse and for two or three days, each meal was brought to the table at meal time all hot and ready to eat. Ministers' wives, only, could have such an experience. Making a change is a trial for any minister's family. With the feelings of regret and adventure that come down with gifts of love from churches and individuals, they are carried into the arms of one congregation into the arms of another.

But it is when sickness or sorrow comes to the manse that the minister's wife realizes how great are her contributions. Then it is that the manse, is she a source of gifts of love and sympathy. Yet but a minister's wife would receive before going to the hospital, a check for a hundred dollars, or who else, so that receiving a telegram of her mother would also receive a special donation from the guild treasurer expressed in cash by means of a twenty-dollar bill.

There are times when not only words are golden, particularly words of appreciation. "I want to do so much for you," said one woman, "because your husband has done for me so much." "The changed life of that man would be a monument to your husband and to me. I am thrilled when I recall the life of a mother, who, on a Sabbath day, said, 'No human solution has ever been found either to the intellect or to the heart.' But when we turn to the pages of our Bible, we read the simple statement: 'In the beginning God created the heavens and the earth.'

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Some Thoughts About Labor

It is a good time to do some thinking about labor when Labor Day is at hand. That is something we seldom do—think about the value of working together, if we did, there would be less to be stirred up about it. Just now the big problem that is on our mind is the lack of work and the inability of many to get it. That is an economic problem for which we do not propose any solution. But we may with propriety begin thinking about the problem of labor itself and the conditions under which we are working together.

In the first place, there is no small amount of trouble growing out of the fact that many people dislike work and seek to avoid it. Some may dislike work of a particular kind and feel ashamed of being obliged to engage in it. That is a wrong and unfortunate attitude, and the Christian attitude is directly against it. It is the duty of every man to work. The divine command to work is as positive as the command to rest and it is just as much to be obeyed. To make proper use of the six days as it is to keep the Sabbath day holy. Jesus said, "My Father worketh hitherto and I also work" (John 5:17), and men show their likeness to their Creator by working. This is contrary to the old Greek idea of work, which held that work was ignoble, done only by common folks who had no time to count to much. Their notion of the gods was that of a king sitting at leisure with somebody fanning them. But the Christian notion of God is that God is at work, and they who are accounted worthy to be called Christians must work. Work is no longer beneath the dignity of a Christian. The old notion of dignity was of a king holding a crown heavier than his head, and being amused by the work of his subjects. But the kings of the world today are the men of the world and sweat. "The world has gone to work," and those who are idle are parasites and hoboes.

It is necessary to work when the opportunity presents itself. There is a time when we can no longer work, but there is a time when no man can work" (John 9:4). Work is necessary in the spring, or winter comes on, or accident overtakes us so that we can no longer work. And if the truth is to be told, not a few of us who are in need and destitute have themselves to blame because we would not work if there was work to be had. It has been so since the first century had this problem as well as the present. It was one of the disturbing problems at Thessalonica when Paul wrote, admonishing every man to do his own work (1 Thess. 3:10) and said concerning the obstinate, "If any man will not work, neither let him eat" (2 Thess. 3:10). It was a stern social problem, but Paul had no place for the idlers or the loafers. He said "will not," not "can not." There is no room for compassion for those who through misfortune are made idle; the indolent fellow must be reprov'd. The duty and value of labor is a lesson that must be learned.

In the second place, there are those who are greatly troubled at the thought of work because they think it is a curse, and that the thought of a kingdom where work is unnecessary and unheard of is a notion which is unbiblical and unreasonable. Work in itself is not a curse pronounced upon Adam and Eve because of their sin, but the aggravated condition of work. Previous to that event God said "The Lord God took the man, and put him into the garden to dress it and to keep it" (Gen. 2:15). So that the most ideal conditions man is a creature of labor and finds his greatest blessing of joy and enrichment. As that now defunct but very valuable religious journal, *The Herald and Presbyter* said, "It is our daily work, however commonplace and secular it may seem, that brings our Christian character to maturity and to its fullness. Faith is the rule of life, and prayer and meditation are the sap and showers; but work is the activity that unfolds the life, and makes the tree blossom with flower and fruit. Without such means of calling out our energies, we might be

gentle and beautiful souls (as they are called), but our character would be sadly lacking in courage and robust strength. Instead of repining as we are sometimes tempted to do, in the midst of the thronging duties and responsibilities of life, let us rather thank God for our work. For that it is which makes us healthy and happy Christian men and women." In line with this thought Susan Coolidge wrote:

"Work is the fresh air of the soul!
It clears the heavy brain,
Quickens the pulses of the mind,
Warms thought to action, and the blind
And sluggish will sunk into ease
Of ineffective lethargies
It stirs to life again."

Now if work is so much a duty and a necessity, then may we well consider how to do our work successfully, for we must work together, and that makes it a problem. And first, it is important that one shall be a conscientious workman. That means that he shall be honest and dependable, giving a full day's labor for a full day's pay, and doing what is expected of him, when it is expected, without being watched or prodded. A Boston newspaper editor said that during the past third of a century, dozens of paper boys have delivered his papers but that only a very few could be depended on to deliver the right papers at the right homes and to deliver them promptly and in good condition. And he claimed that the carelessness and unfaithfulness of these boys was rather typical of his experience with men in general. Men will take pay week after week from their employer and cheat him regularly by failing to give him the honest and hearty service that he ought to have, and then complain about their contemptible pay or because they are not being advanced. It is true that there are employers who are ready to underpay and overwork their men at every opportunity, but on the other hand it is equally true that vast numbers of employees are just as much lacking in honesty. One way of getting treated honestly is to be honest. He who is conscientious about giving his employer a fair day's labor, and is ready even to do more than he is getting paid for, will frequently find that such service will be rewarded. Men are often paid for the faithfulness they exercise and for the character they manifest as well as for the hours they work.

A workman should put his very best self into his work, whether he is being watched or not. Even when there is no one to check up on his work but himself, he should use only the best materials and give it his most thorough and skillful effort. There are men who throw things together rapidly and carelessly and make a favorable impression, but their work does not last; its imperfections show up sooner or later, and then they are discredited. It is said that the paintings of the famous artist, John Singer Sargent, though made so recently, are already showing marks of decay which should not appear in centuries. They are checking badly, and owners are compelled to have them restored. The reason is that Sargeant was careless about the mechanical fundamentals of his art, using bitumen, laying thin colors over heavier, painting over undried paint, and often using poorly prepared canvas. This lamentable condition of these remarkable works of art should be a lesson to workers in all fields, not to be so eager for swift and brilliant results that the qualities of abiding worth are neglected. Whatever is worth doing, is worth doing well.

Then again, if we are to be successful workers in the real sense of the word, we must be willing to work for the interest of others, and see that the spirit of cooperation characterizes all our labors with others. Too much individualism is the cause of much of our labor trouble. One man, working for another, dissociates himself from the interests of that man; he is only concerned about holding

his job and getting his pay. And many an employer, on the other hand, feels no concern for or responsibility for the many who help to make his money. He sees no further obligation than to pay the man what he owes him. Whereas there ought to be a mutual interest in the welfare of employer and employee alike. They ought to feel themselves, in spirit as well as in act, as co-workers, partners, as fellow-members of the same great concern, and therefore being in part responsible for the success of the whole undertaking. The spirit of cooperation and mutual consideration of, and concern

(Continued on page 9)

Love as a Qualification for Christian Leadership

There have been many qualifications set forth from time to time for an efficient leadership in the church of Christ, particularly on the part of the pastoral leadership. It has been said that the leader who would be able to exercise a real leadership must be well trained, and that is certainly an important qualification. Sunday school superintendent, teacher, young people's leader, and preacher, all should be trained, and more especially the preacher. The very best education he can get is none too good for those who are to stand forth as teachers of the Word of God.

It has been said that a Christian leader should be able to handle folks, to adapt himself to situations and to lead without being officious and dictatorial. In other words, he should have gumption. That is a perfectly good word that stands for a qualification that is still better than the word and without which one will get himself into a peck of trouble, if he presumes to be a leader of men.

Fluency of speech has been pointed out as an important qualification for religious leadership, in the pulpit certainly, and in the classroom as well. He who knows but cannot tell effectively what he knows is greatly handicapped. No one will deny the importance of the gift of speech for such positions.

An energetic disposition is also among the requirements for an effective leadership in the church of Christ. We are convinced that there is no place where downright work is needed more than in religious concerns to make for progress commensurate with that men are able to inspire in organizations outside the church. Religious leadership is no place for the lazy person, if success is desired.

Again, the Christian leadership which the church needs must have a strong faith in the Word of God and in all the teachings therein set forth. There must needs be those who are weak in faith and are struggling to find their way through troubling and even stifling doubts, but such have no rightful place in positions of leadership so long as their faith is unstable. A teacher or a preacher must believe the Word of God in his own heart before he can present it with convincing power to others.

All these and many other qualifications might be mentioned with propriety for an efficient leadership of the church, and those who are responsible for selecting leaders, will continue to look for such characteristics in those who offer themselves for such service. But for the rank and file of people who are to be served by these religious leaders, there is one qualification that stands out above all others, and that is love for folks. A little missionary magazine published in South Africa writes that it is said that among those for whom the missionary work is being done there are just two kinds of missionaries: those who love them and those who don't. The latter class may be as hard working, as devoted, as self-sacrificing as the others. They may be competent at their posts, respected, admired, if somewhat feared. They love the missionary cause, their work, and their Lord for whose sake they have become missionaries. . . . They are eager to see the Christianizing of the people, but the people themselves they do not love. And the people know it, feel it. There is a barrier that prevents a full effectiveness and keeps them in a class outside the warm affection of the people."

That applies to Christian leadership in the homeland as well as on the foreign field. Ministers and Sunday school teachers and other leaders, are judged, whether they realize it or not, by the presence or absence of love for folks. Other qualifications are important, but nothing is more important and not all the other desirable characteristics combined can make up for the lack of this real love for folks. Whatever strength one may possess outside of that, will not enable him to get hold of the hearts of people. It takes

love to inspire love and he whose soul is not throbbing affection for men and women is lacking attractive power. It can be gotten if one will seek it.

EDITORIAL REVIEW

There will be no paper published next week. We print fifty numbers a year and next week is the time to drop the paper. The other issue was dropped in June.

Give to your church paper the news items and it will come unto you, pressed down (condensed) and running over (and distributed) to the uttermost parts of the brotherhood.

The church at Conemaugh, Pennsylvania, is going in splendid fashion under the pastoral leadership of Brother Schaffer. The Sunday school is worthy of note for the degree of loyalty that is being maintained during the summer. The church seems to be immune to the "summer slump," the attendance being unusual during a number of months past. Six new members were added to the church since last report. The women's work is very much alive and doing good work.

The Editor was in phone connection with the head office, Brother J. L. Gingrich on Saturday evening of last week. He reports that the evangelistic meetings at the Fairhaven church, Salem, Ohio, are meeting with considerable success. Over a time fifteen confessions had been received, and the attendance interest was good. The meetings, it was stated, were held on Sunday night. Brother Raymond Gingrich is the pastor of the Fairhaven church.

Brother Homer W. Anderson is pastor of the church at Grove, Iowa. A well-attended communion service was held on August 26, at which they were privileged to have the Misses Ethel Myers present, the Myers sisters having recently returned from France. Naturally this small but active church is proud to be the home church of Sister Estella Myers, one of our pioneer missionaries to Africa. Brother Anderson is "still sounding out the fundamental teachings of the Gospel" and that their church "attendance is above normal," and "looking forward to better things."

The editor filled the pulpit at Ellet, Ohio, on Sunday of August 16th, in the absence of the pastor, Brother Flora, who with his family is enjoying a vacation. On Sunday evening of August 23, Brother Norman Uphouse, student minister of Ashland College, filled the same pulpit. On Sunday of August 9th the editor had the pleasure of preaching at the church at Mansfield, Ohio, which church is at present without a pastor, since the departure of Brother D. B. Flora to the church at Cerro Gordo, Illinois. On August 16, Brother Norman Hoyt, another student preacher, supplied this pulpit.

Our good correspondent from the church at Canton, Ohio, reports the progress of the Lord's work at that place. Brother Beal, preaching of Dr. J. C. Beal, the pastor, many are being added to the church from time to time through the regular work of the church. The missionary spirit of this group has been greatly enlarged as was manifested by the increased offerings for Foreign Missions made at the Easter season—the amount being \$875.00. The Sunday school is growing, even during the summer. A midweek interdenominational Bible class, taught by Brother Beal, is being maintained with a splendid interest, the number being about 75. This church has also loaned its pastor to give instruction and evangelism in several of their neighboring churches.

A real revival has taken place in the church at Norwalk, Ohio, one of our rural churches that has suffered from removals and changing community conditions. Brother Byers, a member of the Canton church, has for several weeks been serving the little group of faithful souls who persevere amidst discouragement. Under this faithful shepherd the young people have been conserved and the life of the church nourished until they were ready for a harvest of souls. Brother Beal was called upon to lead in the campaign and as a result twenty-eight persons confessed Christ. This should mean a new courage to this church, which has given much in the past to young people of talent to other fields of service.

Fellow Workers With God

By S. C. Henderson

"We are laborers together with God." 1 Cor. 3:9.

ancient religions of the East, God is conceived as a despotic ruler. That thought was born out of the tropics of India and Arabia. God was conceived of as a ruler of the aristocracy that had nothing to do but to sit and slumber their indolent lives away. They had God in the midst of a deep calm. Meditation was a serious occupation, and supreme indifference his characteristic. The Myth-gods in classical literature were no better. They had their mirth, their feasting, their sensual enjoyments, but they were not concerned about the welfare of men. All the old pagan deities took no note of men except when they were moved by a benevolent purpose or were bribed to do so. How different the Hebrew and Christian God. He was a Father. He was their God and Father. He was able to execute his plans. He was not only the Creator but he also sustained the creation that he had made. Jesus said, "My Father worketh hitherto and I worketh constantly as worketh the Father."

As the Jewish and Christian religions developed the idea of a working God, a new thing. Sceptics ridiculed the idea of a working God. They spoke of contemptuously about "The Carpenter God who made the universe," yet they found themselves at a loss to explain how all things came into being without the aid of an infinite Power. All about us we have manifested a most wonderful workmanship, that displays wisdom and intelligence. The stars in the milky-way for as they shine, and tell us of the Hand that made them.

The visible creation shows law and order. Our God is a God of order and not of chaos.

God is Still Working

God has not only worked but he is still working. A hundred years ago, Deism flourished in France, Germany, and America. The Deists spoke of the Supreme Being as the Great First Cause who wound up the universe and then departed into some remote corner to watch the world but such a God is impotent. We are not satisfied with such a deity; he is so impersonal and indifferent to human wants and woes. His ears are deaf to the laments and griefs of his children, whom he gave being. God made the universe but he has sustained it through the ages. Some time ago the government of England imported a very delicate, costly machine from a Swiss States firm. One day it got out of running order, there was not a man in all that republic who would touch it. A cablegram was sent to the States that had manufactured it, to send them an expert to be sent by the first boat southward. After a fortnight an American of very youthful appearance presented himself as the firm's representative, and asked that he might be allowed to work of repairing the delicate mechanism. But they refused the inexperienced looking youth and the official was obliged to allow him to touch it. He tried to explain

what was wrong but they would not listen. Finally they sent a cablegram to New York asking if this youth was their authorized agent. To their great surprise the message came back: "This man knows all about the machine because he is its inventor and maker." So God knows all about this old universe of ours because he made it, and when it gets out of running order he is the only one who can put it in order again.

There is a sense in which the world is not yet finished. Each day and each hour some things are undergoing change. The earthquakes have plowed deep chasms into the surface of the earth. The rains have carried down the silt from the mountains to deposit it at the river's mouth. Islands rise out of the sea and disappear again. The gorge of Niagara recedes back towards Lake Erie at the rate of two to four feet each year. God still works by his tools of nature. We have seedtime and harvest, summer and winter, heat and cold, growth and decay, rain and sunshine, completing their daily tasks.

Man to Work with God

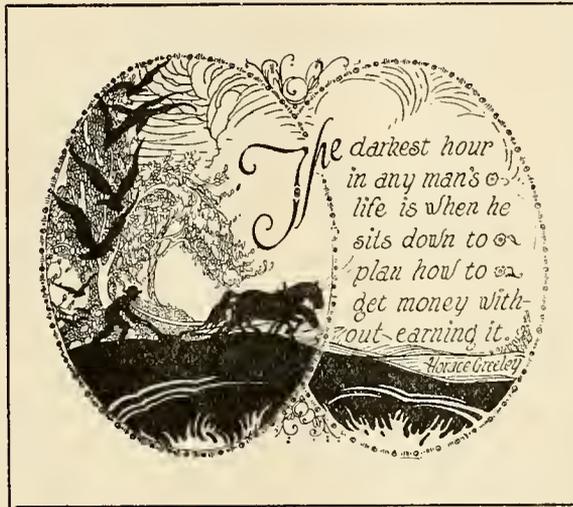
Then God works through men. They are his servants consciously or unconsciously. They are inspired to righteousness and labor. They are, the apostle tells us, co-workers together with him. God not only is a worker but his first commandment to man was that he should go out and subdue the earth and have dominion over it. The Decalogue also had the same thought, for man was to labor six days and do his work and then rest upon the Sabbath and keep it holy. Six days of labor are just as much of a command as the rest of the Sabbath. A man needs to

labor before he can indulge in rest. Dr. Henry Van Dyke, our American poet-preacher-statesman gives his tribute to labor in these lines:

"Every mason in the quarry, every builder on the shore,
Every chopper in the palm-grove, every raftsmen at the oar,
Hewing wood, and drawing water, splitting stones, and cleaving
sod—
All the dusky ranks of labor, in the regiments of God,
March together to his triumph, do his tasks his hands prepare;
Honest toil is holy service, faithful work is praise and prayer."

Jesus himself exalted labor by being a toiler. The folks at Nazareth called him "the Carpenter." He had builded their houses, and mended their yokes and plows. I am sure that he glorified his task with honest toil whether it was making a table, or stool, or preaching to the multitudes on the mountain side.

Toil, whether by hand or brain, can be used to glorify God. The old-time theologians dwelt upon toil as a curse because of man's sins. They used the text "Thorns also and thistles shall it (the earth) bring forth to thee and . . . in the sweat of thy face shalt thou eat bread." But toil is a blessing. The thorns and thistles may be a curse. They often are because of some lazy gardener. But even back in the state of innocence in Eden man was not to be unemployed. In Genesis we may read: "And the Lord God took man and put him into the garden of Eden, to



dress it and keep it" (Gen. 2:15). Man may labor in many ways. By hand and brain, and heart. The last way St. Paul speaks of as our spiritual service. We often hear of lazy folks. Some may be lazy in the back; others may be lazy in the head; but there are those who may be lazy of heart. After the war the United States government printed a list of names of the slackers. It contained over eleven thousand names, but suppose the Lord was to publish the list of spiritual slackers,—he only knows the length of the list.

Man Can Work With or Against God

God works, so man is to work. We are to be "laborers together with him. Man can work with God and for God, or he may work against him. We can work against God by working for selfish and evil ends. There are a host of folks who are not working with God. The cunning of their hands, the thoughts of their minds and the intents

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Some Practical Work for Laymen in the Brethren Church

By G. W. Brumbaugh

(Published in Four Parts. Part III)

(Moderator's Address at Ohio State Conference, New Lebanon, June 16-19, 1931, and voted published in The Evangelist)

Personal Evangelism and the Layman

This is a third line of thought that I should like to discuss from the layman's point of view. It is one of the most vital activities in which Christian men and women may engage, in order that their lives in the church may be fruitful in advancing Christ's kingdom upon the earth.

The Brethren Church must be evangelistic, as has often been said by our courageous leaders. We should not expect our ministers to do all the work of the church in soul-winning. Laymen have a distinct duty in this line if we would rejoice in seeing souls accepting the offered terms of mercy and coming into a full realization of salvation in Jesus Christ. Personal work counts. We may do much by consecrated prayerful effort in personal visitation and interviews with those whom we desire to see won to Christ.

In James 5:20, the writer tells us, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Soul winning should be a burning desire on the part of every Christian and we as laymen as well as the ministers should be active in "our Father's business." A practical way for men and women of the church to do service for him along the lines we have suggested has been tried and is now in operation in our local church in Dayton. You will pardon our personal reference to this plan. The church territory is divided geographically into a number of districts in the city and the surrounding communities. Each district has some layman, preferably a deacon or trustee of the church, as superintendent of the district. He chooses four or five persons to assist him in regular, systematic, and friendly visitation, not only of all the members of the church in his district, but also of friends of the church who may become interested in becoming members of the church. These visits are especially made when any are sick, and their names are also reported to the pastor, who may know in this way where a pastoral call is desired. Much good has been accomplished, though the work has by no means been perfect, and souls have been won to Christ. We recommend a trial of this plan to our pastors throughout the state, if they have not al-

ready used some such plan, especially in congregational city churches.

In the history of the church, laymen have done the way of winning souls as evangelists. Stephen Philip among the first seven deacons chosen in the church became active preachers and won men and women for the church. Stephen became our first Christian martyr.

The Layman's Missionary Movement was begun under the leadership of John B. Sleman, Jr. On November 15th of that year, in the Fifth Avenue Presbyterian Church of New York City, he proposed this organization which has done much to awaken the men of our nation to the realization of their Christian stewardship.

Dwight L. Moody, another layman, became a typical evangelist. He was an ignorant man, a poor man who began life in as great obscurity as any man can, yet since Lincoln's day no man has ever been so loved in America, and since Spurgeon's day, none so loved in England. It has been estimated that he was in touch with one hundred millions of people and that he brought the Kingdom of God over a hundred thousand souls. It has been said that he prayed night and day and that his might, never for himself but that God's will should come to pass. Moody Bible Institute in Chicago has a monument to his memory. Today the preeminent Christian leader in our nation is a layman, John R. Mott. He has made tours around the world in the interest of foreign missions. In the Brethren Church we may be able to bring out many Moodys or Motts, but we need name instances of men who began as laymen in the church, and who have made a great success as preachers in winning souls into the church.

Soul winning becomes a passion, once it is entered and it is the only passion that never enervates. To be conscious that God has used you to win a soul is to be greater than a millionaire, because a soul is worth more than all the world. To have someone say to you, "I am a new man in Christ Jesus. Thank you for leading me to the light. Pray for me that I may be faithful," is a joy never to be surpassed and brings happiness to one's life that has no equal in all the pleasures of this world. But this joy has its price. The fundamental condition is a genuine personal experience. No man can win others to Christ who has not himself been transformed by his presence in his own life. A prayer life must be earnestly cultivated that there be a free communication between the worker and his Lord. The worker must all times be in good condition for the transmission of the receipt of messages." All of us know by experience that prayer is "the soul's sincere desire." It is "the Christian's vital breath."

The devotional study of the Bible will fill a large place in the cost. We thank God for consecrated Bible workers and students among the ministers and college graduates and others of our church. We claim as our credo the Bible, the whole Bible and nothing but the Bible. As one has said, "An hour a day for ten days spent by two dozen earnest Christians in devotional Bible study will result in such an outpouring of the Spirit in a congregation that has never been known there."

We need in our church, as in many other churches, a revival of the family altar in some form. Bible reading and study combined with earnest prayer to God for the guidance of the Holy Spirit in the reality in our homes. Children brought up in the home where the Bible is honored and the parents acknowledge their allegiance to God daily, will receive such impressions in their young lives as never to be forgotten.

men may we come to realize more fully that it is work for individuals that brings the victory. Joy in Heaven among the angels over one sinner repenteth." Preaching is necessary and has its function in evangelism. The evangelistic campaign has a useful and fundamental purpose in securing consideration of the vital necessity for spiritual life. But the personal touch saves. The urgency appeals to us laymen to engage in this personal work. The harvest is truly ripe unto the harvest. We are the workers. Brethren, may we not buckle on the whole armor of God and go forth serving and to serve, that we may win many to Christ in this generation, and send forth the gospel to the uttermost parts of the earth!

(To be continued)

Fire Stopping

By Florence N. Gribble, M.D.

Ye live after the flesh, ye shall die: but if ye yield yourselves to the Spirit do mortify the deeds of the body, ye shall live. (Rom. 8:13).

On the night of the 7th of July in New Cumberland, Pennsylvania, I was awakened by the whistle of the siren, the ringing of bells, the rush of fire engines in quick, rapid motion. I could not sleep, so quickly rising from my bed I hastily throwing a shawl about me, I stepped out on the balcony of the guest room where I was being entertained in the Gribble paternal home.

On the left lay the New Cumberland knitting and woolen mill. A dim electric lamp here and there lighted the brick buildings with a sinister glare. The whole scene was submerged in a heavy fog. On either side of the mill were houses of similar construction. I shuddered as I thought of the horrors of fire, and prayed God to stay its ravage. Satisfied that it was not near, and that it was unnecessary to waken my sleeping sisters on the second and third floors of the building, I returned to my room. It was the room from which, since my last brief visit to the States five years ago, Father Gribble had gone in glory. Alone, in the cool darkness of the night, he seemingly painlessly succumbed to the final crisis of his heart disease from which he had suffered for many years. His daughters had found him there in the morning with a glorious smile upon his face, seemingly sweetly at rest, and they had been loath to disturb him, loath to wake him until assured repeatedly by neighbors and by the doctor, finally summoned, that it was the last sleep

much better to die thus, I thought, than to suffer as some were suffering near me the horrible death in the flames!

How many were dying a still more horrible death. I thought of the words of the apostle: "For if ye live after the flesh, ye shall die." I had left me. I could only pray that those appointed to death, if such there were that night, might be spared.

Over-wrought imagination it seemed that I could almost perceive that charred odor of human flesh which I distinctly remember in the three women brought to the hospital on the night of December 1st, 1929. My first thought was of our dear little cousin, Thelma, whose death in New Cumberland seven years before, was only of 10 years. Just three days ago I had spent the afternoon as a dinner-guest in this very home. Marjorie, Thelma's junior and just a year older than

her cousin, my own Marguerite, had been so sweet and charming. Her dear mother and I had spoken tenderly of Thelma's death and fingered lovingly her books and treasures.

Again I renewed my prayers that tonight a like disaster might be prevented.

The next day lurid headlines in the Harrisburg paper caught one's eye. And a gasp of pain we read that the fire had been in this very home! Marjorie had been carried unconscious by her father and the firemen, down the ladder to safety. A second time the loving father had risked his life to rescue a daughter and he had blindly groped his way along the hall to awaken her, sleeping soundly as only youth can sleep in the face of impending disaster. When Thelma had received her fatal burns, he too had been taken to the hospital with burns on hands and face from which it was feared he would not recover.

But, oh the joy of answered prayer! Not a hair of Marjorie's head was injured. No member of the family sustained the slightest permanent harm. Beside this, the great financial loss pales into insignificance. Not only the father's courageous service, but the cousin's humble prayer for whom she knew not had availed.

Not long ago I read a little article on fire-stopping, written by one of the prominent firemen of our country. In it he deplored the absence of fire-stopping in our American homes. "Why expend money on interior decoration," he pleads, "if these are not sufficient to render the house fire proof also?" And then in burning words he asks, "Of what use is the green-and-orchid bathroom to the dead bodies which we so often find on the top floor, heat-scorched, though the flames have never touched them?"

Need we draw the analogy? Do you believe in firestopping? Is your soul saved? Are you washed in the blood of the Lamb?—If yes, then, as a Christian, do you believe in firestopping for others? Are you a missionary, a Christian worker? Have you pondered deeply the fact that he is the propitiation for your sins—not for yours only but also for the sins of the whole world?

Do you believe in firestopping for the heathen as well as for the dwellers in civilized lands?

Can you go? Then go as the loving father did to gather his daughter in his arms from the bed in which she was already overcome by smoke and fumes.

Is there some reason why you cannot go? Must you, like myself on the night of July seventh, only wait and pray in silence? Then remember the wondrous privilege of the intercessory missionary. Let those who enter the furnace of heathendom to rescue souls from the burning be sustained by the intercessory prayers of those who remain at home. Let the heathen themselves be the beneficiaries of your prayers.

"For if you (and they) live after the flesh, ye (and they) shall die, but if ye (and they) through the Spirit do mortify the deeds of the flesh, ye (and they) shall live."

Go, dear reader, if you may. Pray, whether or not you go. Sustain by every possible means the work of "fire-stopping" in heathen lands, though you must sacrifice!

Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Through day of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song."

—Ernest W. Shurtleff.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

(Continued from last week)

(1) It is first of all a memorial of the example of Jesus. "I have given you an example that ye should do as I have done to you." But what Jesus did in washing their feet was only a sample of all that he did. The account begins, "Having loved his own which were in the world he loved them unto the end." "His own" were poor redeemed sinners, and he identified himself with them. "Being in the form of God he thought it not robbery to be equal with God: but made himself of no reputation, and took on him the form of a servant and was made in the likeness of men" (Phil. 2:5-8). Here we have, not an example of the humility of Jesus, but what is infinitely more, his HUMILIATION. We read, "Wherefore it behooved him in all things to be made like unto his brethren that he might be a merciful and faithful high priest" (Heb. 2:17). The marvelous love of Christ shown in the incarnation, which is so lightly set aside by some modernists, is associated with the work of the cross as equally important. Does it not therefore deserve also a sacred memorial? And what symbol could more fully and faithfully serve as a memorial than the washing of feet which he instituted?

(2) This rite is also the symbol of the same spirit of humiliation in believers. To be disciples of Christ we also must be willing to renounce all that we have and follow with him (Mt. 16:24, 25). We must be willing to be cast out from society and "bear his reproach" (Heb. 13:13). Speaking of his humiliation Paul says, "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5). When commanding feetwashing Jesus said, "The disciple is not above his Lord." As we are "united with Christ in his death" in baptism, so we are united with him in his humiliation in the rite of feetwashing.

(3) This washing also has a future significance. It is a type of "the righteousness of the saints" which is their indispensable wedding garment of fine linen in the marriage supper of the Lord (Rev. 19:7, 8). "If I wash thee not thou hast no part with me," that is, in the coming kingdom. The important part in feetwashing is not to wash another, but to be washed by the Lord.

Because Christ humbled himself he was also highly exalted, and if we are partakers with him in his humiliation we shall also be partakers of his glory. Well may we feel like saying with Peter, "Lord, not my feet only, but also my hands and my head," but Jesus says, "He that is bathed needeth not save to wash his feet." That is, as one who bathed outside walked to the door of the house and there needed to rewash the feet, so we, being once baptized, need not be baptized again, but do need this symbol of cleansing from the sins committed after baptism. This cleansing is not by the fire of an imaginary purgatory, but by the blood of Christ. "If we confess our sins he is faithful and just to forgive us of our sins and to cleanse us from all unrighteousness" (1 Jo. 1:9). This precious promise is brought to mind in every celebration of the rite of feetwashing.

(To be continued)

The soldiers could see suffering any day, but to cast lots for such a garment was an event.

SIGNIFICANT NEWS AND VIEW

REMOVING THE AFFRONT TO JAPAN

It is interesting news that, at the request of representative organizations of California, the Immigration Commission of the U. S. House of Representatives arranged to meet at San Francisco July 31, to consider the repeal of the Japanese exclusion act. Every well-informed person knows that there was no reason for the passage of the act in the first place, since emigration from Japan to this country had been suspended by the Japanese government, through a diplomatic understanding with the United States. If Japanese, like Europeans, are put under a quota system only 185 Japanese could be admitted annually, and the affront to Japanese pride would be removed. It is possible that the representatives of business organizations of California may not be actuated by the highest sentiment of international brotherhood, but the rescinding of the exclusion act is a removal of an affront to a friendly nation.—The Press-Scimitar.

MACDONALD CHEERED

"Correspondents say no visitor ever received a more warm and hearty welcome than Germany's Kaiser, Kaiser Wilhelm II, when he came to the United States," according to The Baptist, "than Germany's Kaiser, Kaiser Wilhelm II, when he came to the United States." MacDonal. When his train pulled into the station a large number of police were unable to hold back the cheering crowds that greeted him and 'pandemonium broke loose.' He wore neither gold braid nor any medal. Dressed in plain business attire, he spoke in simple, burning words that reached the hearts of the men. 'Friend of Freedom,' they hailed him knowing that he loves justice and prays for peace. That royal welcome to Berlin was rooted in remembrance of the 1914 this man had chosen rather to suffer the pains of political, social and spiritual exile rather than support his conscience condemned."

Having such convictions, it is questionable whether Kaiser Wilhelm II would be eligible for citizenship in the United States. It is our hope and prayer that Congress will take such action as is necessary to require the officials in charge of the naturalization process to exercise conscience on the part of the applicant in engaging in war without being penalized for it. At present there is only one course for Brethren, and others of like faith, who are in relation to war, and that is to refuse to fight and to work consistently for peace.

DRY LAW VIOLATORS ARE HELD "IMMORAL"

The Court of Appeals of the District of Columbia has held that no person who violates the provisions of the Prohibition Act can be held to be attached to the principles of the Constitution of the United States. Nor can it be said, "that such a person possesses good moral character." Justice Van Orsdel states, "that such a person possesses good moral character."

This ruling was made in reversing a decision of the Court of the District of Columbia which had dismissed the application for naturalization certificates granted Robert R. Smith on the ground of alleged violations of the Prohibition Act showing the lack of good moral character is ground for cancellation of a certificate," the appellate court's opinion. The petition for cancellation was said, on its face, to be "which, if true, would require the cancellation of application."—The Baptist.

THIRTY HOURS OF BIBLE STUDY

In Harrison Township, Indiana, they have found a way of giving religious instruction on "school time." Each year an annual "Bible School," the public school teachers are given leave the children from 12:30 to 3:30 in the afternoon week period, while at the same time a request is made of the school trustees for the use of the school building during that time. There has always been a ready response on the part of the parents and trustees. The public school teachers do not leave their regular classes, but act as assistants and keep order in the Bible School. The Bible teachers are selected by the educational board to go to the school for their regular classes. Pre-school children are also brought to the school for the beginners' class. The school was conducted from March 20 to April 3, with an attendance of 114, an average attendance of 108.8 and a staff of 10.

children seventy-one registered as attending some Sunday and forty-three none. The expenses were divided equally between the Four Mile Church of the Brethren and the Hanna's Christian church. The superintendent was Cecil Leek, pastor of the latter church.—The Congregationalist.

COMMUNISM AND CHINA

Communism has had a pretty general appeal for young men and women. Since 1928 it has been driven underground by the government and it is difficult to say just how much influence it still exercises. Personally, I believe it is stronger than generally credited, especially among the farmers and workers of the central provinces. In China is a battle field for the Y. M. C. A. and Communism. We are both after the same stake, the youth of China. It is what makes Y work there more significant than it is in western countries. Also, the younger generation there is dominant as a class than in most countries, and it is therefore more important than they start with the right ideas and ideals. Z. Koo, China.—The Evangelical-Messenger.

IS IT THE INFERIORITY COMPLEX?

The Ladies Home Journal for August raises the old question that has been a puzzler for many years: Why does the man who is a kind and orderly and even considerate neighbor become arrogant and lose all his manners and ordinarily courteous conduct when he gets behind the steering-wheel of his car? In order to be right in style, we beg to offer a suggestion that is in line with modern psychology. May it not be that it is the inferiority complex? It seems to us that these boors and "road and "crashers" are usually the type who amount to very little anywhere else. May it not be that they yearn for some form of expression, some way of overcoming that feeling that they are inferior? Then you put into their hands the high-powered machinery by which they can, or believe they can, outdo any one else on the road. Any fool can press his foot on the throttle and drive the thing as fast as it will go and still be on the road. It is no sign of ability, but it does feel as if it is powerful. It answers a craving for self-assertion, and most of us such children that we have that craving. What is needed is an idealism that cannot be satisfied with child.—The Christian Standard.

TWO MILLION BAPTISTS IN RUSSIA

The Baptist Times quotes Sir Bernard Pares, professor of Slavonic at London university, and a recognized authority on Russia, as giving in a recent lecture that the two religious bodies making progress in Russia at this time are the Baptists and Roman Catholics. He estimated that there are about two million Russian Baptists in that country, and said that Russian Baptists while not very aggressive, are of fine character and will play a considerable part in molding the Russia of the future.—The Christian

Some Thoughts About Labor

(Continued from page 4)

Another's interests will make for peace and prosperity in the world. It is the golden rule that must be brought more into operation as the motivating force in our labor relations. In order that that rule shall be really practiced, there needs to be recognition on the part of employer and employee alike of the Lordship and Saviorhood of Christ. It is not enough to tie oneself to an abstract principle, he needs something to hold him fast to his purpose. And the personality of Jesus Christ and the pre-eminence of his teaching are the only sufficient forces to give wisdom and strength to our high purposes. As followers of Christ we will not be so much concerned about securing our rights as the rights of others. This is the characteristic of the Son of God, who himself came "not to be ministered to but to minister, and to give his life a ransom for many." The spirit becomes "the rage," when the thousands of Christians in the country over shall be characterized by that sort of spirit, then will labor problems be solved and men shall vie with each other for the highest service for their brother men, for the sake.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

2 Cor. 2:9-17. It was Paul's wish for the Corinthians that they be found obedient in all things—not merely to Paul's commands, but to the word of God. Jesus said, "Ye are my friends if ye do all things whatsoever I have commanded." Verses 15 and 16 are worthy of special note: he who witnesses for Christ is a sweet savour of Christ unto God, both in them that are saved through his testimony, and in them that perish. It is the old thought of Ezekiel, that even though they will not hear our testimony, yet in witnessing for Christ we have delivered our own souls.

TUESDAY

2 Cor. 3:1-6. Just as a salesman may prove his efforts by the orders in his order book, so the Corinthians furnished abundant testimony to Paul's ministry. In the same way, if the pupils of a given Sunday school teacher show a marked inclination to become missionaries, ministers, and consecrated Christian workers, they may be said to be living epistles, telling forth to all the world the nature and ideals of the teacher. And only God can make us able ministers of the spirit of his new testament with men.

WEDNESDAY

2 Cor. 3:7-11. The difference between life and death—this is the comparison between trying to keep the statutes of the Law through fear of the Lord, and loving the Lord so that we delight to do his will in all things. Nor was this an idle comparison, for no one could keep ALL the statutes of the Law, and to offend in one point was to be guilty of all and to receive sentence of death; but we may be made perfect in love, and preserved blameless until the day of Christ.

THURSDAY

2 Cor. 3:12-18. Our hope is a glorious one, but we need not hide our eyes from it as the Israelites did. The purpose of our Lord's ministry and of his New Testament might in large measure be summed up by saying that he came to remove the veil that hid the glory of God from the eyes of men. And perhaps the most wonderful part of it all is that the more we behold the glory of the Lord, the more we are changed into his own glorious likeness, and finally we shall not only see him as he is, but we shall be like him!

FRIDAY

2 Cor. 4:1-5. As Christians, we should be able to say with Paul not only that we have openly renounced dishonesty and deceit, but that we have also renounced the hidden things—the things we can "get away with" in the eyes of men. It seems a dreadful charge to make, but even from the days of Paul there have been men who have handled the word of God deceitfully. May none of us, as individuals or as a church, ever be guilty of this last charge, lest we come under the dread condemnation of Rev. 22:18, 19.

SATURDAY

2 Cor. 4:6-12. How appropriate to speak of having this wonderful treasure in earthen vessels, since our bodies were fashioned out of the dust of the earth by God! But the most wonderful thing, after all, is that earthen vessels can contain such precious treasure. It is this that keeps us from destruction, that gives us courage to go on in the face of persecution and misunderstanding, and that enables us to show forth in word and deed the life and death of our Lord Jesus Christ.

SUNDAY

2 Cor. 4:13-18. The great hope and faith of the Christian lies in the resurrection and in the promise of his coming to reward his followers. It is often necessary to turn our backs upon the things that are near at hand and look so important; but when we realize that after all they are only temporal, we see the folly of trying to obtain them at the expense of things eternal. God help us this day to realize for ourselves the reality of things unseen, and bless the efforts of thy servants throughout the earth as they try to present the eternal realities to others.

W. I. DUKER,
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The Holy Spirit and the Bible

By Leander S. Keyser, D.D., Professor of Systematic Theology, Hanna Divinity School, Springfield, Ohio

There is an intimate relation between the Holy Spirit and the Holy Bible. They should never be divorced. If there had been no Pentecost, we would have had no Bible; if we had no Bible, we would know nothing about Pentecost. Pentecost and the Bible—what a glorious combination!

I. The Holy Spirit Produced the Bible

The ultimate Author of the Bible is the Holy Spirit. It is true that the writing of the Bible was done by human hands and by means of human personalities; but the writers did not compose the Bible through their own wisdom; nor did it "bubble up from the rich contents of their subconscious minds," as some liberalist has suggested; nor did they work it up out of their so-called "religious experience." No; what they were to write was divinely revealed to them, and in transcribing the thoughts of God they were unerringly guided by the Holy Spirit. I am aware that this is pretty strong teaching for this "age of deadly doubt," and for the people of the liberalistic school; but after many years of thought, study and experience, I am persuaded that the doctrine of plenary inspiration is the only view that will adequately account for the fact of the Bible and the ethical and spiritual forces that have sprung from its teaching.

The Claim of the Bible Itself

Surely it is relevant to learn what such a potent book as the Bible has to say for itself. In many places it claims to give a direct revelation from God. It begins by telling us things about the origin of the universe and man that no one could have discovered for himself, and that must, therefore, have been divinely revealed to some one who recorded them and put the record in the Book. The Bible teaches that God spoke directly to Adam, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel and many other Old Testament saints and patriarchs. The New Testament also records many instances of God's making special revelations in various ways to men and women. Some one has made the calculation that such phrases as, "God said," "God spake," "God appeared," "The word of the Lord came unto me," occur in the Bible over two thousand times.

Now, what is the logical conclusion from this general fact that God so often manifested himself and made known his holy will to men? Just this; no more, no less: that the Bible makes numerous claims to be a record of special divine revelations. It either tells the truth or it does not tell the truth. Is the Bible the kind of a book that would tell falsehoods from beginning to end? Could a book which constantly enjoins honesty, truth and sincerity, and just as constantly condemns duplicity of every kind—could such a book be an imposture, composed by wicked and deceitful men? Such a conclusion is utterly illogical. Therefore,

when the Bible claims to be the record of divine revelations, it must be telling the truth. Thus it claims in its very structure to be the production of the Holy Spirit, and so, since its testimony cannot be impeached, it must be true.

Our Lord's Testimony

Jesus always treated the Old Testament Scriptures as if they were of divine inspiration and authority. Many passages might be cited. The classical phrase, "It is written," often fell from his lips, and in every case he cited a passage from the Old Testament as if it were the last court of appeal. He declared that the Scriptures testified of him; that he came, not to destroy but to fulfill them; that they would rise up in judgment against their rejectors at the last day; that, if people did not believe Moses (and this could refer only to the writings of the great lawgiver), they would not believe though one rose from the dead.

A very specific instance of our Lord's testimony to the inspiration of the Holy Spirit is found in Mark 12:36: "For David himself said by the Holy Ghost, . . . Sit thou on my right hand, till I make thine enemies thy footstool." The reference is to Psalm 110:1. Here our Lord declares positively that David spake "by the Holy Spirit." Now, if Psalm 110 was divinely inspired, there is no reason for believing that it was the only part of the Old Testament that was thus divinely imparted. On the other hand, we may reasonably conclude that, if that Psalm was inspired, the rest of the Old Testament was likewise inspired.

Our Lord's witness to the Holy Spirit's authorship of the Old Testament is, therefore, established. That fact is sufficient evidence for all persons who believe in the true divinity of our Lord Jesus Christ. Now, if the Holy Spirit indited the Old Testament, it is reasonable to believe that he was also the primal Author of the New Testament, which everywhere claims to give a further and clearer revelation of God's gracious redemptive plan and purpose for the world.

The Witness of Power

The apostolic testimony to the divine inspiration of the Old Testament is signally important. Let us begin with Peter who says: "Knowing this first, that no prophecy of the scripture is of any private interpretation" (2 Pet. 1:20). The literal translation is, "of its own unloosing." That is, the Old Testament Scriptures did not originate spontaneously nor come from a merely human source. Then Peter connects what follows with a logical conjunction, saying: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

This is a most vital statement. The apostle Peter declares that the prophets of the Old Testament spake as they were "borne along" by the Holy Spirit, and that their prophecies did not come "by the will of

man." Thus the apostle bears witness to divine inspiration of the Old Testament. The term "prophet" was currently designate all the writers of the Old Testament.

Now, the crucial question is, was the New Testament divinely inspired? If he was, he had the same divine authority, and therefore it is logically that the Old Testament "inspired" by the will of man," but by the will of the Holy Spirit. If Peter was not inspired by the Spirit, then who was? If Peter was not inspired? If Peter was not inspired, then the rest of the New Testament writers were not inspired? That simply means that the New Testament is a humanly composed book, and is not of divine authority; and so we are groping about in spiritual darkness. "Sure word of prophecy" to guide the feet of all men we are the most miserable. On the other hand, if Peter was divinely inspired, we may confidently know that the other writers of the Bible wrote in the same direction.

St. Paul's Testimony

The like value attaches to the witness of St. Paul to the inspiration of the Old Testament (cf. 2 Tim. 3:16). Judging in the proper context, there can be no doubt that in this famous passage to the Scriptures of the Old Testament. Indeed, it is reasonable to think that he could have cited any other writings in his instruction of the young Timothy, whom he calls his "son." Read verses 13 to 15. In what he says of those Scriptures, "The scripture is inspired of God, and profitable," etc. The literal translation of the scripture is "God-breathed" (Greek: *theopneustos*). This can mean nothing more than that every part of the Old Testament was God as its source; he breathed it into the minds of the writers of the Old Testament. That spells divine inspiration. Every American reviser were correct in translating this passage, the meaning would be the same, for then it would read thus: "The scripture, being God-breathed, is profitable for instruction."

Thus we have Paul's testimony that the whole Old Testament comes from God. In pressing our argument, we must ask: Was Paul divinely inspired? If he was, then the whole Bible—or, at least, the Old Testament and Paul's contribution to the New Testament—is divinely inspired. That gives us plenary inspiration of the Bible, and we have a sure rule and standard of faith and life.

On the other hand, the one who denies divine inspiration to Paul, practically nullifies faith in any divine revelation, because, if Paul was not inspired, then half of the New Testament is of human origin, and that a most vital part. Moreover, if Paul was not inspired, there is no reason for believing that the other writers of the New Testament were inspired, and so the whole New Testament goes by the board. If that is so, the New Testament is also only a human production. Then, indeed, is the human race in a penetrable gloom.

The Marvelous Teaching of the Bible

But the internal argument for the Bible as a God-breathed book may be carried further and made still stronger. We examine the character of its teaching and intuitively that its claim to come from God must be true. It does not seem like a false book. It does not carry the appearance of a double-dealing on its luminous

re it upholds righteousness and in. If its authors imposed false- on the world, they continually pro- upon themselves the most severe cion. It maintains the highest eth- and insists on the deepest and iritual experiences. One passage ndreds will illustrate: "God is a and they that worship him must im in spirit and in truth." Does as if it might have come from a anatical source? Surely not! It its very face the insignia of ven- cerity. A book that incorporates ents such a statement cannot be k.

reflect further on the wonderful f the Bible. Note how adequately for us the problem of origins. he origin of the universe. It is ound us, and we are a part of e came this wonderful cosmos? y learned tomes have been written empt to explicate that problem!

(Continued on page 15)

's Select Notes on the Sunday School Lesson

Lesson for September 6)

Turning to the Gentiles

Lesson—Acts 13:13-52; Rom. 1:1-24.

Text—Acts 13:42-52; Rom. 1:14-

al Reading—Psa. 22:4-13.

Text—I have set thee for a light niles, that thou shouldst be for unto the uttermost part of the ts 13:47.

Comments on the Text

ast lesson Paul was in Cyprus, on the governor though Elymas his best to prevent it. It may this success which gave the mis- courage to go forward into an and—for as Barnabas was a na- rus they did not feel there as if rom all their friends.

l. tell of their going to Perga, port Attalia, is today a city of 0 inhabitants, called Adalia, while heap of ruins.

n ... returned to Jerusalem. A reasons for John Mark's deser- been suggested. But whatever was Paul was not satisfied with (37-40) and separated from Bar- en, later, he insisted on taking t. His missionary zeal afterward n to Paul's good opinion (2 Tim.

they passing through. They did here for missionary work, but to the more healthful portion of e. Paul seems here to have been Gal. 4:13, 14. This was the Ro- ce of Galatia, as Professor Ram- ved). Antioch of Pisidia. The f the region. The ruins are to- sive and of great extent.

recorded Christian missionary given in brief in verses 15-41. It ed by Paul at Antioch in Pisidia, or, in the Jewish synagogue at of the Jewish officials.

chief subject of Paul's preaching mission of sins. Literally, the ay. It includes the removal of though not immediately all the

consequences. It includes the cleansing of the heart and restoration to God's favor.

42. The Gentiles besought. These may have been the proselytes, or others may have for some reason or other been attending the service. Usually there was a discussion after the sermon, but Paul had been ill and must leave.

43. Synagogue broke up. Dismissed by the chief ruler with the prescribed benediction (Num. 6:24-26), yet perhaps in some excitement and disorder. Devout proselytes. Those not Jews by race who had accepted the God of the Jews, and been taken into their company. They were not more devout than the Jews themselves, but were faithful in their worship. Continue in the grace of God. The kindly favor of God shown in the gospel message and reproducing the Christian graces in the disciples.

44. Almost the whole city. The crowd attending was not only influenced by what Paul had said in his sermon, but by the evangelistic work of the apostles during the week.

45. The Jews were jealous of Paul's popularity, and doubtless afraid for their own prestige. They wanted the Gentiles to become preselytes, but that was not what Paul preached. Blasphemed. Spoke abusively.

46. Judge yourselves unworthy. Their actions declared it. God did not thrust them out of the kingdom, but they thrust themselves out. The rule of Jesus, and of common sense of first approaching the Jews with their message—the message of a Jew to Jews through Jews—but it was not to be confined to them. We turn to the Gentiles who have shown their eagerness to hear.

47. The Lord commanded us. The command is found in Isaiah 49:6; so directly to Paul, Acts 9:15; and to Peter, Acts 11:16-18. I have set thee for a light of the Gen- tiles. This was the mission of the Jews. The religion of the Jews was never intended for themselves alone, but for all the world. By refusing to give it to the world, they lost it themselves. So it is still both with individuals and with churches.

48. Ordained: This means, literally, marshalled themselves, placed themselves, placed themselves in the rank of those who welcomed the offer of eternal life." The congregation marshaled themselves into two opposing parties.

50. Devout. Intensely and truly religious, but mistaken as to its spirit. Of honorable estate. Those of wealth and rank, perhaps the wives of the chief men.

52. Shook off, etc. (See Matt. 10:14). Iconium. Now Konieh, a city of Lyaconia about sixty miles south of Antioch of Pisidia.

"Every Man is a Missionary, now and forever for good or for evil, whether he intends it or not. He may be a blot radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters. Being dead or alive, every man speaks."—Thomas Chalmers.

The question is, What kind of influence are you bearing? But for the Christian there ought not to be any question about it. Every disciple of Christ ought to be witnessing for his Lord. The Gospel of Christ

(Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>  <p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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After the Mission Study Class What?

Studies in world friendship, with particu- lar emphasis on the missions of one selected country or continent, are increasing in popu- larity. In some churches the Christian En- deavor society or societies conduct such classes. When mission-study classes are held to which young people may belong, many Christian Endeavorers are commonly found in the enrollment.

What can the Endeavorers do about it after the mission-study class has disbanded? How may the inspiration and information of the study course be brought into the life of church and society through the young people?

Next Steps after Mission-Study

1. Continue missionary reading. The mis- sionary or service committee of the society may recommend and make available (pos- sibly through a book-lending plan) other mission-study books that deal with the same or other countries. Travel books or other texts that amplify the work already covered in the study course may be included.

2. Keep up to date about the countries studied. The cooperation of the pastor and officers of the missionary society should be invited. Collect newspaper articles, denom- inational mission work news items, pictures,

and letters from missionaries and from na- tive Christians. Some of this material may be displayed on the society's bulletin-board. Other items may be read in the weekly prayer meeting. Note also the suggestion regarding an "echo meeting."

3. Correspond with mission fields. Your denominational headquarters can arrange for a selected member of your society to correspond with young people in the particu- lar mission field in which you have most interest. In some denominations missionary money given by a church or a society may be applied to the work of a designated mis- sionary or mission station.

4. Increase missionary giving. Young people may not only increase their personal gifts to missions, but may provide for an enlarged place of the society in such work. Christian Endeavorers may serve as every- member canvassers, and may promote mis- sionary giving through plays and pageants.

5. Dramatize missions. One plan for ex- tending the influence of the mission study book is to build a pageant or play around some of the incidents and personateis de- scribed. A "missionary review" may be given by using characters that typify a number of the mission study books that the young people and other church members

have been reading in recent years. A dramatization of stewardship may be made through plays that deal with missionary giving from the standpoint of the home church.

6. Address older groups. In some churches reports of mission-study classes to the older members have been made in the form of two or three brief addresses by young members of such classes, given in one of the adult meetings. The occasion might be a weekly prayer meeting of the whole church, or an evening service, or a women's missionary circle meeting.

7. Hold an echo meeting. Some weeks after the study course ends its members and

their friends may be gathered for a "missionary reunion." The social events in the program should be in harmony with the nation or race that has been studied. A costumed representative might address the group briefly, reminding all of the mission needs that the study course uncovered. A debate on "Resolved, That our denomination should enlarge its mission work in—" could be held. A possible topic for group discussion is, "Who best represents America abroad, the business man or the missionary?" If another study class is to be held soon, preliminary announcement and enrollment could be included in the program of the echo meeting.—C. E. World.

the white people for his effects. less I pick up a paper and read from a native who, under the tongue of false friends, talks grandiloquently of Africa belonging to the African and that as his right. later something is bound to happen.

What has all this to do with the herald of salvation? In place, it is planting the seeds of these susceptible native minds. that is the last thing these zealous would think of doing; but it is a cow is pledged to upset the nation and an increasing number of comitatives even now are spreading their in the reserves. The time is so propaganda of revolution must be propaganda of salvation. The true power of the Gospel of Christ in the course of history in East Africa must be a real Gospel or the grand and not "another gospel."—Miss view of the World.

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Long Beach, California

MISSIONS

Send Home Missionary Funds to
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"Do You Love Yourself?"

By Willis R. Hotchkiss, Lumbwa Industrial Mission, Missionary at Kericho Kenya Colony, British East Africa

The other day at the back of our farm an old man approached me and offered his hand with the usual salutation: "Chamege" (Do you love yourself?) It was the native salutation meaning "How do you do?" Then he proceeded to spit on our clasped hands more vigorously than even native etiquette required. This was quite proper from an African viewpoint, though not so nice. All the while he was exclaiming, "My friend! My dear friend! My Father! My father!" All was just excess of friendliness. Being a missionary one has to grin and bear it—or at any rate, bear it—at least until we can teach them to adopt a more pleasant method of expressing friendship. The man had come, fatherlike, to plead for his son who had been ordered off the mission land on account of misdemeanors.

The incident recalls the story told of a certain white official in the early days of the colony. There had been trouble between two neighboring tribes and the white man went out to negotiate peace. The elders of the two parties discussed matters and after coming to an amicable arrangement, they appointed one from each side to acquaint the white man with their decision. To his horror and amazement, when they neared him the two began to spit violently at each other, and then both together at him! Not knowing that they were actually sealing their pact of friendship, and suspecting treachery, with insult added, he struck them and ordered them under arrest. The warriors, seeing their elders struck, started fighting, and hostilities were begun again.

These incidents illustrate a tendency, all too common to this day, of looking at the native from the European point of view. This colony is now in the throes of a bitter controversy with the home government, because some excellent people suppose they are helping the native by telling him that he is being defrauded of his rights and despoiled of his land at the hands of the settlers. Their remedy for that is to launch the native into politics—a blunder which, when applied to the Negroes in America after the Civil War, cost unmeasured suffering to both races.

The native of Kenya Colony is, at this

moment, better off in a material sense than the average white man. Compared with what he was thirty years ago—naked in body and in mind; never for a moment safe from his enemies in the flesh, and still less so from those of the spirit; the sport of malignant forces which he was forever propitiating—the African is today far richer in the things that make for material comfort and contentment than is his white neighbor. Take the Lumbwa people for example. When I came to them in 1905 they were the most wretched lot of human beings you could imagine—starving in a rich land, and even selling their children for food. But yesterday I attended a sale of the effects of a white neighbor who had succumbed before the prevailing depression. I saw these same Lumbwa natives bidding on even terms with

GIVE A THOUGHT TO AFRICA

Give a thought to Africa!
'Neath the burning sun,
Hosts of weary hearts are there,
Waiting to be won.
Many idols have they,
But from swamp and clod
Many a voice is crying out
For the living God.

Breathe a prayer for Africa!
"O thou God of love,
Send thy blessings on the tribes
From thy home above."
Swarthy lips when moved by grace
Can most sweetly sing;
Pray that Africa's heart may be
Loyal to our King.

Give your love to Africa!
There our brothers call.
Bring release from slavery,
Break sin's bitter thrall.
White shall love the black man,
Each forget the past;
In the Father's house above
All will meet at last.

—Hosea K. Nyabonga, of Uganda, East Africa, and Clark University, Atlanta, Ga., in *Missionary Review of the World*.

India's Untouchables

While great strides appear to have been made recently from a human point of view in the solution of India's problem, it is still unable to see how any permanent arrangement can be effected while the caste system remains as it is, and the millions of India's "untouchables" are kept out of the pale. It is true that Mr. Gandhi repeatedly stated that these untouchables would be taken care of, but his cleverness is going to do little for these alienated elements among the people. If the truth were told by the mystic we believe he would admit that the problem is beyond him, and that the various castes all his finely spun theories are unavailing. In the past, since Gandhi first announced his plan to remove the untouchability of India, his good intentions have evaporated, and the status of the wretched people remains the same. Near other castes come to recognize the untouchable class Indian may be seen from the time of the incident. In 1923 the Bombay Legislative Council adopted a resolution recommending that "the untouchable classes be given use of all public watering-places, which are built and maintained at public funds or are administered by bodies created by Government or created as well as public schools, courts, dispensaries." Here is an illustration of how this works in one of the colonies where it was tried. The Kolar Local Board adopted the principle of the resolution, but where the untouchables used a well it had to be purified by orthodox caste people could use it. The Times of India says:

"So the Sanatanists purified the well first taking one thousand pots of water out of it, and then putting in other purifying substances (such as the ducts of the cow), into it. A particularly worth noticing that this act of 'purification' was done by a Congress patriot released from jail."

In the light of such incidents it is a vain hope that is being held by Mr. Gandhi has the solution of the caste problem in his hands. He can no longer count down the caste barriers that will

ation than he can stay the on-
h of progress in India and keep
shackled and bound to the cus-
manners of the past. The one
could give Mr. Gandhi what he
nified nation and a harmonious
ne one thing that he persistently
e Gospel of the Lord Jesus Christ
force that will break down all

barriers of caste, that will remove from the
mind of her polyglot peoples their haunt-
ing superstitions and fears, that will give
them both salvation and sanitation. Health,
healing and eternal life are to be found in
the Savior, and only there can they be found,
and some day Mr. Gandhi and all India will
have to recognize this.—The Evangelical
Christian.

and we will celebrate our fiftieth anniver-
sary this winter.

MRS. GEORGE WYKE,
Corresponding Secretary.

THE BRETHREN CHURCH OF NORTH
GEORGETOWN, OHIO

This church has not been heard from for
a good many years. Doubtless many of
you ministers who read this, who were for-
mer pastors, know of the struggles and dis-
couragements of this little church.

They had no pastor for some time but the
"faithful few" kept up the Sunday school
during the summer months.

About three years ago I was asked to
serve as their pastor again.

We started the work by having Sunday
school every Sunday during the year and
preaching every two weeks in the morning.
Our Sunday school numbered about twenty
or twenty-five. The Sunday school has been
growing and the average attendance now is
about fifty. August 9 we had a banner at-
tendance of seventy-three.

For some time we felt the need of evan-
gelistic services as we had a number of
young people in our Sunday school old
enough to make the good confession, and to
give others who needed salvation an oppor-
tunity to be saved.

Having my membership in the Canton
Brethren church and having been in close
fellowship with Dr. J. C. Beal, the pastor,
and knowing that his teaching and preach-
ing rang true to the word of God, we with
the consent of the church decided that he
should be the evangelist.

We began our meeting Tuesday evening,
August 4. The Loyalty Men's Chorus of
Canton of which I am a member rendered
the music.

We started with a good attendance and
as Dr. Beal expounded to us the word of
God in his forceful and convincing way the
interest grew and the attendance was good
every night.

We closed the night of August 14, with
the Lord's Supper and communion with six-
ty-six present.

During these meetings we worked hard
making personal visits to the homes, an-
swering questions and interpreting the
scriptures. The first Sunday night eighteen
young people came forward and gave their
lives to Christ and later ten more came,
making a total of twenty-eight in ten days'
service.

We praise him for this wonderful victory
and for the victory ahead as we press for-
ward under the leadership of the Holy Spir-
it. ALVIN BYERS, Pastor.

NORTH GEORGETOWN, OHIO

Ten days of real fellowship and blessing
were spent by the writer with Rev. Alvin
Byers and his church folks at North George-
town.

Despite the very busy season and the ex-
cessive heat the meetings were well at-
tended and the interest was above the ordi-
nary. The Lord very definitely blessed and
souls were led into fellowship with the Lord
Jesus Christ and the lives of Christians
were deepened. As to the results of the
meeting the pastor will report.

Brother Byers proved himself a fine yoke-
fellow and it was a real joy to work with
him. For years he has been a member of
the Canton First Brethren church and has
been giving his pastor the very finest coop-
eration and it was a real joy to his pastor



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



CANTON, OHIO

No news has been forthcoming
Canton church for some months
you that we are "on the job."
richly blessed us in our special
ast fall. Since then there has
stant stream of folks who are
the Lord and joining our work
are convinced that nothing but
ng of the Word brings true con-
the hearts of the unsaved, and
hen folks know the position that
takes in this day and age, that
ade to feel that it is in absolute
the teaching of the Word.
Christmas season the members
their white gift offerings which
f food, clothing and money. And
was blessed those who so cheer-
at that time.

Happy to know God used the Can-
to help answer the prayers for
eign missionary offering. Ours
gest offering ever given at Can-
ting to \$875.00. The Lord should
praise for this, however, for it is
gh his Power that people are
to their responsibilities and are
g to give freely in spite of the
pression which is being felt in
everywhere else. Our Sunday
ndance is keeping up very nicely
hot weather. And the children's
eginning to look as if some walls
ashed out if we would continue
One of the most important steps
en taken by our Sunday School
ng the past year (which we feel
eal blessing to our work) is that
awn up a Statement of Faith and
al rules to be signed by those
ur Sunday school teachers. We
the adherence to this Statement
ll help to keep our teaching force
igh scale spiritually and morally
not help but benefit the church

en the privilege of the Canton
are our pastor with other Breth-
urpose of evangelistic and Bible
ork. During the past year he
eetings in the Louisville, Ellett,
d North Georgetown churches.
niss his presence greatly when
yet we feel that it is a real op-
share with others the wonderful
e Word which he is continually
We can say with no hesitancy
at there are more people in the
ch who are vitally interested in
now, than there has ever been
ry of the church. But we are
ful of the fact that with this

new light which has come to us, there has
also come added responsibilities to be met
in the sight of our Heavenly Father. This
leads us to tell about the Weekly Bible
Study class which is proving such a blessing
here. This class is interdenominational and
its membership which now numbers approx-
imately 75, are coming from about every
denomination in the city. On one of the
very hottest nights this summer (it was so
uncomfortable that we moved to the base-
ment) there were 50 present. So we are
made to realize daily that there are many
hungry folks in our city,—hungry not only
for food to satisfy the physical body but
hungry for the real Meat of the Word of
God.

GLADYS SPICE,
Church Correspondent.

CONEMAUGH, PENNSYLVANIA

Our pastor was the superintendent of the
Community Daily Vacation Bible School,
which was very successful. The interest
and the average attendance were exception-
al. Our Sunday school for the summer
months seems to have forgotten that there
is such a thing as the "summer slump." We
have had the largest attendance in years.
The pastor gives credit to the faithfulness
of the officers, teachers and scholars, which
makes the whole school share in the com-
mendation. We have purchased new song
books to be used in the church and school.
Rev. A. H. Kent and family visited our pas-
tor and family and Rev. Kent gave us an
inspiring sermon on, "Behold, the Lamb of
God." When Washington, D. C., can spare
the Kents, we will be glad to welcome them
for another visit. Our pastor delivered the
initial vesper sermon for Camp Harmony,
General Assembly of the Church of the
Brethren, preceding a series of Bible expo-
sitions by Dr. A. T. Robertson of Louisville,
Kentucky.

Since our last report in the spring six
new members have been added to the church
by baptism and relation. The S. M. M., both
Junior and Senior are very active and will
have representatives at the National Con-
ference. Our W. M. S., while not gaining in
members, continues to hold interesting meet-
ings and seems to realize more and more
the need of ever more earnest work in their
line. They will also have delegates at Na-
tional Conference, the success of which has
been the subject of one of our most earnest
prayers. In answer to many present day
problems, our pastor gave a number of
prophetic messages which stirred the hearts
of the believers to greater zeal in view of
the imminent return of our Lord. We are
looking forward to the greatest year in the
history of our church if the Lord tarries,

to help him in his work at North Georgetown. The ten days spent together in praying and visiting made the bond between Brother Byers and myself the stronger.

Brother and Sister Byers have been faithfully carrying on the North Georgetown work in the face of obstacles and discouragements. They have done a fine piece of work and now rejoice as they see the fruitage of the years of service on this field. North Georgetown was at one time one of our stronger churches but due to certain local conditions and the moving to the city of so many of the members the work in recent years has been difficult. At a real sacrifice, Rev. and Mrs. Byers have carried on the work. Sister Byers is not well but despite this she has not been content to do less than the very best in her service with and for these people. Both Rev. and Mrs. Byers have the confidence and good will of the people, both of the church and community. There is talk of remodeling the church building. If this is done and the people give the right sort of cooperation, and I believe they will, the work should move forward in a definite way.

The writer desires to express his appreciation for the real hospitality shown on the part of the membership. The time was too short to get into all the homes but a spirit of real welcome was shown by all. A gift in money was given the evangelist for his work which showed the membership was willing not only to support the meeting by their presence and definite cooperation but to give of their means as well.

May the Holy Spirit very definitely lead both pastor and people in the North Georgetown work in the days ahead.

J. C. BEAL.

Fellow Workers with God

(Continued from page 6)

of their hearts are just the opposite of what the Lord would have them be. When a man of wealth squanders his substance in sinful pleasure or sensual enjoyments he is working against God. Any man who works against God will have a sorry time of it, for those who work not with him labor in vain. The folks in the anti-deluvian world sought to build a tower to heaven with their own hands for their personal fame, and the work came to naught. Only that toil lasts that is consecrated unto God. As Paul tells us, "Whatsoever ye do, do all to the Glory of God." Paul strikes a happy thought in our text: "We are laborers together with God." Dr. Edward Everett Hale said a quarter of a century ago that "The greatest word of the next hundred years will be the word 'together.'" It is a word we now hear in its many forms everywhere. Together and cooperation and service is the manifestation of the team work of our time.

We hear much about the benefits of organization and unified efforts. In the great industrial world we hear of mergers and corporations. The business world no longer works singly but through organizations. The farmers have their Farm bureaus and co-operative associations. Labor has its trade unions. They work together for a common cause. In our grandmother's day, a shoe was made by the itinerate shoe-maker who went to the home and made shoes for each member of the family. Today it takes an army of men and women to make a shoe, but they turn out shoes by the thousands

each day. Mass production is made possible by the laborers working together.

But Earth's greatest Labor Union is where men work together with God. It is the one union in the world that has never gone on a strike. "Each works for the joy of working and no one works for money and no one works for fame." But the wages are the very best—eternal life, joy and peace in the Holy Ghost. The labor is protected by the best "safety device"—salvation through the Lord Jesus Christ. Then it includes a profit-sharing plan"—All things are yours and ye are Christs' and Christ is God's."

How Work With God?

Have you ever stopped to think how a man may labor together with God? It was a teacher in a primary class who, after a talk on flowers, said, "Now children, can you tell me who made the flowers grow?" Up went a little girl's hand and she piped out, "God does but fertilizer helps." The child had the right idea of working together with God. You may say, Man built the suspension bridge. But, did he do it all alone? You say, Man built the ocean liner, the airplane, and the radio. But did they do it all themselves? No, they simply worked together with God. God made the mediums and the laws that furnished the possibility of man's achievements. A man viewing a great irrigation project in the west where the parched desert had been transformed into a garden of beauty, exclaimed in his ecstasy, "Isn't it wonderful how much God has left unfinished for us to do." Men used to talk about the reign of the Law and thought it was something bigger than God. But no one law is universal. Other laws counteract. If a man knew only the law of gravitation he would never plaster his house, but he happily discovered the law of cohesion and offset the law of gravity and he plasters his home and rests in ease and comfort. God in his miraculous acts does not violate law; but in wisdom simply counteracts law.

"A man went down to Panama
Where many a man had died,
To slit the sliding mountains
And lift the eternal tide;
A man stood up in Panama,
And the mountains stood aside.

The Power that wrought the tide and peak
Wrought the mightier seer;
And the One who made the isthmus,
He made the engineer,
And the good God he made Goethals
To cleave the hemisphere."

So God works through men. He works through them by touching them with his Spirit. Our great artists who have given us the sacred paintings, our great poets, and great musicians have been men who have been touched by his spirit in their work. God is working with men when they build a church, erect a college, or hospital, or establish a Christian home. One day a friend asked Mr. Andrew Carnegie about his great gifts. The Scotchman smiled and said: "All it takes is a wee bit o' paper and a scrape o' the pen." Well, there are other Scotchmen who do not give their fortunes away. He possessed the spirit of liberality and service that guided his pen upon the bit of paper.

God works with men by giving them the bounds of their habitation. Buckel in his "History of Civilization" points out that men and nations have been greatly influ-

enced by their location and climate. The little land of Palestine not only a unique place in the world's religious history has a strategic place in History back is turned upon the decaying of the east and its face to the rising sun sent Abraham westward to Palestine instead of to China or India. He came through his servant. Even the king of Persia was called a servant of the God though he was likely a worshiper of Sun-god. God used him to do his work at an opportune time.

God uses the medium of men to accomplish his will. If we know his will, we become joint laborers with him. When a young man entered a florist's shop and an American beauty rose from a vase, holding it up he said, "See what God made." The clerk, without saying a word, took the rose from the room and returned with a wild rose, and fresh from the field, and holding it up he said, "See what God made." The florist said, "See what God and man together have made." That is the way of St. Paul. We are the co-laborers with God. God made the forest, but it takes man working together to make the wood and the garden. How true are the words of the old violin-maker:

"Tis God that gives the skill,
But not without men's hands;
He could not make Antonio's
Without Antonio."

This brings us to the final thought: Man working with God to take his world. No one can say today as the old Scotch elder did to the zealous Mr. Carey, "Young man, sit down, I want the heathen converted, he without your help or mine." We must know God better, for it is his will to give us a share in his work. Jesus gave this in mind when he said to his disciples, "Greater works than these shall I do in this world because I go to my Father." He did those greater works were in his mission when he pointed to the vine as a field for his laborers. We must work with him. We must be willing to do just as the potter at his wheel, to throw clay into the pitcher or vase through his servants.

"The Holy Spirit 'clothed' him
It makes the records say,
With Gideon, So he became.
As nothing in the fray,
But just a suit of working cloth
The Spirit wore that day.

Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way.

During the war President V. B. F. Dumas forth the message to the whole world: "There be none unenlisted." But far more supreme task before us is to work with laborers together with God. So with him and never against him in Oakville, Indiana.

The Soviet has abandoned equal rights for farm laborers. From now on, on July 13, payment to workers on collective farms shall be made on the basis of quantity and quality of work performed.

THE MINISTER REPLIES

was a lady who told her minister one morning that "this sermon was on my head," with that sweet emphasis which every parson knows so meaning to ease the impeachment of sermons, the estimable woman dur- week asked the preacher if her re- been out of place. The reply of ter was, "Not at all, only after ould not have been quite the time o say what was in my mind, but l. When the sermon is over your e your head."—The Christian Reg-

EXHORTATION TO PRAISE GOD

ve the Lord. Praise ye the name rd; praise him, O ye servants of e. Ye that stand in the house of the he courts of the house of our God, e Lord; for the Lord is good: sing to his name; for it is pleasant. ord hath chosen Jacob unto him- Israel for his peculiar treasure. w that the Lord is great, and that s above all gods.—Psalms 135:1-5.

HOLY SPIRIT AND THE BIBLE

Continued from page 11)

statement? Can you imagine a y to account for the origin of the How satisfying that doctrine is! personal, all-wise and all-powerful ed the universe, he can uphold it e it to its glorious predetermined

hat an appealing doctrine? Is it hat there are people who would live in a world that has just hap- come along somehow, nobody w and nobody knows why? Such ic world view leads to pessimism ir. It is no wonder that the skep- r age are reciting "sob stories" in their views about the human fam- s fate. One of them declares that sick fly on the dizzy wheel of the Another walls and weeps in this an is a parasite on the epidermis et planet; an ape who chatters to kinship with the archangels, while digs for ground-nuts"! There you logical outcome of rejecting the f the Bible.

en men accept the Bible as God's have experienced its truth in their ey do not cherish such lugubrious it man and his destiny and pur- d this brings us to the crucial f the origin of the human family. teaching of the Bible is luminous ing, for the Bible gives us this d rhythmic statement: "And God an in his own image, in the image ated he him; male and female cre- hem" (Gen. 1:26). Can anybody ything better than that? If man h and holy an origin, then it fol- e day the night that he was cre- high and holy purpose and will attain the same kind of a destiny. kely that a merely fabricated book e so high an evaluation on the hu- and on each individual composing

Unity of Bible Teaching

erty different authors had a hand the Bible. They were men of

many different conditions and employments and various degrees of culture. Many of them lived in countries distant from one another. They were separated from one another by many centuries. And yet on all essential matters they teach the same doctrines—the same doctrine of God and the creation, the same doctrine of man, the same doctrine of sin, the same doctrine of redemption. All of them are intensely theistic in religion and philosophy. While there is progress in doctrine and revelation, no revelation given at any time contradicts those previously given, but is a clearer accordant revelation of the will, purpose and nature of God.

This unity of teaching is as unique as it is marvelous. When men rely only upon their own wisdom, how they differ! No two merely human philosophers agree. Plato corrects Socrates, and Aristotle is not in accord with Plato. If Spinoza is right, Kant and Berkeley and Hamilton are fundamen- tally wrong. And how the scientists differ! Millikan believes in God; Barnes is either an agnostic or an atheist, it is hard to tell which from his bombastic verbiage. As has often been said, the pathway of science is strewn with the debris of discarded theories. Once the Ptolemaic hypothesis was the fash- ion among all the scientists, and that for many centuries. Not until the fifteenth and sixteenth centuries was it replaced by the Copernician theory. In my youthful days the nebular hypothesis of Laplace was all the vogue among the scientific guild, and any one who would have called it into ques- tion would have been dubbed an "ignoramus." Today there is scarcely a scientist left to do this theory reverence. Only yes- terday Darwin's explanation of evolution by means of natural selection, the struggle for existence and the survival of the fittest was generally accepted. Today no reputable scientist would claim that Darwin's explana- tion is adequate to account for the facts of the organic realm. The fact is, that even the physicists and chemists cannot agree as to the ultimate composition of matter.

Now, in view of all this contrariety of opinion in the world of human wisdom, and that among the so-called erudite, how are we to account for the unity of teaching in the Bible composed as it was by about forty different writers in widely separated coun- tries and extending over a period of nearly fifteen hundred years? On the conception that the Bible is a production of mere hu- man thought and wisdom, such unity is im- possible. There is only one adequate explana- tion of this outstanding phenomenon, namely, that the ultimate Author of the Bible was the one Holy Spirit who moved and guided the various writers and thus uni- fied their productions.

Thus we believe that our first proposition has been established—that the Holy Spirit produced the Bible, and thus made it the in- fallible rule of faith and practice.

(To be continued)

Ministers' Wives

(Continued from page 2)

What could be more cogent and convincing took my hand and said, "Our Jamie is going to make a confession of his faith in Christ this morning and I want to thank you for what you have done for him." Surely the minister's wife can say with the aged reve- lator, "Behold, my reward is with me."

After a five-year sojourn in one parish, a visiting speaker remarked, "I think your minister's wife is a very fine woman." Ap- plause followed which seemed unanimous and sincere. But the greatest compensation of a minister's wife is not the applause of the congregation—nor even the praise of those whom she has befriended, "who rise up and call her blessed." The highest com- pensation is that which comes from the min- ister himself. At an anniversary meeting, a minister was being lauded for his success- ful ministry. When he arose to speak, after thanking the speakers for their kind words, he said, "That which has played the most important part in my ministry here has not been mentioned, namely the minister's wife." I can't imagine that even the Mas- ter's "Well done, good and faithful servant," wiss sound sweeter to the ears of a minis- ter's wife than praise from the lips of her husband—"Many daughters have done wor- thily, but thou excellest them all."

I did not marry a minister. I married a man whom I would have married regardless of his occupation. But I am happy to say that I am sincerely glad my husband is a minister, and that I am a minister's wife.— The Presbyterian Advance.

Sunday School Notes

(Continued from page 11)

makes men that way—it is spreading, ex- panding, overflowing and causes men to give out and tell forth the news of saving grace.

Mark Turns Back

It is not necessary to impute base motives to John Mark as the reason for his leaving. The following have been given as possible. 1. He may have objected to seeing Paul superseding his cousin Barnabas. 2. His mother may have been sick in Jerusalem, and he may have returned to care for her. 3. He may have been weakened by the fever and unable to go on. 4. Brought up in Jerusalem as a strict Jew, he may have objected to Paul's growing intercourse with the Gentiles. 5. He may have returned to Jerusalem to be with Peter, with whose methods he was more in sympathy and from whom he obtained the materials for his gos- pel. 6. He may have feared the dangers of the route that Paul proposed to follow. 7. He may have been attacked by malarial fever, which was always prevalent in those regions, and for which this was the most dangerous season.

Jews Thrust Away Their Opportunity

"I remember once calling on a sick man, whose rent I was paying at the time, when he told me that years ago a piece of land on a corner lot was offered to him for six hundred dollars. At the time he had just that sum in the bank. But he was very fond of buggy riding, and he made up his mind that he had rather have his pleasure with his horse than buy that piece of land. At the time that I called on him that piece of land had just sold for five hundred thou- sand dollars, and he was a poor man de- pendent on me for his rent. The Persians have a saying full of significance. It runs as follows:

'A thousand years did a poor man wait Outside of heaven's gate Then, while a moment brief he dozed, It opened, and—closed.'

Thus many act still, and then, when they are left stranded, they complain against their 'bad luck,' or sometimes against God himself."—A. F. Schaufler, D.D.

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THE BRETHREN EVANGELIST



MOUNT OF TRANSFIGURATION

Jesus . . . was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here.—Matthew, chapter 17.

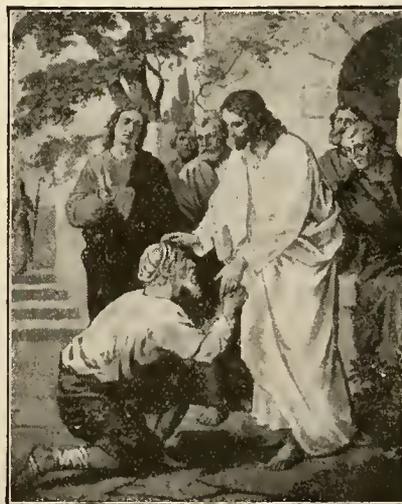
This Issue

DEVOTED TO THE REPORT OF GENERAL CONFERENCE

Down from the Mount of Inspiration we must enter the Valley of Service

THE VALLEY OF SERVICE

And when they were come down to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord have mercy on my son . . . And Jesus rebuked the devil; and he departed out of him. . . . The disciples said, Why could not we cast him out? Jesus said, Because of your unbelief.



The Secretary's Report of General Conference Business Sessions

MINUTES OF THE FORTY-THIRD GENERAL CONFERENCE OF THE BRETHERN CHURCH

The Forty-third Annual Conference of the Brethren Church convened at Winona Lake, Indiana, August 24, 1931.

The Moderator, A. V. Kimmell presided, introduced and presented the Song Leader of the Conference, Leo Polman. The evening song service was opened by singing, "He Keeps Me Singing." The devotions of the evening followed, which consisted of quoting memory Scripture verses, testimonials and sentence prayers, closed with prayer by the conference secretary.

Prior to the evening message Conference enjoyed hearing Leo Polman sing, "Why Should He Love Me So?" The Vice Moderator, R. Paul Miler, brought the first conference message entitled, "The Living Christ." Session closed with singing, "Tis So Sweet to Trust in Jesus," and the benediction by A. V. Kimmell.

Tuesday Morning

The morning session was opened by making use of song "The Solid Rock." The devotions were conducted by Grant McDonald who read from the fifth chapter of Ephesians and offered prayer. A solo entitled, "Can Men Tell That You Love Jesus?" was rendered by Leo Polman. The Vice Moderator, R. Paul Miller, presided and presented A. V. Kimmell who read the Moderator's Address entitled, "The Church, the Body of Christ." Conference joined in singing, "True-Hearted, Whole-Hearted," as the period emerged into the business session or conference organization.

The Credential Committee submitted the first report which resulted in 73 ministerial and 141 lay credentials, totaling 214 credentials.

A motion prevailed to adopt the report. Business session closed by singing "I Love to Tell the Story." C. C. Grisso presented the conference to the Throne of Grace through prayer. Mrs. Samuel Adams sang "Let Me Dream On," which prepared the hearts of all for the Bible lecture entitled, "The Holy Spirit's Testimony Concerning Jesus Christ."

Because of no complete election for conference organization a motion prevailed that the two highest persons in each office be declared nominees for election and proceed with the election. The result of the election is as follows:

- Moderator, W. I. Duker.
- Vice Moderator, S. M. Whetstone.
- Secretary, J. L. Gingrich.
- Ass't. Secretary, Herman Koontz.
- Treasurer, Norman Kimmel.
- Statistician, George Cone.

Committee on Committees, W. S. Bell, Charles Anspach, L. S. Bauman.

A motion prevailed to adjourn and the benediction was pronounced by A. V. Kimmell.

Wednesday Morning

The morning session opened with song entitled, "I Shall See the King." W. I. Duker, the new Moderator, invoked God's guidance upon the day's work.

The report of the Credential Committee was given which resulted in a total of 84 ministerial and 169 lay credentials or a grand total of 252. The report was accepted. Minutes of previous session were read and approved. The following motion, proposed by

the Home Mission Board, was passed, namely, That, in view of the present situation relative to the policy of our Kentucky mission work, a committee of 15 members of this conference, composed of laymen and ministers, be appointed to investigate the facts concerning the same and to report to Conference on Friday morning.

The following reports were carefully submitted and duly accepted:

REPORT OF THE NATIONAL SUNDAY SCHOOL ASSOCIATION

On hand Aug. 1, 1930:

A. B. & L. Co.....	\$5,842.97
A. B. & S. Co.....	173.61
Notes	600.00

Receipts:

White Gifts	3,508.03
Interest	289.40
Other receipts, books, etc.....	54.40

Expenditures:

Seminary of Ashland College....	\$2,250.00
Kentucky Educational Project..	1,000.00
Foreign Board for Educational project	500.00
Shipshewana Y. P. Conference.	249.40
S. S. Assn. Promotional work..	127.99
Secretarial work	118.40
Office Supplies	120.30
Printing	330.90
Books	94.88
Miscellaneous	13.75

Total.....\$4,805.62

Bal. on hand July 31, 1931:

A. B. & L. Co.....	\$4,977.37
A. B. & S. Co.....	85.42
Notes	600.00

\$5,662.79

Resources Aug. 1, 1930:

On deposit	\$6,016.58
Notes	600.00

Total.....\$6,616.58

Resources Aug. 1, 1931:

On deposit	\$5,062.79
Notes	600.00

Total.....\$5,662.79

Net loss for year.....\$ 953.79

Respectfully submitted,

MILTON P. PUTERBAUGH,

Treasurer.

I have examined the accounts as they appear on this statement and in my opinion they reflect the true financial condition of the Association.

(Signed)

C. L. ANSPACH.

August 21, 1931.

BRETHERN NATIONAL CHRISTIAN ENDEAVOR UNION

Financial Report 8-20-30 to 8-18-31

Receipts

Bal. 8-20-30.....	\$199.20
Receipts during year.....	306.63
Interest on savings acct.....	4.22
Additional receipts.....	25.00

Total receipts.....\$535.05

Disbursements

1930 Banquet Expense, programs and tickets	\$ 2.50
Stencils, postage and postals.....	6.50
Letterheads and envelopes.....	9.01
Home Mission Secy. (1930).....	200.00
Home Mission Secy. advance 1931	200.00
Secretary's services	25.00

Total disbursements.....\$443.01

Balance in Savings Account.....

Pledges paid by following societies	
Masonstown, Pa.	
Oakville, Ind.	
Oakville, Ind.	
Whittier, Calif.	
Peru, Ind.	
Conemaugh, Pa.	
Conemaugh, Pa.	
Mauertown, Va.	
Pittsburgh, Pa.	
South Bend, Ind.	
Rittman, Ohio	
Johnstown, Pa.	
Canton, Ohio	
Louisville, Ohio	
Milledgeville, Ill.	
New Lebanon, Ohio	
Fillmore, Calif.	
Ashland, Ohio	
Warsaw, Ind.	
Martinsburg, Pa.	
Kittanning, Pa.	
Dallas Center, Ia.	
Berlin, Pa.	
Fairhaven, Ohio	
Lost Creek, Ky.	
Mulvane, Kans.	
Nappanee, Ind.	
Elkhart, Ind.	
Berlin, Pa.	
Los Angeles, Calif. (2nd).....	
Bryan, Ohio	
Harrah, Wash.	
Washington, D. C.	
Lillie Ball, personal	

During 1929-30 only 14 societies were listed, while during the present year 41 societies enlisted, which shows quite a decrease in interest in the Christian project.

GLADYS M. NATIONAL SECRETARY-TR

FINANCIAL REPORT OF THE BRETHERN PUBLISHING COMP.

for the fiscal year ending July

Gross Sales and Income

Cash Balance, Aug. 1, 1930.....	
Advertising	
Brethren Evangelist	
Commission Goods.....	
Insurance	
Job Work	
Loans Secured	
Miscellaneous	

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Significant News and Views,.....	
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E. S. BAER
Editor
TEETER
Business Manager
Monies to the
Business Manager

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section
1103, Act of Oct. 3, 1917
Authorized Sept. 3, 1928

Comments on the General Conference for 1931

General Conference for 1931 was somewhat of a surprise and a disappointment of attendance. There was widespread uncertainty about what the year of depression might bring out, and a feeling that it would show a decided decrease in attendance. Conference leaders, therefore, were happily surprised at the opening session the largest crowd at a like number of years. The attendance was uniformly good throughout the week and on Saturday the Credential Comed a total of 297 registered delegates. Last year the number of delegates was 261 and for the year preceding that. If we go beyond that we find that the conference held in Ashland, Ohio, in 1928 when the Golden Jubilee of Ashland was celebrated there were 317 delegates present, but pre-1928 the records for several years back show an attendance decidedly below the 300 mark and below the attendance of 1928. It is not, therefore, the most prosperous years when men are willing to pay money to attend conferences and to attend to spiritual realities of the kingdom and the program. It rather seems that in the lean years men appreciate things more and are willing to make greater sacrifices.

Our purpose to comment on the business of the late conference being we have the secretary's report published in this issue is merely to observe certain encouraging characteristics. One of these is the high spiritual tone of the conference. The morning's program set the pace for the entire week in and doubtless the fine spirit that prevailed at that time and to do with the way the conference continued. V. Kimmell called the conference to order and placed the ability of participation in worship up to the assembly by calling for memory Scripture verses, testimonies and prayers. The song service conducted by Leo Polman was enthusiastic and worshipful and did much to spread the message into every heart. It was a great inspiration to sit and sing. The song leader showed his skill not only in singing, but in getting people to really worship God. His own excellent solo work showed him to be a promoter of the message rather than a demonstrator of voice. The evening by Vice Moderator R. Paul Miller was also a lift for our souls to new heights of spirituality and longing for a new appreciation of the Lord Jesus Christ. The heights ran all through the conference. The evening meetings especially emphasized it, as also did the Bible studies at the opening of the evening programs. God was very real and his work was in evidence. The man who was at all responsive must have had his heart greatly quickened by his attendance upon this conference.

One outstanding characteristic of this conference was the emphasis upon exalting the person and work of Christ. No one could have dropped in as a stranger upon any session and not have been impressed with the fact that the people regard Jesus and worship him as the divine and as worthy of all worship, adoration and glory. Miller proclaimed the living Christ in the opening and it was the key-note of the entire conference. The first message by Brother Polman was of the same mold and proved a powerful message that we are quoting the words written in the arkness with the hope that they may carry a measure of the message to the hearts of our readers that they did to the hearts of those who sang at Conference. The verses follow:

He sent my Savior to die in my stead,
Why should he love me so?
Nails pierced his hands and his feet for my sin,
Why should he love me so?
He suffered sore my salvation to win,
Why should he love me so?
"O, how he agonized there in my place,
Why should he love me so?
Nothing withholding my sin to efface,
Why should he love me so?"

"Nails pierced his hands and his feet for my sin,
Why should he love me so?
He suffered sore my salvation to win,
Why should he love me so?"

"O, how he agonized there in my place,
Why should he love me so?
Nothing withholding my sin to efface,
Why should he love me so?"

The Moderator came on with an address that added to the glory of Christ as the Head of the church, which address we are passing on to our readers in this issue of the *Evangelist*. Dr. J. C. Masse's first lecture dealt with "The Testimony of the Holy Spirit Concerning Jesus." The next day he spoke of "The Self-emptying of Jesus." Professor McClain's first lecture set forth the incarnation of Christ. And many other speakers united to exalt the name and glorify the person and work of our Lord Jesus Christ. A people who will give Christ the pre-eminence in all their discussion and worship will find that they have within their hearts an inspiration and a power that will go a long way toward enabling them to give Christ first place in their daily lives.

Another feature worthy of note was the emphasis placed upon the church and its duties and responsibilities. Naturally evangelism was stressed as the church's first task, and we may well allow that duty to loom up large in our spiritual horizon. The life and progress of the church depend on the faithfulness with which it gives itself to evangelism. Its relation to the great Head of the church was also pointed out, and also the necessity of keeping itself unspotted from the world. Two very practical problems facing the church received consideration—one growing out of marriage and family relations and the other growing out of the Christian's relation to earthly governments in time of war. Doctor Bauman treated these problems in a way that called forth the commendation of many and challenged the thought of others. It is a hopeful sign that such vital and intensely practical problems are beginning to receive such serious attention as was given them at this conference. The problems are not settled, so far as the church is concerned, nor is the accepted Brethren attitude yet fully determined. But the interest of men was aroused in them and committees were appointed to study them and bring in recommendations with regard to proper Christian attitude toward them. There are other fields of practical religion that we need to be stirred up about, and doubtless we will eventually give them our more serious attention, but in the meantime we are grateful that the Holy Spirit is leading us in an endeavor to face frankly our duty toward the problems of marriage and divorce and of war.

It was encouraging also to observe the spirit of confidence in the future of the church that seemed to possess the leadership and the readiness manifested to take such measures as seemed necessary to launch out upon that larger future, that is, to insure the growth that seems both possible and probably. We detected none of the feeling of fear expressed on previous occasions that possibly we were a diminishing denomination. There seemed to be on the contrary, a growing conviction that the world sorely needs the message and mission of our church and that if we are faithful to our trust we will inevitably be led into the larger place that God would have us to occupy. That growing confidence has a basis in fact, for we have gone forward during the past year, in spite of the financial depression that is abroad in the land. In some particulars we have advanced financially. The offering for the Home Mission Board for this last conference year was an increase of \$4,097.22 over the offering made by the churches for the previous year. That is tantamount to a vote of confidence in the Board's aggressive policy. The Foreign Board's offering was increased \$2,649.71 over the previous year. In membership the

statistician reported "a net gain for the year of 1,395, which is almost twice that of the previous year" for the United States, the total reported membership being 28,140 and the total reported membership including our African and South American missions being 29,586. Those figures do not represent big gains, but they do represent gains, and in the face of prevailing conditions they are quite encouraging, and give warrant for a growing spirit of confidence.

Let us bear in mind, as Brother E. L. Miller pointed out in his Sunday morning conference sermon, that the church is "God's church", and with courage and confidence and willingness to do our part, let us work in cooperation with, and in obedience to, the great Head of the church that it may be in deed and in truth a victorious church and may accomplish the will of God in the world.

How Long is a Public Prayer?

Public prayer is a most important element of public worship and much thought should be given to it. It appears, however, that it gets very little attention, as a rule, neither as to its content, nor as to length. And bear in mind that the length is not to be left out of consideration. Ministers sometimes spoil good effects produced by their prayers by continuing on too long. It used to be thought that to guard the length of public prayer was to run the risk of quenching the Spirit. But we have come to understand that the accomplishment of the Spirit is not dependent upon time so much as zeal and sincerity, and that a worshipper is not heard of God nor respected by his fellow-worshippers for his much speaking. Sometimes the shorter prayer will go farther than the longer prayer we might make.

On the subject of the length of a public prayer, the Christian Standard has the following helpful suggestions:

Surely there is no value in a public prayer unless most of those in the audience are genuinely engaged in prayer. We who do not believe that preachers fulfill the ministry of priests can not accept the theory that it is enough if the preacher is truly in the spirit of prayer while he speaks the public petition. We believe that the only justification for public prayer must be that it actually leads the whole assembly in prayer. It is not a prayer for them, but a prayer by them.

Now it must be quite manifest that the average congregation has a time limit beyond which it will not remain in prayerful spirit. Possibly that maximum ought to be much greater, but what it ought to be and what it is are two different factors. There comes a time when the average gathering tires of the attitude (especially if standing) and becomes more conscious of other circumstances than of the prayer itself. The preacher's tone, his purpose, his clothes, his last visit to one's home, the seat neighbor's clothes, that troublesome cough of the man on the other side of the room—all these come to the fore in consciousness.

Of what value to carry on the form of prayer when the spirit of it has gone from the group? Aye, more, is it not a distinctly hurtful thing thus to train a congregation to go through a form when the spirit is not there? Is this not a species of hypocrisy? May not the preachers' very zeal for prayer thus defeat the true appreciation of prayer in those he would teach?

A preacher ought to keep very sensitive to the spiritual atmosphere of his group, and so study to prolong his public prayers no further than the point where they are genuine prayers to his people.

EDITORIAL REVIEW

Brother and Sister Foster, furloughed missionaries from our African field, write us that they will spend the entire month of September visiting churches in Indiana and that they may be reached by correspondence at the following address: Joseph H. Foster, 209 New Street, Goshen, Indiana.

Dr. L. S. Bauman, one of the Bible lecturers of the late General Conference, arrived in Ashland together with his wife and after a business trip east, they will motor back to California by a southern route. He is pastor of the First Brethren Church of Long Beach.

Due to the prompt work of the General Conference secretary, Brother J. L. Gingrich, we are enabled to publish the report of the conference business sessions in this issue and we are giving to it all available space in order that the report may be as nearly completed in one issue as possible.

Brother and Sister N. W. Jennings were called from Lake on the first day of conference to hasten to the Mrs. Jennings' father, who was critically ill at Roanoke. Brother and Sister Archie L. Lynn, who traveled from with the Jenningses and whose home is also in Virginia, accompanied them on their journey.

Brother Floyd Sibert of Ellet, Ohio, informs us that, in illness of their baby, Mrs. Sibert was unable to fill her announced date for broadcasting over WAIU, Coluru, and he substituted for her, delivering a sermon on "Forgetting God." Mrs. Sibert was given another date, October 5th, for the broadcasting of her address on "American Women."

An announcement just reached the home of the editor, birth to Rev. and Mrs. Quinter M. Lyon of a little son, October 26, 1931, and his name is David Beekley Lyon. On behalf of the Evangelist family we extend congratulations to Brother Lyon. Brother Lyon will be remembered as the recipient of the Sunday school lesson publications. He now has a position in Ohio State University and is working on a degree.

Work is going forward in the furnishing of the new House concerning which Prof. Alva J. McClain made mention in a recent issue of the *Evangelist* and it is expected ready for occupancy by the opening of school on September 1. It is not too late for Sunday school classes, missions and other similar organizations to help in the furnishing of rooms, the approximate cost of which is said to be \$100 per room.

Dr. A. D. Gnagey, pastor of the church at Altoona, Indiana, and for many years editor of the *Evangelist* and a school literature, took suddenly ill as he was about to attend the General Conference at Winona Lake, Indiana, where he was to preach one of the evening sermons and to read "Fifty Years in the Ministry," before the Brethren Association. We are just informed that he is in a hospital and there is hope that he will thereby be able to avoid an operation. There was keen disappointment at conference because of his enforced absence and sorrow over his critical illness. Let the prayers of God's people be for the throne of grace in his behalf.

Brother William Shaffer writes in his weekly church paper that his Sunday school is contemplating the establishment of a circulating library "to contain all manner of profitable literature." The membership is invited to donate good books for the library. We commend them for their aim and wish them success. We recall that the general secretary of the National Sunday School Association in his annual report to General Conference mentioned a goodly number of Sunday school libraries among our churches. The Association is doing a good work by fostering the establishment of libraries, not merely to encourage greater efficiency of part of Sunday school workers, but also more wholesome character. That reminds us that the Ashland Sunday school, through the initiative and under the direction of Guilford Leslie, is conducting a magazine exchange library. Members of the congregation are invited to bring their magazines, if they have read them and place them on the magazine table to take with them others that they may not have read. The supply of the best religious and secular magazines on the table at all times available for reading by any one interested. It is a good idea. It pays to encourage people to read the best literature. An informed person is more likely to be right, other things being equal, and more strongly fortified against error, than the uninformed person.

PRAYER REQUESTS FOR THIS WEEK—

Brother E. J. Rohart, pastor of the church at Winona Lake, Indiana, writes: "The Lord willing, we plan to have a campaign for souls in our big tent the first three weeks of September (1-20). We covet the earnest prayers of every member in the brotherhood. The meetings will be under the leadership of Brother Leo Polman. We are looking forward to a great blessing in the Lord."

The Church--The Body of Christ

By Elder A. V. Kimmell

Moderator's Address at the General Conference

never was an hour when the Church needed to position in relationship to her Head, the Lord Christ, as in the present crisis. In the face of present conditions one could think the needs of the church material but this is far, far from the truth. Her needs are spiritual. Her needs are not dollars and possessions but she does need men and women of the Lord; who know how to pray and how to answer from God; who meditate upon the deep truths of the Word of God.

When a man was in a hard place it was Joshua who took the place of leadership after Moses. Did he take the place of Moses? He led Israel over the land. He prayed and food fell as dew from heaven; he had the rock and the water gushed forth. Who could take the place of Moses? When Joshua finally consented to lead the hosts of Israel what did he do? Did he plan an army? Did he organize an unemployed committee to rush around distributing baskets of food? Josh. 1:8 tells exactly what he did. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest do according to all that is written therein: for thou shalt make thy way prosperous, and then thou shalt have good success." Now note closely that when Joshua was followed Israel had food and clothes and land and possessed the land.

Who is bound to reply that such a program will not work in this present world crisis and my answer is: that shows it will not work for the church is too busily occupied about material matters to give it a trial.

BRETHREN CHURCH IS A PART OF THE MYSTICAL BODY.

The Brethren Church is in need of a renewed vision of God's glory and majesty which attends the position of those members of the Body of Christ. Our gatherings are too much occupied with plans, methods, and programs enough consideration is given to the fact that as we are a part of the "Mystical Body," the invisible church of the Living God. This "Mystical Body" or invisible church is so called because through the ages it has been kept from view. Eph. 3:5 speaks of this Body of Christ, "Which in other ages was not made known unto the sons of men, as it is now revealed unto us by the apostles and prophets by the Spirit." But the church was here when all men may see and know as in the beginning of the same chapter, "And to make all men see the fellowship of the mystery (the mystical body, the church) which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." The church, the mystical body, is never mentioned in the Old Testament. Applying Old Testament prophecies to the church is a sad misinterpretation of Scripture. Even the Ten Commandments where the foundation for the church is based upon the ordinances to be observed by the church, the church is held as still future. Our Lord said, "I will build my Church."

The church and Israel are not the same and much confusion has resulted from an attempt to apply Scripture to Israel to the church, the Body of Christ. The church and the Kingdom are not the same in spite of the use of the term in many religious circles. It is often even painful at times to find preachers pray-

ing, writing or speaking of men being born into the Kingdom when they mean the Body, the church. I note that another address is to be given on this subject so I leave this point by saying that I hope the efforts of the whole Brethren Church in Soul Winning may produce results in conversion before the "Kingdom Comes" that those won to Christ may be Kings and Priests with him and reign with him through the Kingdom Age.

II. THE BEGINNING OF THE MYSTICAL BODY: The Invisible Church.

The Church, the Mystical Body was first called out on the day of Pentecost. Some of these called out believers had been prepared by months of fellowship with the Lord Jesus Christ, the head of the body, and others heard the message for the very first time but all who received Jesus Christ as Lord by faith were saved, baptized and became members of the church, the mystical body. On that day the Holy Spirit descended, baptizing them into the one body. This was a complete act. The Holy Spirit is a Person, the third person of the Godhead. When he was given he was entirely given. The Holy Spirit thus entirely given, completely given, is here now. He never has been withdrawn. This is the day or the age of the Holy Spirit, officiating and operating through the church, the mystical body. Why not recognize his leadership and even in difficult times rest contentedly in his abiding presence? At this point it seems timely to suggest that crying for another Pentecost is all wrong, singing for another Pentecost as some of our hymns request is conveying an unscriptural idea. Tarrying meetings pleading for the baptism of the Spirit are plain error. I repeat, the Holy Spirit is a Person he came as a complete personality. He is here—All of him. Therefore it is foolish to cry that he may come when he is already here—It is just as reasonable to demand that Christ be crucified again.

It is not a question of the believer having the Spirit. All who receive Jesus Christ by faith have the Spirit. If you have part of him you have all of him for he is not divided he is not cut up in parts and pieces to be apportioned out in response to enthused petitioners. Here is the vital question: Believer: **Does the Spirit have you?** So many Christians are only partly yielded to Christ. When your life is completely yielded the Spirit possesses full control. This is in harmony with the Scriptures which say, "Receive ye the Holy Ghost," and "Be ye filled with the Spirit."

III. CHRIST AND THE CHURCH

1. If "God so Loved the World that he gave his only begotten Son" is the Golden Text of the Bible then, "Christ so loved the church that he gave himself for it," should be the Golden Text of the New Testament. That Christ gave himself for the church no true believer will deny. While no mention of the body, the church, is made in the Old Testament we find due provision being made for it. The church was in the mind of God before the worlds were made. A splendid type is to be found in the creation of the woman given as a help meet to Adam:

"And the Lord God caused a deep sleep to fall upon Adam." This typifies the death of our Lord upon the cross. As Adam slept the Lord God opened his side and took therefrom a rib. While Jesus Christ was in the sleep

of death his side was opened, pierced, with a spear, and the blood gushed forth. From Adam was taken bone: from the Lord was taken blood. Out of the bone Eve was made and with the blood of the Christ of Calvary the church of the living God was purchased. Thus early in the history of man the coming of the church was finely typified. Women, in the Bible are not always a type of good as in the case of the woman who hid the leaven in the meal or the woman who is to ride the scarlet beast and the church has not always been true to her head but at such times she has lost sight of the fact that she is loved with an eternal love by the Father and by the Son and by the Holy Spirit. If in this present hour the deepening apostacy is pressing closer it is because the church has lost her first love and no longer worships the person of Christ but has turned to and is occupied with the things the church has brought to view, therefore worshipping the creation more than the Creator. May this conference direct our love and devotion to the Person of Christ.

2. The proof of Christ's love for the church is that he gave himself for it. This great truth is given in the parable of the Pearl of great price in Matthew thirteen. A pearl is the perfect symbol of the true church. A pearl is formed by accretion and that not mechanically, but vitally, through a living one. Christ sold himself under the sins of the world to purchase redemption for the church; the pearl of great price. He offered no substitute. His creation was pronounced good but he did not offer it. The arch angels are a high order of created beings but he offered neither Gabriel nor Michael in his place. **He gave himself.** "He loved me and gave himself for me." This puts the church separate, apart and high above any organization known to man. It is in a class altogether by itself. To use methods and try schemes that seem successful in other lines would be entirely out of place and often actually sinful if used in the church, the body of Christ. How often the Lord must be grieved to note the disgrace brought on the church by those who claim to be members when they seek by worldly means to make her effective and popular with men. There are those who place the lodges, fraternities, clubs, and sororities before the church of the Living God. What a shame to the blood purchase of our Lord. Why is it that the church has lost her influence and fails to command respect in so many places? It is because her leaders and her preachers too often ignore and fail to teach that "Christ loved the church and gave himself for it." No doubt all the pastors as well as myself have been flooded with every sort of financial scheme to tide the church over the times of depression. Have we been able to always reply, "I am not interested, the church of Christ is too divine to be caught in worldly methods" or has this excuse been used to drag the church into begging or bartering or gambling, or buying and selling for gain? If we can somehow inspire the delegates of this Conference to see the place of the church as the Body of Christ, and the dignity, honor and respect that is due her because of this position we will have done more to assure a successful year than the combined work of Boards and committees. This does not mean that we are so visionary as to fail to appreciate the necessity for Boards and Committees.

3. Christ sanctifies the church, "That he might sanctify and cleanse it with the washing of water by the word." The Brethren Church need not be afraid of that word sanctification. It has been abused, it is true, but this should not cause us to neglect the doctrine. If sanctification means to be holy then let the Brethren Church be

holy—for to be either sanctified or holy mean "To be set apart for God." If worldliness ha our beloved church until we can no longer lay separation, then God have mercy on the Brethren. The amusements offered by this present world severing the body, which is the church, from which is the Christ. It's about the same old story dance, shows, etc., etc., only the difference is the church too often has invited them into her precincts. With what results? Sports and pleasures about emptied the churches on the Lord's Day and dances and the movies have killed hundreds of meetings. Sunday automobile trips have weakened spiritual lives of many church officials, and the Sunday school teachers from their classes. A separated church will keep us from the above then we pray for a sanctified church.

The strange situation with regard to the special stress is that the pleasures, the sports, the extensive traveling keeps up just as in the day and many church members who can no longer go to the church still go to ball games, the movie theatres, the autos running.

Now a remarkable provision Christ has made for the church is that he keeps and cleanses true believers as separates or sanctifies them unto himself.

Sanctification is setting apart.

Cleansing is keeping apart.

Sanctification is the inward work.

Cleansing is for the outward walk.

Cleansing provides for the contracted defiler. The pilgrim passes through a world of corruption. Christ sanctifies and cleanses his church. No body of men should stress this more than the Brethren, for when we gather about the Lord's table and prepare for taking of the sacrament we pause for the washing of the saints' feet we practice in symbol the cleansing of the Christian from the contacts with the world. If we want the practice of this ordinance should be in

4. Christ Preserves and cares for his Church.

The church visible of which we shall speak has received many, many hard blows. Some of the most serious others given as the mark of Satan's wrath. The church, the Mystical Body, is as triumphant as ever, "and the gates of hell shall not prevail against it." This church of true believers shall have no outward defilement; no blemish—no inherent weakness—no sigh of decrepitude or lack of vitality. The other words the real church is in a perfect state of preservation—**kept by the power of God.** What flight of imagination of the so-called optimist can begin to compare up to the facts as revealed in the Word of God. Christ not only preserves the church, he also nourishes and cherisheth it. Truly he is El Shaddi, the Almighty—El signifies the "Strong One"—"Shad" is the Hebrew word variably used in Scripture for a woman's breast. El Shaddi means—"The Strong Breasted One." As a fretful, hungry babe is strengthened, nourished and finds every element necessary to its growth from the milk supplied at the mother's breast so the true church finds himself supplied and nourished by the almighty El Shaddi—The Almighty God. Christ the Lord is the sustainer, the very life of the church. Oh that we were a people calling themselves a church but rejecting their head the Lord Jesus Christ. Doubtless many churches rejecting him seem to pro-

... they are living on a stimulant and some day will in utter collapse.

... Presents the Church unto himself.

... will be a day of presentation, Jude 24, 25, "now that is able to keep you from falling, and to you faultless before the presence of his glory, exceeding joy, to the only wise God our Savior, be and majesty, dominion and power, both now and Today the church is in her humiliation. The body is unseen and unknown. This is her day of . She is told to patiently work, pray and watch appearing. When that appearing shall come in ure of the Saints, then he will present the church himself—"A Glorious Church."

... ve himself for the Church.

... ves the church unto himself.

... iver received the gift unto himself.—

... ride adorned for the Bridegroom, awaits his com- n the courts of glory.

O glorious church.

THE VISIBLE CHURCH

... is not a term of Scripture but has been coined by indicate the order and function of the church and is perhaps as good a term as can be used. There is no question but that the organization of local churches is according to the early practices of the first century. Local congregations were established in many places and leaders or officers were selected, appointed or ordained. This gives us the visible church or the local congregation. We find no provision made in the Bible for denominations and we are sure that it was intended that there should be one body directed by the Holy Spirit. How denominations are with us. We who are members of denominations are not responsible for them, we inherit them. However the question of what we are going to do with this inheritance is being considered by most Protestants. The denominations which have made an attempt toward church union have gone but a few steps in that direction so it can truthfully be said that there is no name only. The movements to this end have been unable to say the least and impress the observer with any definite convictions on the part of those who are in it. It seems to be a sorry state of affairs when we practically say, "I no longer have a stated belief and am willing to yield any doctrine in order to bring about church union."

... is also worthy of serious consideration at this point is the fact that there is a willingness to surrender fundamental doctrines much faster than to give up the ordi- narily practiced by the various denominations. This alone is a danger signal for our church. Thus there are those who would more quickly give up the doctrine of the Resurrection of Christ than to yield to either sprinkling or immersion as the mode of baptism. I am citing these cases to show that the real serious problems of church union are not being discussed but the argument centers about the details which becloud the deeper issues involved with church union. It is that the popular demand will bring about union on non-essentials and that the doctrines eternal as well as the church itself may be completely submerged without a serious effort being made in their defence. Thus many who are not denying the fundamentals of faith give consent by

... the discussions at Brethren conferences and the same published articles it is not difficult to see that some of our leaders still think that manner of dress and order of service, or the traditions of the elders, are the

... questions at issue and that these objections have been outgrown or should have been forgotten long since. Certainly these have been outgrown or should have been long ago, but these are only minor issues. Then there are those who think that the bitterness caused through dis- sension of past days is keeping the Brethren church from seeking union with others of similar practices. If an un- forgiving spirit over wrongs fancied or real still main- tains it is in the breasts of those who have not the mind of Christ for we are expressly told to, "Let all bitterness, and wrath and anger, and clamor, and evil speaking, be put away from you with all malice: and be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Therefore it is inconceivable that any considerable number of the Breth- ren should be influenced by such motives.

The real issue is a question of Fundamental Doctrine. What would happen to our boasted slogan, "The Bible, the whole Bible, and nothing but the Bible" if we should unite with any body observing certain practices that even our brethren looking forward to church union would insist on being maintained? When we speak of this slogan we have in mind the meaning given by our forefathers, a meaning which in their day means a literal application and inter- pretation of the Word. When men were not trying to dodge a plain statement as to the Deity of our Lord, the Virgin birth, the Substitutionary Death and the bodily Resurrection with well worded phrases or cloudy inter- pretations. I repeat what would happen our slogan including these great fundamental doctrines if we were to surrender our churches, our institutions and our members to the in- fluences of other larger bodies.

The Brethren Church right now occupies an enviable position: During the past year we have not learned of one Brethren pulpit being prostituted by the preaching of modernism. Perhaps in some places more attention is given to a social order than in others but no outright de- nial of the fundamentals.

Read every page of our literature, Brethren Evange- list, Brethren Missionary, Brethren Witness, Brethren Teacher, Sunday school quarterlies or tracts published by our pastors and who can find one sentence when fairly understood which directs any criticism toward the Deity of our Lord and his finished work or the infallibility of the Holy Scriptures.

We point with pardonable pride to the doctrinal posi- tion boldly taken by the professors in Ashland Seminary and the fact that in no uncertain tones they declare them- selves to accept without reservation the fundamental doc- trines of the Christian faith. Furthermore we have the confidence to believe that the new preachers being trained by them for pastors of our churches will follow in this same deep conviction. Furthermore Ashland College seeks to do her work in a Christian atmosphere and with ideals that lead to Christian character.

These coveted places were not reached in one day nor in one year. They were not gained without effort and many a battle. They came through much prayer and pro- longed effort. Then why even think of yielding the posi- tion thus gained by seeking union with those who are threatened or endangered by modernism. Therefore we recommend that the Brethren Church keep her eyes fixed upon her Lord and pursue her God given task with dili- gence and be not entangled with the affairs of others. Ap- parently the time we have as a church to gather the har- vest is short. Let us be about the Master's business that many more precious sheaves may be garnered before the harvest is ended.

(Continued on page 10)

Sharing Conference with Those not There

NATIONAL CONFERENCE AND THE BIBLE HOUR

By C. A. Stewart

Our National Conference is always a cause for rejoicing because of the fellowship, inspiration, and the consciousness that we are permitted to plan together, with the Holy Spirit as our director, the work of the Lord. And when it is all over there is always the joy of going over the entire program in our own minds and our hearts are warmed when our minds rest upon some part of the program that carried us up and lifted us to a higher plane.

For us our conference has been a joy and blessing, especially the eleven o'clock hour, when we were taken into the very presence of God in a way that some of us never realized before, by every speaker. Every subject discussed by these speakers was very timely and of the utmost importance. While these subjects were some of the deepest and most important, they were discussed in such a way as to make them clear and understandable by all present, which makes us feel that the impressions made by such stupendous truths as were presented to us, will not soon be forgotten. To my own mind this hour alone was well worth all the time and effort put forth and all the money spent to attend conference. There was the manifestation of the leadership of the Holy Spirit in the delivery of every one of those messages, and those who listened felt that they were looking through windows into the deep things of God. Every member of the Brethren Church should praise God that he has among us men whom he is able to use in such a wonderful way. Our conference may not be the largest, but the type of men and the wonderful way in which God has been able to use them to present his Word without fear or favor, ought to cause us to rejoice. One of the greatest comforts to me is the way our ministry presents the Word, and after all that is the message the world needs, and all that our Lord and Master has commissioned us to preach.

Bryan, Ohio.

OUR IMPRESSIONS OF CONFERENCE

By Samuel J. Adams

We wish first to thank God for his goodness and mercy in granting to us the blessings of such a wonderful conference. The depression many thought would keep folks away but the opposite was true. Our own heart was warmed by the positive note heard in the preaching of the Word. Morning, noon and night through the Word the Lord Jesus Christ was glorified and this is always a joy unspeakable. With the work of the winter ahead we should not forget the things we have heard. We should faithfully and willingly serve him, not as men pleasers but as those whose desire is to serve aright.

The messages brought to us in song we cannot overlook and the manner in which this part of our conference program was cared for was wonderful. Let us hope, if the Lord tarries, we shall next year have this task placed in the hands of the one who cared for it so well this year.

Our days were full, yet the attractiveness of the program found every service well attended. After a busy day we gathered together in the evening for the Bible study and evening message. These messages were the result of study and thought, sending us home to think about him. The Devotional Bible studies pictured for us the Lord Jesus as King and Deliverer, Savior and Wonderful One. These, followed by themes regarding Chris-

tian living and work, guided by the Holy Spirit "hands full of purpose."

We thank God for a ministry and a message to be used to his name's honor and glory. May God give us grace to walk worthy of the blessings of our conference and enable us to plan for the next, ever relying on him for all things, and the one who will guide us aright.

Fort Wayne, Indiana.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

5. The washing of feet as commanded by every element of a sacred rite.

- (1) It has the example of Jesus (Jn. 13:5).
- (2) It has a spiritual significance (vs. 8).
- (3) It has the command to observe it (vs. 14).
- (4) It has a punishment for those who refuse (vs. 8).
- (5) It has a promise of blessing for those who observe (vs. 17).
- (6) It has a precedent in the types of the old law (Ex. 20:30; Num. 9:6-13).
- (7) It has the sanction of apostolic practice (1 Cor. 5:10).

6. Feetwashing was practised as a rite by the church.

Giving the conditions of receiving a widow into the church, Paul mentions among other things "that she have washed the saints feet" (1 Tim. 5:10). This cannot be considered as a simple act of hospitality because hospitality is first named as something "If she have shown hospitality." Besides hospitality required only water that a guest might wash his feet (Lk. 7:44), but here the washing is required. Hospitality was to be shown by Christians to all (Heb. 13:2). This was only for saints or believers. Paul was careful to avoid all appearance of evil, but for a man to wash the feet of a man not her husband would be considered scandalous. It must therefore require the participation in the rite in the church.

Tertullian (200 A. D.) mentions the ablution preparatory to the Lord's supper and names the article of feetwashing.

Irenaeus, disciple of Polycarp, who was a disciple of John, says, "He who washed the feet of the disciples purified all the body."—Ad haer. 2:1.

Clement of Alexandria (153 A. D.) says, "We go to the sacrifices and prayers (the Lord's supper) washed and clean, and this adornment and purification practised as a symbol—Stromata 4:2.

This testimony reveals that the rite was practised in Egypt fifty years after it was suppressed in Asia by order of Pliny the governor, the emperor had forbidden secret meetings. The Lord's supper was considered a secret meeting because it was only for Christians. It was restored also in other places, and in the fourth century Augustine says, "We commend your attention to this act of the Lord, who when he washed the feet of his disciples, which were already washed and clean, instituted a symbol. What else can the Lord intend in the profound significance of this sacrament?" (1 Cor. 13).

The first opposition to the rite was manifest

of Elvira in 307. But the council of Toledo in 694 that any one refusing to participate in the feet-washing should be excluded from the communion. The practice of feetwashing still exists in perverted form in the Greek, Armenian and Roman Catholic churches, and has been restored in the apostolic form in the evangelical denominations.

Historians testify to the practice in the early centuries. Alford in his Commentary says, "This washing demonstrated the necessity of being cleansed from the daily sinning even after being regenerated."

The Bible Encyclopedia says, "The washing of feet is one of the rites practiced in the apostolic church." The Church History says, "The washing of feet described in John 13 seems to respond to the conception of baptism. On Thursday before Easter the feetwashing was observed along with the agape or supper and the Eucharist."

Better than the testimony of historians is the testimony of personal experience. "If any man will do his will he shall receive the teaching." Many doubts are born of unwillingness to obey. The observance of this rite will prove itself to exist. Observing it in the spirit, understanding its meaning, will actually produce the spirit of abnegation for which it stands, thus confirming the promise, "I will know these things happy are ye if ye do them." The book, "Life and teachings of Jesus Christ," printed by L. Selbie, speaking of feetwashing says, "This is the Eucharist, the 'sacrament of service' as it has been called, which the Christian church would do well to observe as scrupulously as she has celebrated the sacrament of communion. It sets forth in a beautiful and unimpeachable fashion, the real spirit of Christianity, the spirit which Jesus inculcated upon his followers and of which he was himself the perfect embodiment."

SIGNIFICANT NEWS AND VIEWS

MODEST APPAREL

Modesty is one of the most wholesome of our recreations, and it is almost impossible to entice people to resorts where there is not an abundance of water and attractive beaches. And where people there would be no better place of association than on the lakes and on the sands of the seashore, but for one thing. The manufacturers of bathing costumes have been cutting down the attire until the line of decency has been passed, and we must say that it is time to call a halt.

Even the naked savages in Africa, when they accept Christianity, receive instruction regarding the putting on of clothes. In the United States we push us back to savagery we think it is time to protest. Last summer we have talked with many who would like to dress modestly for their daily swim, but the complaint is universal. The stores are not handling longer suits, and they are not for what they desire in vain.

We think it is time that the principle which led to the modesty in the Old Testament that the sexes should be distinguished by their dress, that the women should not wear man's clothes, should be re-asserting in Christian circles.

This is not written by one who desires to be anciently puritan. The writer believes that as a whole the dress of today is no more to be decried than the foolish fashions of fifty years ago. It has given us no uniform or special garb as a mark of being a Christian, but it has laid down the simple principle that we should wear "modest apparel." Any Christian desirous of pleasing God in this sphere will have no difficulty in determining what is becoming. And this can be done without making ourselves conspicuous. We recall the testimony of a simple-hearted man who said: "When I refused any longer to be a guy for the world, I tried to make me a scarecrow for God." Christian modesty avoids both.—The Evangelical Christian.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

2 Cor. 5:1-4. "We know"—there are so few things in this life that we can really say we know; we believe, or think, or hope a thing is so, but what added satisfaction in being able to say we know! There could be no more fruitful theme for our meditation and devotion this morning than simply to sum up how we know the great truth set forth here, and realize anew the firm foundation upon which our faith rests. Certain "free-thinkers" have criticised the church because they say we worship death; perhaps they have heard some rather maudlin expressions, or perhaps they have not fully understood our words; it is not that any of us wish for death—rather, we wish for fuller life. When the struggle to live becomes especially trying, it is only natural that we long for the better life, and the house eternal.

TUESDAY

2 Cor. 5:5-8. That mortality might be swallowed up of life—this is the very thing for which God hath wrought us! This means not merely in the resurrection of the body, but in the resurrection of our lives here and now from the forces of sin and death. One direct evidence of this is in the testimony of God's Spirit within our spirits, by means of which we walk with confident faith. They that have been justified by God need not fear to enter into his presence!

WEDNESDAY

2 Cor. 5:9-13. It is well to remember that even though absent from the Lord, we are still in his presence, and the all-important thing is that whether absent or present we may be accepted of him. The judgment seat of Christ is the place where the believer receives the reward for the race which he has run with patience. However, we can easily understand the terror of the man who knows he should have done certain things and failed to do them. Having been saved from this terror, we MUST persuade others!

THURSDAY

2 Cor. 5:14-17. The Christian's whole rule of living is summed up in these words: "The love of Christ constraineth us." No matter what it is that comes up to be decided, the question is: Shall I live to please myself? or shall I live to please him? And the answer is ever the same: The love of Christ constraineth us! In this alone we have evidence that in Christ we are new creatures, for we no longer please ourselves, but we take pleasure in the things of Christ, and all things in our lives are of God.

FRIDAY

2 Cor. 5:18-21. We have been reconciled to God through Christ, and he has in turn committed unto us the ministry of reconciling others to him. What a wonderful mission is ours: envoys of God and his Christ, as though God were speaking through us, entreating men to be reconciled to him! And what a wonderful message we have for the world: that through the finished work of Christ even our trespasses are not imputed to us!

SATURDAY

2 Cor. 6:1-3. Our privilege in Christ is great: we may be workers together with him who created the heavens and the earth and all that in them is. He hath succored us, and we are his "new creation;" what sobering thought in the words of this passage, implying that unless we do in turn strive to reconcile others to God, we have received the grace of God in vain!

SUNDAY

2 Cor. 6:4-7. In these few verses a number of things are mentioned by which we may prove that we are true ministers of God (as used here, minister simply means servant, and the layman is as truly a minister as the ordained elder). Let us consider each of these things. Whether or not they have their proper place in OUR life: how about persecution? Watchings? fastings? pureness? kindness? the Holy Ghost? the word of truth? the power of God? the armor of personal righteousness on either hand? May we truly be approved ministers of God!

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary South Bend, Indiana</p> <p>M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois</p>
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The Church--The Body of Christ

(Continued from page 7)

V. IN THE FIELD OF EVANGELISM

We wish to note the evangelistic work of the Brethren Church under three divisions:

1. Evangelistic Meetings which have been held in the churches the past year have brought results. The old type of meetings that told men they were sinners and pointed the way to salvation through the belief in Jesus Christ is never out of date. While some churches departing from the evangelistic plea commend that every Brethren Church urged to have at least one real revival during the coming year. Let the larger churches assist the smaller by the lending of even in a greater measure than in the past year. Let the churches that think they cannot afford a meeting ask the Lord to save them; they are not worth any sacrifice and the small churches will have to do it. We recommend that the Evangelistic Bible Study League be reorganized and made effective in the field of evangelism this coming year. Soul winning is one of the two supreme tasks of the church and we must not neglect it.

2. The Home Mission Board Is Active

The work of this Board can be truly said to be a triumph under Evangelism for the air members is to train every church given assistance by the Board in the work of soul winning. The Secretary has conducted a number of these meetings and many souls have accepted Christ as Lord. We believe this is a most honestly endeavoring to follow the recommendations of past Moderators and support the now dependent churches to report that other places may be occupied by whole gospel preaching. The funds into the treasury for home missions are quite a bit larger than last year and the pastor should see that the needs are fully presented to the people in order that many thousands of dollars above the amount being given may be available for the work.

There is a feeling in our churches that small churches are doomed to die, and why try to save them. This may be keeping with merger schemes in mind, but it is not the plan for the spread of the gospel. We believe that new work should begin in the more populous centers and also believe in conserving the small churches. Our Lord did some of his best work with small groups of people and members of small churches should be encouraged with a conviction of the need for their continued existence and should be made to see that by uniting and some sacrifice churches now having part time service or irregular preaching have a preacher on the job the year round. The small church will then find itself a center of enthusiasm and power which will accomplish real progress for him.

In reaching out to the goal set for missions not every one will understand the plans adopted by the Board and some might hope to attain the same by different methods but every one should be in mind that this Board is composed of representative men, many of them from all our districts and that they are giving their time and their best thought

The Holy Spirit and the Bible

By Leander S. Keyser, D.D., Professor of Systematic Theology, Hanna Divinity School, Springfield, Ohio

(Continued from last week)

II. The Holy Spirit Begets a True Experience Through the Bible

The Holy Spirit works in an orderly way in begetting a Christian experience—that is, in calling, enlightening, regenerating and sanctifying the human soul. He uses the divinely appointed means of grace, and especially the Word of God. The Holy Spirit baptizes the penitent believer with fire—but not with wild fire. It is spiritual fire under divine control.

All these facts are beautifully in accordance with right thinking and reasoning. Since the Holy Spirit has indited the Bible, it is reasonable and congruous to believe that he would honor the Bible and use it as his instrument in converting men and impinging upon their consciousness the experience of his redeeming love and grace.

The Facts About Christian Experience

By canvassing the history of Christian experiences we shall find that every true conversion has been begotten by the Holy Spirit through the Word of God. On the day of Pentecost, Peter preached a powerful sermon, using the Old Testament history and prophecy as his text, while he himself spoke under the influence of the Holy Spirit; and it was after the preaching of the Word, that men cried out, "What shall we do?" and when Peter gave them further instruction in the way of faith and salvation, three thousand of them bent the penitent knee and received the gift and experience of the Holy Ghost.

The conversion of the Ethiopia eunuch is another conspicuous instance. As he rode along in his chariot, he was reading a portion of the Old Testament; but he could not understand it until Philip explained it to him and showed him that the prophecy was fulfilled in Jesus Christ. Then he accepted Christ and submitted to baptism. The same principle holds in the conversion of Cornelius, the Philippian jailor and the apostle Paul. In every case some divinely guided word of God preceded the experience of conversion.

Moreover, where do we learn the true way of salvation? In the Bible, and only in the Bible. It is only through the Bible that we know of the love of God in sending his Son into the world. It is only in the Bible that we learn of the fact and the work of the Holy Spirit. How do we know that there ever was a Pentecost in the history of redemption? We know it only through the record we have of it in the Bible. These matters, so fundamental to our well-being here and hereafter, were written down and gathered together in a holy book that would preserve them from generation to generation in their truth and integrity; and thus they become the inerrant channel through which he performs his gracious work in the hearts of men.

The Testimony of the Word

The Holy Scriptures bear clear witness regarding the source of the new birth. They say that regenerated men are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Again, they teach that men must "be born of water and the Spirit" (John 3:5). And again they speak of men "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. 1:23). All these passages teach the same vital doctrine. When they are correlated, they mean that God and the Holy Spirit employs the Word of God as his vehicle for bringing saving truth to the human soul.

Our Lord clearly taught the same: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I spake, the same shall judge him in the last day" (John 12:48). Yes, even the final divine judgment will be according to the norm of God's Word, and that carries with it the truth that God operates through his Holy Word.

With this teaching Paul's doctrine agrees: "For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? . . . So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:13-17).

Why do we insist that the Holy Spirit performs his gracious work in the human heart through the Word of God? Our purpose is to defend and save the Church from fanaticism and false illumination and mysticism. If time and space permitted, we could cite many instances in history to show the harmful effects of a false illumination which leads men to think that their experience is something superior to the teaching of the Bible; that they are directly enlightened by the Holy Spirit, so that they are independent of the Word. We hold that a true, Biblically-begotten experience of pardon and salvation can never turn about and hack the Bible to pieces, the very instrument through which it was begotten by the Holy Spirit.

To sum up, what is the relation of the Holy Spirit to the Word of God? It is this: (1) The Holy Spirit indited the Word, so that it is all divine. (2) The Holy Spirit honors the Word and uses it as his vehicle for begetting the work of grace in the human heart.—The King's Business.

As long as there is money in war, and glory, the altruism of peace will have poor sledding.

problems confronting them, which are the interests of the whole church in the land and they should be given the attention, the prayers and the encouragement of the entire brotherhood. We are truly grieved by any movements which embarrass the progress of our Home Board, and we greatly deplore actions of groups or individuals which impede any work so vital to the present needs of the church.

The Foreign Missionary Society of the Brethren Church is primarily evangelistic school work as is being done on the fields is merely to enable the native to read the Bible or to teach and evangelists and National workers to do their own Brethren. The medical work of the foreign work is for the purpose of strengthening the body that the gospel may be planted to the soul. Many do come to the loaves and fishes but some remain upon the Bread of Heaven. The year has been a most successful one for the Foreign Society. Two new missionaries have been sent out and none have been recalled from the field. Several are on furlough but are only waiting for their bodies have regained sufficient strength to justify returning to the station. The preliminary or the pioneer work that about reached the point on both where real permanent work can now be effective. Both South America and Africa were built from the ground up. A notable indeed has been the progress in a few short years. We have many thousands of dollars worth of property on the land all paid for and not a dollar of either field. The missionaries are paid or have received their allowances by the transmission of some bills and from the stations to the office of the Treasurer keeps us from saying that the Foreign Board does not owe a dollar.

Over the fields are just ready to be harvested. Will we let the corn die in the year? Will we let the grain rot on the stalk? No! No! is your answer. We will make the harvest. Will you say the souls of these lost souls and go forth to the land? Your past prayers and have enabled our workers to enter the land fill your present and future prayers permit them to possess the land in the name of Jehovah? Frequently we hear one asking if the limit has been reached in the giving of the Brethren to Foreign Missions, and in these years the question becomes important. Never the intention of the Foreign Board to urge the Foreign work to the hurt of other interest of the church and this always asks itself if a proposed foreign work is fair to all the other departments of the church seeking to be absolutely fair to the whole brotherhood. Several of our Board has dropped or delayed actions that seemed essential to its progress in order to give some other the right of way. However, a survey of the work of several districts giving consideration to all the interests involved: missions, education, extension and local current expenses, etc., gives the Brethren Church the right to contend that the gifts to Foreign Missions can more than double the amount given before there is displacing too much emphasis on Foreign Missions. In other words the Brethren with its present membership should give one hundred thousand dollars and to Foreign Missions and also keep

up its obligations to all other interests of the church.

While this statement will stagger some there are others who will praise the Lord God that the Brethren Church is fast learning the blessings which attend sacrificial giving. We cannot reach this goal in one year nor in two in fact the year before us may be the greatest test of our whole history, but by the grace of God and the help of the members it will eventually be done, should the Lord tarry.

(The two year old lifting the piano.)

Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

VI. THE MINISTRY OF THE BRETHREN CHURCH.

In this closing item we wish to say a few things about the ministry or the pastors and preachers of the church. The Brethren Church has reason to be proud of her ministry. The old veterans of the cross are growing old graciously, they are sympathetic and encouraging to the younger brethren. The young men of the ministry are taking their callings seriously and thought not long faced and sorrowful they show that they understand that the biggest, grandest task in the world confronts them and they are deliberately and diligently applying themselves to it. For this the church should be grateful. That larger group, the middle aged ministers, upon whose shoulders rest the burdens in the heat of the day, these are not faltering. Whether in executive capacity, teaching or preaching with a very few exceptions they are faithfully performing their duties. The church as a whole is entirely too lax in showing appreciation of these faithful servants of Jesus Christ.

1. The Calling of Ministers.

During the last year, as in previous years, several new men have been ordained to the ministry of the church. Practically all the District Conferences have Ministerial Examining Boards to look into the physical, moral, educational and spiritual qualifications of the applicant that such boards may assist the congregations in the ordination of ministers. This is entirely proper as the Bible plainly states that certain qualifications should be met. The purpose of presenting this matter is to call attention to the fact that there is more or less variation in the standards maintained in the various districts, some being what might be called high standards and others somewhat indifferent. Inasmuch as the pastors often move from one district to another, it seems for the sake of uniformity and efficiency, one standard should govern all the districts. Therefore, we recommend that the faculty of Ashland Seminary be asked to secure copies of the present standards used by the Ministerial Boards and from these and other sources produce a guide to be used in all our districts in the examination of candidates for the Ministry of the Brethren Church. We believe that these men, while directly interested in giving our preachers the advantages of a Standard Seminary education, will at the same time recognize that the Lord calls men from various positions in life and that no barriers will be erected which will keep one called of God from exercising his rights as a preacher of the gospel.

2. Last of all we are kindly calling the

attention of our ministers to a situation that needs immediate correction, namely the lack of faithful attendance to the General Conference sessions by the preachers who are on the grounds. This neglect is noticed by laymen, some of them from churches which pay the expenses of their pastors to the Conference. It is also noticed by friends not members and by visiting speakers who may be invited in. It is true that visiting is one of the happy features of this annual gathering but it is also true that this could be arranged for between sessions and thus due attention be given to the program. If there are those who deliberately refuse to come into the auditorium during the sessions they should most certainly be courteous enough and polite enough to remove themselves from sight and sound of the meeting place, the auditorium. Not once, but many times a pastor speaking from the platform has had to see groups of preachers who should have been inside listening, creating detractions on the outside. However, every speaker on the General Conference Program is urged to bring a carefully prepared message and after having given time and energy to preparation he is entitled to a hearing, at least from preachers and delegates.

There are certain Board meetings which must be held during the time assigned for this purpose and the fact that some preachers are absent on Board matters excuses no others from regular and faithful attendance. We know of no rule to demand compulsory attendance, but we recommend that this matter be discussed in the Ministerial Association with sufficient vigor to place a moral obligation upon the shoulders of every pastor or preacher.

VII. CONCLUSION.

Remembering again the high calling of the church, the body of Christ, we urge that this Conference be faithful to her trust, that the churches at large be true to their head and obey the voice of her Master and that every member be diligent in service while awaiting the coming of the Lord.

CONFERENCE MINUTES

(Continued from page 2)

Publication Day Offering	1,220.82
Rents	2,272.00
Sunday School Literature.....	10,280.91
Tracts	102.08
Total	\$33,993.65
Assets	
Current and Fixed Assets:	
Cash	\$ 544.76
Building and Grounds	45,000.00
Accounts Receivable.....	2,260.87
Paper Stock	1,405.00
Engravings and Electros.....	500.00
Furniture and Fixtures	700.00
Machinery and Equipment....	17,750.00
Tracts, etc.	350.00
Stamps and Petty Cash.....	4.77
Total	\$68,560.40
Liabilities	
Notes Payable	\$10,900.00
Accounts Payable	1,039.47
Tract Fund	201.00
Total	\$12,140.47
Total Resources	\$68,560.40
Total Liabilities	12,140.47
Net Resources	\$56,419.93

Year's Expenditures	
Advertising	\$ 75.94
Bookbinding	228.61
Building Upkeep	115.50
Commission Goods	1,366.02
Current Supplies	46.82
Engravings	304.18
Equipment	637.05
Express, Freight and Dray	186.10
Interest	780.97
Insurance	248.61
Ink	81.83
Labor	18,499.73
Light, Heat and Power	1,207.06
Miscellaneous	168.32
Paper Stock	3,171.95
Postage	924.84
Refunds	8.75
Repairs	235.58
Rollers	39.98
Stencils	12.38
Stories	125.00
Taxes	1,177.28
Telephone Rent	58.95
Water Rent	112.14
Repaid Loans	3,650.00
Type Metal	73.13
Incinerator	133.25
Total	\$33,669.97
Total	\$33,669.97
Cash Balance in Bank.....	544.76
Total	\$34,214.73
Cash Balance, Aug. 1, 1930.....	\$ 309.97
Cash Received During Year.....	33,904.76
Total	\$34,214.73

Ashland, Ohio, Aug. 17, 1931.

R. R. TEETER, Bus. Mgr.

We have this day checked the above report with the books of The Brethren Publishing Company, and find it correct according to the record of the year's business.
Signed,

Andrew Miller, Accountant
J. Allen Miller.

ELECTION PUBLICATION BOARD MEMBERS

The Brethren Publishing Company presents the names of brethren W. S. Bell, R. D. Barnard and D'joll Belote for re-election to the Board for terms of three years each. The name of Prof E. G. Mason is offered for place on the Board for a period of one year to fill the unexpired term of C. L. Anspach, resigned.

REPORT OF TREASURER OF STUDENT AID FUND

By N. G. Kimmel
Receipts

Bal. Sept. 1, 1930.....	\$ 85.54
Interest from Tom Hammers.....	4.00
Interest on funds in bank.....	1.50
1st Breth. Church, Dayton.....	64.15
Interest from Hubert Haun.....	12.00
Interest	2.76
Loan paid in full, Grant McDonald	343.00
Total	\$ 512.95

Disbursements

Columbus Mutual Life Ins. Co., H. Haun	\$ 8.14
Columbus Mutual Life Ins. Co., G. McDonald	8.82
Postage and Stationery, 3 years..	2.50
Loan to Orville Lorenz.....	300.00
Balance in treasury.....	193.49
Total	\$ 512.95

Recapitulation

Bal. of loan to Hubert Haun.....	\$ 300.00
----------------------------------	-----------

Loan to Milton Puterbaugh.....	300.00
Loan to Tom Hammers.....	100.00
Loan to Everett Niswonger.....	100.00
Loan to Orville Lorenz.....	300.00
Balance in treasury.....	193.49
Total	\$1,293.49

TREASURER'S REPORT OF HOME MISSION BOARD

August 1, 1930-August 1, 1931

General Fund

Bal. on hand Aug 1, 1930.....	\$ 1,309.60
Received during the year.....	16,534.45
Total	\$17,844.05
Trans. from Wheeler Estate....	2,000.00
Total	\$19,844.05
Disbursements	19,524.28

Church Erection Fund

Balance August 1, 1931.....	\$ 319.77
Balance August 1, 1930.....	\$198.30
Received during the year	161.75

Muncie, Ind., Building Fund

Balance August 1, 1931.....	\$360.05
Properly in the fund.....	\$1,593.95
Trans. to Gen'l. Fund, July, 1929..	1,500.00

Wheeler Estate Fund

Balance, August 1, 1931.....	\$ 93.95
Properly in fund.....	\$2,407.68
Trans. to Gene'l. Fund, 1930.....	2,000.00

Total	\$ 407.68
Interest earned	46.65
Total	\$ 454.33

Annuity Fund

Annuities received	\$4,000.00
Loaned to Osceola Mission.....	2,500.00

Total	\$1,500.00
Interest accrued	49.70
Total	\$1,549.70

Invested in Bld. & Loan.....

Total	1,549.70
Interest received during year.....	147.50
Trans. from General Fund.....	49.39

Total	\$ 196.89
Interest paid out	196.89

Total balance August 1, 1931...\$ 773.77

Certificate of Auditing Committee

I hereby certify, that I have audited the books of the Missionary Board of the Brethren Church for the fiscal year ending July 31, 1931, and in my opinion, the foregoing statements of receipts and disbursements are correct statement for the period mentioned.

E. W. BAUMGARTNER,

Cashier, Bank of Berne, Berne, Ind.

The Statistician, George Cone, brought a very interesting and encouraging report which was received, with the thanks of the conference and asked to be spread upon the minutes. It reads as follows:

STATISTICIAN'S ANNUAL REPORT

Another conference year has become history and we are gathered here at beautiful Winona Lake to recount the work of the past year and plan for the months ahead.

The District Statisticians have given their willing cooperation in the work of gathering the reports from the various churches. Most of the churches have responded, all but sixteen. Some of those were pastorless, others were not reached because of change of secretaries and some were just plain neglectful. We have rec-

ords sufficiently accurately kept for a year that we can now be nearly in the report of the churches.

This year, thanks to Miss Johansen and the pastors of the South American churches, we have a report from the American churches direct to the Statistician. It is to be hoped that other year the same may be true churches in Africa. We believe will be if the statistician elected at conference will make it his business such a report.

This year we have 158 churches reporting, 16 not reporting, making a total of 174 churches. Union houses, school houses used, 14. There are parsonages and 13 other properties of these churches.

The membership is: Male, 11,129; 15,465 and unclassified, 1,546, making a total of 28,140, this being the membership of the United States of America.

Additions by letter and relation and by baptism, 1,868; totaling 2,132 by death, letter, etc., 740, leaving a total for the year of 1,395, which is almost that of the previous year. There were 10 revivals held.

The prayer meeting attendance of the churches is an average of 2,076 per week. Properties valued at \$2,386,097.

Church houses; \$1,400.00 for union houses; \$224,520.00 for parsonages, and other buildings, \$74,020.00, totaling 2,686,037.

In the functioning of these churches the following expenditures were made: Pastors' salaries, \$146,240.60; evangelists' services, \$12,005.76; current expenses, \$966.71; improvements, \$25,553.40; missions, \$7,145.49; home missions, \$101.51; foreign missions, \$32,566.47; salaries of annuated ministers, \$1,962.54; salaries of Home, \$1,046.27; Ashland College, \$75; Brethren Publishing Company, \$723.75; and for miscellaneous expenses, as church debts, Jewish missions, gifts, etc., \$16,717.04; making a grand total of \$248,929.2999 spent in the maintenance of the work of the 158 churches.

These churches have a total of 1,000 deacons and 311 deaconesses to help in the spiritual nurture of these various congregations. There are 205 elders and 100 reported by these churches.

We hasten to say that, because of the various sources of income, the report will not correspond with the reports of the various boards and societies. Refer you to their reports for the details from other sources. The churches are in the way of knowing these incomes and amounts. We here give only the figures reported by the churches submitted reports, plus membership and church work of which we are otherwise informed.

Our South American work has eight congregations beside the Bible Coaches. These are housed in 6 churches and 6 parsonages. They have a membership of 118 and female 201, totaling 319 and there are 157 isolated members making a total of 546 members. There were 7 added by letter, 65 by baptism, making a total addition of 72. The loss of 25, making a net gain of 47. There were 10 revivals held. Every one of the eight churches has prayer meeting with a total average attendance of 152. The houses are valued at 116,615 pesos; expenses were 1,605.25 pesos and gifts and missions total 1,146; missions, 7,075. A total paid out of 5,322.90 and 7

aries May 1. These churches have
l elder with the exception of one.
give a little more detailed report
outh American work than in the

frican work reports 3 preaching
and 5 churches, making a total
established points of work. Com-
s reported, 900; missionaries in
n the field, 17; native workers, 15,
grand totals, home, 28,140; South
546; Africa, 900; making grand
29,586.

was the report of the Committee
mittees, which report was adopted
as follows:

and Organization Committee
n Miller, Chairman; Dyol Belote,
sso.

School Nominating Committee
Kent, Chairman; N. V. Leather-
es Taber.

E. Nominating Committee
Riddle, Chairman; Delbert Flora,
ert.

Finance Committee
n Culp, Ira C. Wilcox, Norman

nittee on Moderator's Address
L. Bame, Chairman; W. C. Benschoff,
leman.

tee on Conference Membership
Whetstone, C. A. Stewart, M. L.
mes Cook, Herbert Rowsey.

Committee on Resolutions
f. Ashman, Chairman; Geo. C. Car-
obert Porte.

ittee on Inter-church Relations
E. Ronk, Chairman; A. B. Cover,
ingrich, H. F. Stuckman, Claude
er.

ee on Spiritual State of Churches
eal (Ohio), Chairman; Chas. W.
o. Calif.); E. L. Miller (Md.-Va.),
Steffler (Pa.), Freeman Ankrum
eo. Cone (Illiokota), L. G. Wood
, Harold Fry (Wash.), J. Wesley
, Calif.), R. Paul Miller, Member-

te on Boys' Organization Work
Jones, Chairman; Norman Up-
ville Lorenz, Samuel S. Adams,
auman.

Board of Benevolences
Vanator, Chairman; J. L. Maus,
scoe.

Committee on Education
acobs, J. Raymond Schutz, R. A.

on Church Organization and Ad-
ministration
McClain, Chairman; Kenneth Mon-
Stuckey, A. V. Kimmell, R. D.

Committee of "Fifteen"
Kimmel, Chairman; J. C. Beal, Wil-
k, R. D. Barnard, Chas. H. Ash-
J. McClain, G. L. Maus, N. V.
n, A. T. Wirick, Fred Frank, Phil-
Roy Kinsey, Dayton, Ira C. Wil-
burgh, Norman G. Kimmell, Gratis,
B. Cober, Berlin, D. C. White,

ed by the Committee, W. S. Bell,
pach, L. S. Bauman.

s session closed with prayer by
mell. The succeeding period was
Benevolence. Song, "Where the
ng Outward Never" was sung.

orts of the Superannuated Minis-
l and the Brethren Home were
ch are as follows:

**FINANCIAL REPORT OF SUPERANNU-
ATED MINISTERS' FUND**

Number of Churches, Sunday schools Number of Churches, S. S., and so- cieties contributing	84
Number of individuals contributing	29
Church making largest offering in Indiana, North Manchester....\$	70.00
Church making largest offering in Ohio, Dayton	59.30
Church making largest offering in Pa., First Church, Philadelphia	150.00
Church making largest offering in Illiokota Dist., Milledgeville, Ill.	32.19
Church making largest offering in Mid-West Dist., Portis, Kans....	38.85
Church making largest offering in Calif. and Wash., First Church Long Beach, Calif.....	100.00
Church making largest offering in Maryland-Virginia, Dist., First Ch. & S. S., Washington, D. C...	55.85
Largest individual contribution, Jessie Eyma Estate.....	191.97
Rec. of former treas, J. L. Kimmel	830.74
Total contributed by churches...	2,007.18

Total pd. to Frank Roscoe, Treas. \$2,837.92
Respectfully submitted
G. L. MAUS, Sec'y.

**FINANCIAL REPORT OF BRETHREN'S
HOME**

Total receipts for the year.....	\$10,272.94
Total expenses for the year.....	10,188.31
Cash balance July 31, 1931.....\$	84.63
Amount in General Treasury.....	\$40.52
Amount in Matron's hands.....	\$44.11
Estimated Value of the Brethren's Home	
Farm Land	\$25,000.00
Main Buildings	35,000.00
Furniture and Bedding.....	2,400.00
Other Improvements	1,500.00
Town Property	6,000.00
Coin Property	5,000.00
Nebraska Farm	8,000.00
Government Bond	1,000.00
	<hr/>
	\$83,900.00

**Estimated Value of Stock and Implements,
Feed and Fuel on Hand**

Horses	\$ 225.00
Cows and Calves	400.00
Hogs	200.00
Farm Implements	150.00
Automobile	100.00
Poultry	200.00
Hay and Oats.....	150.00
Coal and Wood.....	150.00

Total.....\$1,575.00
C. A. HENDRIX, Treasurer.

This period concluded with singing "The
Old Rugged Cross."

Thursday Morning

The morning session convened with sing-
ing "How Firm a Foundation" and the in-
voking of God's guidance upon the con-
ference work of the day by Raymond Ging-
rich.

The Credential Committee made an ad-
ditional report resulting in 85 ministerial
and 195 lay credentials, or a total of 280
credentials. The report was officially
adopted. The minutes of the previous busi-
ness session were read and approved.

The next item of business was reading
of the report of the Spiritual State of the
Churches, which is as follows:

**REPORT OF COMMITTEE ON THE SPIR-
ITUAL STATE OF THE CHURCHES**

The report of this committee may not be

all the sponsors of the committee expect
and have a right to receive, but it is hoped
that enough information may be given to
show a way out of our present situation.

Since the committee was not appointed
until late in the National Conference of
last year and a number of those who are on
the committee were not at conference, it
was not possible to have a meeting of the
committee for definite organization. The
chairman was, therefore, compelled to take
the initiative in the matter. The finest co-
operation was given by members of the
committee. There have been reports from
every district but one. In some of the dis-
tricts a very careful survey was made and
a comprehensive report was given. In oth-
er districts the one who made the report
was apparently sufficiently acquainted with
the conditions to give a just estimate with-
out a report from the pastors. In one dis-
trict a report was received from all the
pastors and in at least one other practically
every pastor responded to the questionnaire
sent out.

In some districts the condition is excel-
lent. In others the condition is fair and in
one district, the one making the report
states that good church buildings have been
closed and work stopped. Various reasons
are given for the spiritual state of the
churches but there are several outstanding
things given that we do well to heed as a
church. A few quotations from these re-
ports may be enlightening. One report
says: "I believe the Brethren Church as a
whole is spiritually higher by a good deal
than it has ever been before. There is a
keener love for the deep things of Christ
manifest generally in our churches. There
is a greater tendency toward Bible study
manifest everywhere. Our ministry is be-
coming more expository in its preaching.
There is a general loyalty to all denomina-
tional interests that is more manifest than
I have ever before witnessed."

Another says, "There is one need, how-
ever, as I see it in this district and that
is for a more constructive Bible teaching
among our constituency. Reports show
that most of our churches have evangel-
istic meetings year after year but there ap-
pears to me a lack of systematic, construct-
ive Bible teaching. As a result many are
not very deeply taught and are not deriv-
ing the joy from their Christian experience
they should. The majority know little of
dispensational truth. I think if somehow
we could encourage more Bible preaching
from our pulpits, i. e., doctrinal and dispen-
sational preaching, more Bible classes in
our churches, and more strictly Bible con-
ferences in our districts we would see a
deepening of spiritual life. I have noticed
that those churches and districts that do
these things are profiting thereby. One
minister who has recently come into our
district is working along this line and is
finding a tremendous interest being aroused
in his church and in the community. Folks
from other churches are coming to have
their souls fed. What little success we have
had here in ——— I feel is due to con-
stantly presenting the Word in pulpit, pray-
er meeting, Bible classes, etc."

Another one who reports says, "Permit
me to say that this reply is based upon a
report from every pastor in the district.
Therefore, it should be truly representa-
tive. The reports show the spiritual state
of the churches to be above the average and
still improving. We glean from the reports
such statements as "walking in separation,"
"not hob-nobbing with the things of the

world," "no cliques," "charity on the increase," "members cleaning up," "increased concern for the lost." I quote still further from this same report. "The contributing causes for the condition as we now find it are: (1) Pre-eminently preaching and everlastingly teaching the Word of God; (2) The good prayermeetings besides well attended mid-week services. Most of the churches of this district have group prayer-meetings for intercessory prayer at stated times. The teaching and preaching of the Word has entered into the situation beyond computation. The great evangelical doctrines are emphasized constantly. The pulpits of the Brethren churches are ringing true to the Word. They have not time for discussions outside the spiritual realm."

I quote from still one other report: "Now, we are asked to report our findings. Why, we have had enough 'commissions' appointed in the last fifteen years, with their 'findings,' in most cases reported, to change the entire map; but what has been done about it? Nothing. In the Annual for 1926, page 6, is a report if the "Committee on Church Extension and Conservation." But what program, either district or national, has ever been built around the committee's findings? Why not some action? I think I shall say my all in two statements: What the church was twenty years ago, the ministers brought about; the church of today the ministers are responsible for. If conditions are to be changed in the future, the ministers will have to change them."

Many other illuminating quotations might be given but enough have been given to show the conditions and to point to a possible way out.

In EVERY CASE where the report stated that the spiritual state of the church is good the report also said that giving the Bible a large place in the preaching and teaching has brought this result. This means not simply emphasizing Bible truths but it means that the Bible must be known. In one report it is stated, "Brother _____ gave us a good meeting and emphasized the need for deepening the spiritual life but the conditions now are worse than ever." From the reports which have come there is but one answer as to the Word—it must be in the hearts of the people. The statement of Paul, Rom. 10:17, "So then, faith cometh by hearing and hearing by the Word of God," is still true. Only as the people learn to know the Word in such a way that its truths are grasped can they apply these truths to their own lives and only in this way will conviction come. Conviction is needed for without definite conviction there is no deepening of spiritual life. It is all too true that the Bible is a "sealed book" to the majority of folks. We think of the Bible as being a "sealed book" to the members of the Roman Catholic Church but we need know that only such parts of the Bible as we know and can appropriate in our individual lives are worth anything to us. Our Bible is no longer than the part we have made our own. As stated in one of the foregoing quotations the responsibility for the present condition rests with the ministry, also the leadership necessary to bring up to the place we should be as churches spiritually must be furnished by our ministers. We cannot escape this responsibility.

Another thing of vital importance, if we are to experience any benefit from the work of this committee, is to see that some action results from the information we have

received. It is simply a waste of time and energy to find our ailments and suggested remedy and then pass these by without doing the things we are convinced should be done.

Respectfully submitted,
Committee on the Spiritual State of the Churches,

J. C. Beal, Chairman.

The above report was received and requested published in the *Brethren Evangelist*.

The recommendation of the Home Mission Board to elect the following brethren, H. F. Stuckman, C. C. Grisso and C. L. Anspach to membership, was passed.

The Brethren Home Board asked to have C. G. Wolfe to succeed himself for 5 years and Lester King as a new member for 5 years. This request was granted. A resolution from the Pennsylvania District Conference was read, which is as follows: "Moved that our District Conference delegates to National Conference be instructed to petition National Conference to authorize and execute plans for an endowment for the pensioning of the Superannuated Ministers' Fund."

A motion prevailed that a committee shall be constituted by this conference consisting of a representative from each of the conference districts and the members of the Board of Benevolences to study the problem and endeavor to formulate a plan for the accomplishment of aim of this memorial from the Pennsylvania Conference.

At this time a resolution from the Men's Bible Class from Ashland, Ohio, relative to war, was read, which is as follows:

"The members of the Men's Class of the Ashland First Brethren Church, being movingly convinced,

"(1) That the moral precepts of Christianity, as they are revealed by Jesus Christ, are in irreconcilable opposition to war; (2) that war, especially modern war, violates all Christian values; and (3) that the state that makes preparation for war and forces its citizens to share in the business of war de-Christianizes itself;

"Do urgently appeal to our brethren, to our National Conference, and to the Christian Church everywhere, to consider it their duty,

"(1) To protest continuously and fundamentally against the sin of war and war preparation; (2) to convince our nation that, in harmony with the Briand-Kellogg Peace Pact, it ought to assume the righteous risk of peace rather than assume the sinful risk of war; and (3) to create such sentiment, such understanding, and such organization at home and abroad, as will lead to international disarmament."

Unanimously adopted by the Men's Bible Class August 16, 1931.

Further adopted by the First Brethren Church.

The above resolution was referred to the special committee of the Ministerial Association.

The Conference moved that the conference secretary be authorized to write to Elder A. D. Gnagey, who is critically ill at home expressing the sympathy of the Conference for his forced absence for the first time since he began his ministry 50 years ago.

Upon motion to adjourn, Conference closed with prayer by L. S. Bauman.

Friday Morning

Regular morning session, devoted to business convened by singing, "I'll Live for

Him," and the offering of prayer by S. Adams.

An additional report of the Credentials Committee resulted in 91 ministerial and 204 lay or a total of 295 credentials. The report was regularly adopted.

Minutes of the previous business session were read and approved.

By prevailing motion J. Wesley Platt was elected to represent Northern California on the new Executive Committee, which follows:

- Ohio, Chas. A. Bame, J. Allen Miller
- Southern California, A. J. McClain
- Northern California, J. Wesley Platt
- Northwest, Harold Fry.
- Illiokota, S. M. Whetstone.
- Mid-West, L. G. Wood.
- Southeastern, Homer Kent, E. L. Leavelle
- Indiana, N. V. Leatherman, A. T. V. V.
- Pennsylvania, A. V. Kimmell, Claud debaker.

The financial report of Ashland College was submitted and received.

ASHLAND COLLEGE FINANCIAL REPORT

Assets	
Current Assets:	
Cash, on hand.....\$	2,200.00
In Banks	3,800.00
Total Cash	\$ 4,000.00
Accounts Receivable	2,900.00
Total Current Assets.....	7,900.00
Total Current Assets.....\$	7,900.00
Fixed Assets:	
Buildings and Grounds.....	\$449,000.00
College Equipment	12,800.00
Dormitory Equipment	10,800.00
Library Equipment	16,600.00
Laboratory Equipment	23,400.00
Domestic Science Equipment..	4,000.00
Pianos	1,500.00
Typewriters	2,700.00
Total Fixed Assets	\$515,900.00
Total Assets	\$522,800.00
Liabilities and Capital	
Current Liabilities:	
Notes Payable	\$ 22,000.00
Accounts Payable	0.00
Total Current Liabilities....	\$ 22,000.00
Capital:	
1930 Capital	\$492,500.00
1931, Net Profit	7,200.00
Total Capital	\$499,700.00
Balance Sheet, Permanent Endowment	
July 31, 1931	
Assets	
Cash:	
In Banks	\$ 7,300.00
Due from Operating Acct.....	3,400.00
Notes Receivable	52,900.00
Investments	345,100.00
Total Assets	\$404,800.00
Liabilities and Capital	
Scholarship	\$ 1,000.00
Annuities	45,400.00
Permanent Endowment	358,400.00
Total Liabilities and Capital....	\$404,800.00

MARTIN SHIVELY, President
R. A. HAZEN, Auditor

By a vote of conference all financial reports given to conference should be read upon the minutes.

According to usual custom the Moderator appointed the following brethren,

tons, L. G. Wood, Miles Taber, to
 ute the committee to convey frater-
 christian greetings to the Eel River
 Conference in session.

in order was the report of the Com-
 of Fifteen relative to the Riverside,
 ky, situation and read as follows:

Winona Lake, Indiana,
 August 27, 1931.

er a full and fair hearing of both par-
 the Kentucky controversy, a hearing
 vided as eminently fair by the Com-
 from Riverside Institute, Lost Creek,
 ky, your Committee of Fifteen de-
 to submit its findings to this Confer-
 for your approval.

committee desires to express its ap-
 tion of the fine spirit manifest on the
 of both the members of the Home Mis-
 board and the members of the com-
 from Lost Creek, Kentucky, during
 sion.

Committee also desires to express
 ation for the real devotion of Broth-
 er Sister Drushal and their associates
 r work at Riverside Institute, and re-
 because of the far-reaching influence
 ir lives and work; but,

EREAAS, absolute cooperation is neces-
 o carry forward successfully a mis-
 y program; and

EREAAS, Brother Drushal, on his own
 ony, admits that he has not always
 orders of the Board, and refuses to
 promise of definite obedience in the
 ; and,

EREAAS, Riverside Institute is, by tes-
 of the workers, of the nature of a
 ial school; and,

EREAAS The Brethren Church is not fil-
 ly able to conduct parochial schools;

EREAAS the local constituency at Lost
 Kentucky, is not able to meet the
 ial needs of the school,

WE THEREFORE RECOMMENDED by this
ittee that this Conference give its
val of the action of our Home Mission
to close immediately the entire River-
stitute, Lost Creek, Kentucky, until
ime as the Home Mission Board can
sufficient cooperation from the local
ency to guarantee the success of the

gnizing that mistakes may have been
 by our Home Mission Board and that
 ore tactfulness might have been used
 r National Home Mission Secretary,
 Committee, however, recommends ap-
 of the general policy of the Home
 n Board in the Kentucky controversy.

by the Committee of Fifteen:
 Kimmell, Willis E. Ronk,
 Maus, N. V. Leatherman,
 J. McClain, N. G. Kimmell,
 Beal, Ira C. Wilcox,
 Ashman, F. B. Frank,
 Barnard, A. B. Cober,
 Kinsey, D. C. White,
 A. T. Wirick.

prevailing vote the report was ac-
 Motion was made to rescind action
 Conference last year to appropriation
 00 to the International Council of
 ous Education. Motion prevailed that
 aterial to be printed in the Brethren
 al shall be in the hands of the Na-
 Conference Secretary not later than
 er 20, 1931. District secretaries in
 g their report should include therein
 mes and addresses of all pastors and
 ers in the district, name and location
 churches in the district and the mem-
 p of each church.

The report of the Nominating Committee,
 naming the following brethren to consider
 merging of the Brethren Home Board and
 the Board of Benevolences, Fred Vanator,
 Chairman of the Board of Benevolences;
 J. Allen Miller, Brethren Home Board;
 Charles Ashman, Pennsylvania; E. L. Mil-
 ler, Southeastern; Ephraim Culp, Indiana;
 C. A. Stewart, Ohio; S. M. Whetstone, Illi-
 okota; H. H. Rowsey, Mid-West; A. B.
 Cover, Southern California; J. Wesley
 Platt, Northern California; Harold Fry,
 Northwest.

The report of the Committee on the Mod-
 erator's Address reads as follows and was
 officially adopted:

COMMITTEE ON MODERATOR'S AD-
 DRESS

1. We, your committee, desire to voice
 our approval of the high spiritual tone of
 the Moderator's report and believe that its
 publication and further study would be val-
 uable as a Bible study on the church.

2. We commend the position taken on
 the solidarity of our movements toward
 church union. We believe that our churches
 should hold our organizations until such
 time in the providence of God we can move
 as a body and on the soundest of Scriptural
 basis.

3. The Conference will be further in-
 formed that a committee from the Minis-
 terial Association is working upon the Uni-
 form Ordination recommended by the Mod-
 erator's Report and needs no further ac-
 tion by the Conference now.

4. We recommend immediate action on
 the reorganization of the Evangelistic and
 Bible Study League by the officers of that
 league present at this conference; member-
 ship being on the basis of one dollar per
 member per year and workers employed
 on the basis of their acceptance of the Mes-
 sage of the Brethren Ministry.

(SIGNED) CHARLES A. BAME,
 W. C. BENSHOFF,
 F. G. COLEMAN.

Conference elected the following person-
 nel to the National C. E. Association:

President, E. M. Riddle; Associate Presi-
 dent, F. C. Vanator; Secretary-Treasurer,
 Gladys Spice; Editor, C. D. Whitmer; In-
 termediate Superintendent, Mrs. Joyce Saylor;
 Junior Superintendent, Mildred Dietz;
 Quiet Hour Superintendent, Ray Klingens-
 smith; Stewardship Superintendent, Her-
 man Koontz; Citizenship Superintendent,
 Floyd Seibert; Publicity Superintendent,
 Thomas Hammers; Missionary Superintend-
 ent, Grant McDonald.

At the conclusion of the business session
 Dr. J. Allen Miller was asked to voice the
 expressions and sentiments of Conference
 in prayer to God for past session and guid-
 ance upon the succeeding period.

Saturday Morning

The final business session of conference
 convened by singing "Work for the Night
 Is Coming," and the invocation by Miles
 Taber.

The Credential Committee made its final
 report totaling 85 ministerial and 212 lay
 or a grand total of 297 credentials.

A motion prevailed to accept the report
 and to dismiss the committee with the grati-
 tude of the conference.

Minutes of the previous business session
 were read and approved.

Conference moved that Dr. L. S. Bau-
 man's sermon, "Can a Christian Serve Both
 Christ and Napoleon?" be printed in tract
 form.

The report of the Resolutions Committee
 was read and adopted as follows:

RESOLUTIONS COMMITTEE REPORT

Inasmuch as our Heavenly Father "has
 blessed us with all spiritual blessings in
 the heavens in Christ" (Eph. 1:3), and
 in a time of unusual depression enabled us
 to maintain our denominational life with-
 out retrenchment, yea, even with expansion
 and growth, be it resolved:

1. That we render unto him fullness of
 honor and praise, from the depths of our
 heart, not a mere lip service, but, "with a
 true heart in full assurance of faith."

2. That we extol the Name, exalt the
 Person, abide in the sacrificial work, trust
 in the advocacy and mediatorial interces-
 sion of our Lord Jesus Christ "earnestly
 waiting for his appearing as the bright
 and morning Star."

3. That we acknowledge the Person,
 power and leadership of the Holy Spirit in
 all our denominational plans and activities
 seeking "the mind of the Spirit" in all
 things.

4. That we re-affirm our faith in the
 Holy Scriptures as inspired of God, the
 only and all sufficient authority of faith
 and practice of the church.

5. That, in these day of departure
 from the faith, both in belief and life, we
 urge the constant and emphatic preaching
 and teaching of the whole Gospel, that our
 church may maintain purity of doctrine
 and scriptural standards of conduct.

6. That, in these days of industrial de-
 pression, we urge upon all those who have
 the worlds' goods, the obligation of Chris-
 tian stewardship that the work of the Lord
 shall not suffer for lack of funds. Also,
 that we urge upon such the obligation of
 Christian helpfulness to the needy as set
 forth in such Scriptures as Gal. 2:10 and
 1 John 3:17.

7. That we re-affirm the position of our
 Church as unalterably opposed to Chris-
 tians engaging in carnal warfare and as
 committed to the New Testament principles
 of "overcoming evil with good." In this
 particular, we urge the stressing of our
 pilgrim character as citizens of heaven and
 maintain our separation from the world
 as set forth in Phil 3:20 and 2 Cor. 6:14-18.

8. That we note with grave alarm the
 increase of divorce and the re-marriage of
 divorced persons within the church and
 that we earnestly entreat the emphatic
 proclamation and practice of the teachings
 of the Word of God upon this subject. We
 further urge that the National Conference
 arrange for the thorough presentation of
 the Bible teachings upon this subject that
 we may come to uniformity of practice in
 this respect in the near future.

9. That we deplore the widespread re-
 volt against constituted authority in our
 country and that we commend the earnest
 efforts of the President of the United
 States and others in behalf of law enforce-
 ment, especially in relation to the Eight-
 eenth Amendment.

10. That we deplore the un-Christian
 and degrading influence of all forms of
 worldly amusements, such as the movies and
 the dance, and that we urge every member
 of the Brethren Church to "keep himself
 unspotted from the world."

11. That we express our appreciation
 to O. A. Kanauer for the beautiful flowers
 for the conference and to the Winona Asso-
 ciation management for accommodations
 provided.

12. That we commend our conference
 officers, boards and committees, the song
 director and assistants for their united and

untiring efforts toward the success of this conference.

CHARLES H. ASHMAN,
G. C. CARPENTER,
R. F. PORTE.

Conference next adopted the budget submitted by the National Sunday School Association, which is as follows

Budget of National Sunday School Association of the rBrethren Church for 1931-32

Seminary of Ashland College, (Chair of Religious Education)	\$2,000.00
Library of A. C., Seminary Dept.	250.00
Shipshewana Training School....	300.00
F. M. Society, Miss Crawford preparation (Africa) \$250; Training local pastors in S. A., \$250....	500.00
Secretarial Work	120.00
Promotional Work	500.00
Miscellaneous	230.00
International Council of Religious Education, \$100 for 1930, \$100 for 1931	200.00

Total.....\$4,100.00

The report of the Sunday School Nominating Committee as also adopted, as follows:

President, W. I. Duker; Vice-President, E. L. Miller; Secretary, N. V. Leatherman; Treasurer, M. P. Puterbaugh; Administration, S. M. Whetstone; Children's Superintendent, Miss Hazel Keiser; Young People's Superintendent, Geo. H. Jones; Adult Superintendent, Prof. K. M. Monroe; Educational Superintendent, Prof. M. A. Stuckey; Home Department Superintendent, H. A. Kent; Missionary Superintendent, Miles Taber; Citizenship Superintendent, Prof. R. R. Haun.

Respectfully submitted,
N. V. LEATHERMAN,
HOMER A. KENT,
MILES TABER.

The report of the new conference Executive Committee regarding the location and date for next year conference was adopted which fixed place at Winona Lake, Ind., and time, August 22-28, 1932.

Conference adopted the report of the Finance Committee as rendered:

The Finance Committee beg to submit the following report:

We find that the income from credential fees at this conference will amount to about \$300 and three offerings \$184.18, also that the direct obligations of the conference amount to \$325 and about a \$300 obligation for printing created by last year's conference. This will leave a deficit of a little over a \$100.

We recommend that some provision be made to take care of this obligation, as it has been carried by the Publishing Company for almost a year and that they have to borrow money and pay interest in order to carry this obligation.

It is our opinion that enough money should be provided for and left in the treasury at the close of each year's conference to take care of any printing or other obligations that conference may create, that as soon as the printing or obligation be completed, it will be paid for, thus relieving next year's conference of all old debts.

EPH. CULP, Chairman.
IRA C. WILCOX,
N. G. KIMMEL.

By prevailing motion conference decided that next year's Brethren Annual should exclude all papers and addresses.

Conference also moved that all auxiliaries be requested to reduce their material to actual business proceedings, including their officary.

Motion prevailed that the conference secretary be authorized to write to all the churches to aid in defraying the conference deficit.

The Foreign Missionary Society recommended for re-election of the following brethren: L. S. Bauman, Alva J. McClain, and Arthur DeLozier, which was granted. By proper motion conference adjourned the final business session.

JOS. L. GINGRICH, Sec'y.

"THIS ONE THING I DO"

Is it possible for a man to know too much? Is it possible for one to diversify his fields of study beyond what is best for him or his usefulness in the service of God? To all this the great Apostle seems to give an affirmative answer when he says, "I determined not to know anything among you save Jesus Christ and him crucified."

Paul was talking to the Greeks when he announced this determination. They were famous for their thirst for knowledge. Paul had scholarship and training for his day, but he recognized that it was possible for a man to scatter too much in the fields of learning and acquire a quantity or variety of knowledge that would reduce his piety and impair his consecration.

Scholarship is essential in the world and we need Christian scholars who do not have to take second place among the wise men of this world. But the Christian scholar recognizes that there is a proper compass to his field of scholarship. No man can know everything, and when one becomes ambitious to excel in scholarship at the expense of his communion with God, he ceases to be a wise man.

In any field efficiency calls for concentration. A dentist does not have time to become a watch maker. An electrician does not have time to become a manufacturer of shoes. So a servant of God with the call of Christ upon him must concentrate in the line of his calling if he would excel. We do not mean that he should be a hobbyist. He should be practical and should lay a broad foundation in the common fields of information, but when he has laid this foundation

NOTHING TO PAY!

*Nothing to pay! Ah, nothing to pay!
Never a word of excuse to say!
Year after year thou hast filled the score,
Owing thy Lord still more and more.*

*Hear the voice of Jesus say,
"Verily thou hast nothing to pay!
Ruined lost, art thou, and yet
I forgave thee all that debt."*

*Nothing to pay! the debt is so great;
What will you do with the awful weight?
How shall the way of escape be made?
Nothing to pay! yet it must be paid!
Hear the voice of Jesus say,
"Verily thou hast nothing to pay!
All has been put to my account,
I have paid the full amount."*

*Nothing to pay; yes, nothing to pay!
Jesus has cleared all the debt away,
Blotted it out with his bleeding hand!
Free and forgiven and loved you stand.
Hear the voice of Jesus say,
"Verily thou hast nothing to pay!
Paid is the debt, and the debtor free!
Now, I ask thee, lovest thou me?"*

—F. R. H.

dition he should build for excellent direction where Christ has called Christian Witness.

"SETTING OUR SAIL"

(From The Christian World, L)
"You remember Pascal's famous about Cleopatra's nose?"

"At the moment I can't recall
"He said that if Cleopatra's nose shorter, the whole face of the world have been changed." It's a witty set me thinking. On what frail boats we sail the sea of life! chance take us where we never be taken.

"Suppose—" Her pause set the italics. "Suppose the winds had on the Spanish Armada! Suppose bene no snowstorm when Napoleon approached Moscow! Suppose—one multiply that 'suppose' indefinitely."

"It gives one food for thought. great an extent are we the mere chance happenings?"

"Well—what answer do you give own question mark?"

"This answer. It's not the chance so much as the way we set to meet them. Skilled fishermen fear the vagaries of the winds. their sails accordingly, and sail the most part in safety. But the boat, with untrimmed sails—" was eloquent.

"Setting our sails, so that the chance won't overturn us. It's with comfort at the core of it. sometimes feel so terribly at the mere happenings, mere chance in the streets of life."

"Well, then, set your sails and laugh at the winds," he said. A. N.

Which reminds us very pleasant poem by Ella Wheeler Wilcox:

One ship drives east and another
While the selfsame breezes blow
'Tis the set of the sail and not the
That bids them where to go.

Like the winds of the air are the fate,

As we journey along through life
'Tis the set of the soul that decides
And not the storm or the strife

No one can make progress in the life until he learns when to say "No."

ANNOUNCEMENT

The General Conference issues to board an emergency call for a Special Ministers' fund offering for the second Sunday in October. Further announcement will follow.

NOTICE

By vote of the General Conference congregation in the Brethren Church requested to send TWO DOLLARS to the conference Secretary, J. L. Gingrich, St., Johnstown, Pennsylvania, to the deficit in the expense of the conference.

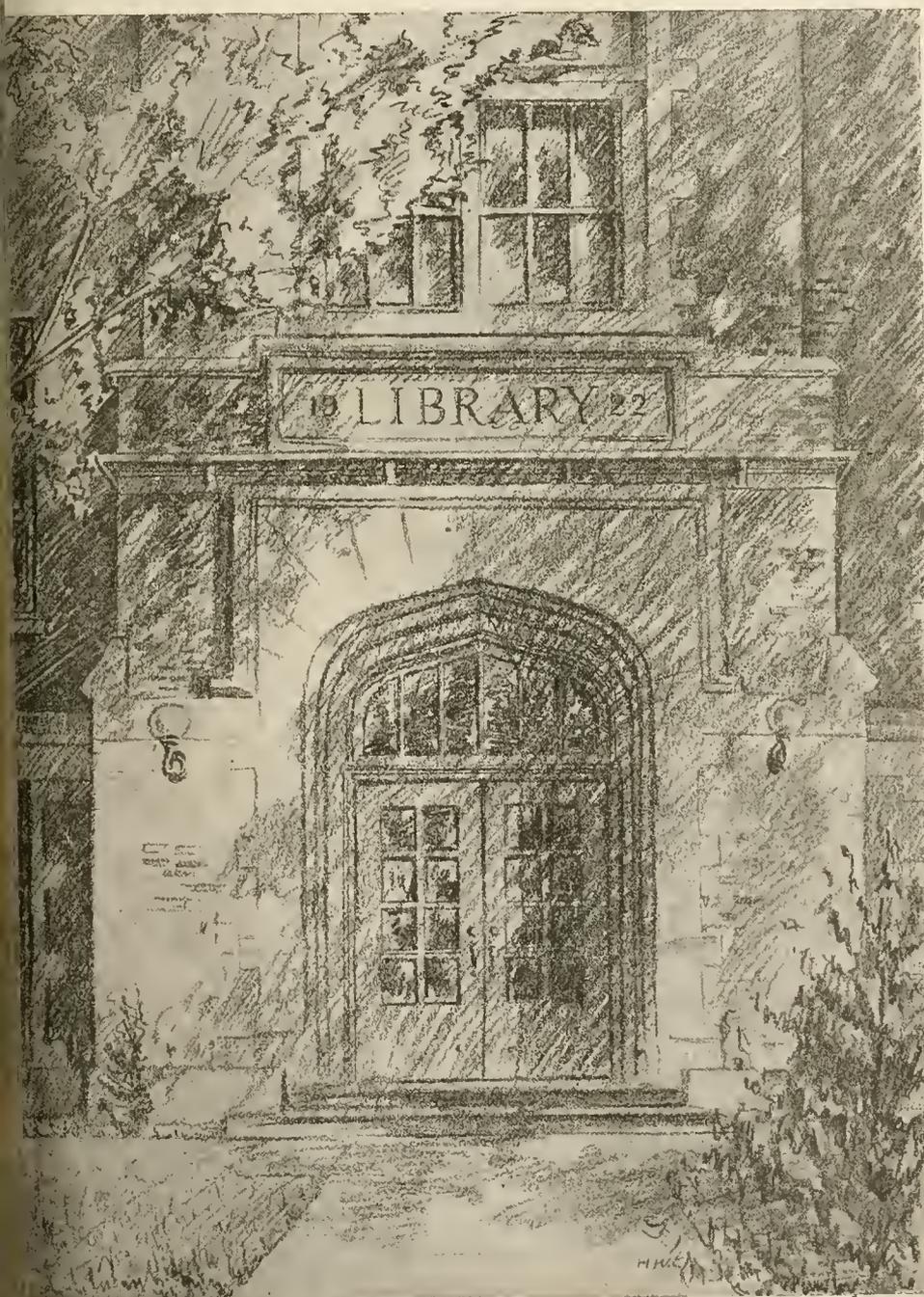
Perhaps a few churches will fasten this responsibility, so some of the churches should double their contribution.

Vol. LIII
Number 36

THE

September 19
1931

BRETHREN EVANGELIST



**Ashland
College
and
Seminary
open on Sept.
15, with ex-
ceptionally
strong facul-
ties and pros-
pects for a
large student
body.**



Signs of the Times

by
Alva J. McClain

WE Start the New Year

It has been a busy summer, culminating in an unusually heavy program of duties at Winona Lake, and now suddenly we find the opening date of the Seminary year is but two days away as this is being written.

With the passage of the years, life becomes more complex and less time is left for relaxation and meditation. I have often wished it might be otherwise. Although I greatly enjoy the National Conference, and I feel that the recent one was one of the best in my memory, sometimes I wonder whether all of us would not benefit spiritually and physically if the programs were not so crowded and more time were left for fellowship and conversation with friends we meet but once a year. One of my dearest friends, a former student, was at Winona Lake for several days, and we saw each other at a distance several times, but the Conference ended before we had a chance to even shake hands. One of the reasons I have for wanting to go to heaven some day is that up there I expect to have time at last for some extended conversations with friends who have been neglected down here. With all eternity at our disposal, the program up there ought to be more leisurely.

My favorite text today is Daniel 12:13, "But go thy way till the end be, for thou shalt rest."

DIVORCED: Yes

This morning newspapers carried as front page news the story of a marriage which took place in the desert at Yuma, Arizona. Concerning the best known one of the principals the marriage license gave the following information:

Name: Aimee S. MacPherson

Age: 38

Residence: Los Angeles

Where born: Canada

Occupation: Minister

Divorced: Yes

In accordance with the laws of the sovereign State of Arizona, Mrs. MacPherson was made Mrs. Hutton.

But there is another law, a higher law than that of any earthly state, the law of God as revealed in the Bible which this lady professes to believe and preach. And according to this law Mrs. MacPherson is still Mrs. MacPherson, the wife of a man named MacPherson. "For the Woman which hath an husband is bound by the law to her husband so long as he liveth." (Romans 7:2).

The Apostle Paul, who wrote this law by divine inspiration, is not popular with women who disregard their marriage vows.

GHANDI Arrives in England

After much discussion and changing of the mind, Gandhi at last decided to attend the round table Conference in London dealing with the affairs of India, explaining that God "told me to go."

He arrived shivering in his loin cloth. With him came the daughter of an English Admiral, Madeline Slade, who carries his

bottle of goat's milk, prepares the sleeping quarters for him, and sings Hindu chants to soothe him as he ponders and prays.

Pundit Malaviya, said to be Gandhi's closest friend and companion, also came. But he finds the journey rather difficult, for he is a member of the highest priestly class and must have his gods with him to help in settling the grave issues which concern several hundred millions of people. Hence, he carries as baggage half a ton of sacred Ganges mud, and out of this he makes gods to which he may pray as the need arises.

Do not smile at this little toothless man with his bare legs, goat's milk, spinning wheel and mud gods. For he has become perhaps the most important man in the world, considering the vast number who reverence him and the power he wields by virtue of this fact.

Even in this country Gandhi has his worshippers. Dr. John Haynes Holmes, Unitarian preacher of New York City, went to London in order that he might meet the Indian leader. He reports the meeting as "the supreme experience" of his life, speaks of Gandhi's "ineffable charm and grace," and describes his eyes as "the most wonderful eyes wherein I have ever looked." Of course, Dr. Holmes being a Unitarian, has never looked into the eyes of Jesus Christ, nor beheld his glory as of the Only-Begotten of the Father full of grace and truth.

But all this should remind you how easy it is for the world to worship a mere man. Some day, it may be soon, a greater man than Gandhi will arise to command the homage of men, a man who will wield a vaster power than Gandhi over "all kindreds and nations and tongues," a man who will do greater things than Gandhi. He too will make his gods, but not from sacred Ganges mud. He will make a god and give life to it and cause it to speak. Read the record in the 13th chapter of Revelation. And when he comes, this Man of Sin, "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the earth."

Man is incurably religious. He may reject the true God as revealed in Christ. But he will worship something, a great leader often, sometimes a god of mud, or even himself.

THE Seminary House

To many of our friends it will be of interest to know that the new Seminary House is ready for occupancy and its rooms will be assigned to the students tomorrow. This will mark a very definite step forward in the life and work of the Seminary.

A number of pastors and churches have expressed their purpose to give us assistance financially in furnishing the house, but on account of the shortness of the time we could not wait for the promised gifts. So we have gone ahead by faith and put in the necessary furnishings, believing that our friends would not fail us.

The first money for this purpose was recently sent by the Adult Christian Endeavor Society of the First Brethren church at Long Beach, California. We appreciate this gift.

Remember that your church, Sunday school class or Christian Endeavor Society can furnish a room for approximately fifty dollars. If your organization cannot under-

take this much, any lesser amount gratefully received.

Any gifts for this purpose should be marked for "The Seminary House Funds."

THE GOOD OLD HYMN

*There's lots of music in 'em—the long ago,
And when some gray-haired brother
the ones I used to know
I sorter want to take a hand, I think
gone by,
"On Jordan's stormy banks I cast
a wistful eye!"*

*There's lots of music in 'em—the sweet
hymns of old,
With visions bright of lands of
shining streets of gold;
And I hear 'em ringing—singin'
merry, dreamin', standin',
"From Greenland's icy mountains
coral strands."*

*They seem to sing forever of holier
days,
When the lilies of the love of God
white in all the ways;
And I want to hear their music
oldtime meetin's rise
Till "I can read my title clear to
in the skies."*

*We never needed singin' books in
days—we knew
The words, the tunes of every one-
old hymn-book through!
We didn't have no trumpets then,
built for show,
We only sang to praise the Lord
whom all blessings flow."*

*An' so I love the good old 'hymns,
my time shall come—
Before the light has left me, and
my lips are dumb—
If I can hear 'em sing them then
without a sigh
To "Canaan's fair and happy land
my possessions lie."*

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Announcements,

RGE S. BAER

Editor

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Business Manager

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Repairing the Spiritual House

we think of it in terms of Rally Day features or of a revival is need of much spiritual repair work, and this is at least a good time, to begin it. As in the days of Nehemiah there are many scenes that occasion sadness and dismay as we survey the condition of the spiritual Jerusalem and the down-torn condition of the walls that should protect it from enemies and the unhallowed condition of the sanctuary, the meeting place of the Most High. The spiritual house needs of repairs and the breaches in the walls must needs be mended. Indifference and inactivity have crept in and scattered the living God and there must be a rallying and a re-energizing forces for a new and aggressive campaign against sin. Zeal has become exhausted and devotion has diminished in many instances; these must be renewed and there must be a revival of spirituality and of power.

If we are to have a revival in the church let us see to it that it be a genuine revival and not a mere imitation. There have been many so-called revivals that did not truly revive. They were merely going through the form. Some were elaborate trappings and much display, but were lacking in the power of God. Sometimes churches have had revivals when they were merely having a spiritual pageant. The latter is so much easier and so much less costly than the genuine revival, that many are quite satisfied with it, and some do not seem to discern the difference between the mechanical and the spiritual.

The tendency toward the superficial is well illustrated by an episode recently (August 17) in the Philadelphia Public Square. Mr. Wm. Feather. He said: "In recent years even the most apparently fallen victim to the salesmanship of veneer and 'just-as-good' materials. Thus we see beautiful carvings that are made of saw-dust and glue, marble that is made of plaster-of-paris, cut stone Gothic detail that is made of galvanized iron and smalt, church bells that are made of pipe organs that contain no pipes. Thirteenth century glass that is turned out by the square yard via the lathe, mosaics that come on big cards, numbered and pasted to the wall. F. R. Webber, who is conducting a campaign to improve the architecture of Lutheran churches, asks this question in a recent issue of his publication, *Lutheran Church Art*: "Are these pleasing, a man with a set of cheap false teeth, an artificial eye, a glass eye, a dyed beard and a rubber collar, or a man whose features and dress are all genuine? By the same token, is it ever so small, that is genuine in its structural method in materials and straightforward in its craftsmanship, and that has more respect than one that is built after the fashion of a fair building?"

Such things can be carried right over into the spiritual realm and applied to religious revivals. These gew-gaws and imitations in churches are symbolical of the artificiality and insincerity of too much of our revival work, particularly our man-made-praised revivals. We need to launch out upon revivals in all our churches with the utmost of care and planning, and let it be genuine. Imitations may be flashy and draw as much attention as the real, or even more, but they are of no value at the cost however cheap they may be, for the results are of no value.

The genuineness of a revival should show itself in repairing the neglect of the study of the Word of God and in renewing its teachings. That the Bible is being widely neglected there can be little doubt. Instead of Bible reading being a distinguishing mark of the professed Christian, the newspaper has become preferred by him and has largely monopolized the attention. Instead of the promises of the Word of God being as

"wells of delight to the soul" and as "heavenly food" on which he gratefully feasts, the novel has been allowed to corrupt the taste and distort the imagination. Instead of finding the Bible as it were "a glorious country by whose rivers and along whose mountain slopes he loves to walk with God, and out on its plains hold sweet converse with him," the average professed follower of Christ has turned to the movie for his recreation and inspiration and the place where he resorts to get the ideals and attitudes that give character to life. That is a sorry accusation, but it is so generally recognized that there is no need of proof.

Nothing is more needed today than a revival of interest in and an enlarged knowledge of the Book of God, for in it the divine Father has revealed himself and his will concerning man. There is made plain the way by which man can gain the victory over sin and death, and become partaker with Christ of the life that is eternal and of the joy that is heavenly. As another has said: "The church in all ages has looked upon the Bible as containing this revelation. It has considered this book as the gift of God to man to enlighten him on the things most vital to his eternal good. Because so considered it has always been treated with respect and reverence. And it is to be observed as a fact of great importance that in the times when the Bible has been thus revered and read, the church has been strongest, most influential and progressive. God has ever shown regard for his own Word by honoring the people who honor it, by giving them glorious manifestations of his power, and, too, by allowing spiritual death to exist where it is dishonored and neglected." It is therefore important, in this day when, just as Nebuchadnezzar sought to deface the walls of Jerusalem, to destroy its gates and trample its glory underfoot, there are spiritual enemies who would break down respect for the Holy Scriptures, that the members of the church of Christ should set themselves to reading its pages more assiduously and prayerfully and to do what they can to repair the widespread neglect of that gracious Word.

Loyalty to the church and to divine worship needs to be repaired, if we are to bring these divinely ordained means of grace up to the highest point of efficiency. The organized church is not an end in itself, nor are the forms of worship ends, but means to an end. God has given these things for man's spiritual good, and they are so necessary to his welfare that he cannot get along without them. Worship is as necessary to the spiritual man as food is to the body. The soul turns to God as the plant turns to the sun. Augustine's prayer is humanity's prayer: "O God thou hast made us for thyself, and our souls find no rest until they find rest in thee." And we should not desire to do other than to seek God and to rejoice in his presence. We should rather delight in his worship, should possess a genuine relish for spiritual verities, and should seek the house of God. But what a vast difference between what men ought to do and what they actually do! Everywhere there is disregard shown for God's house and his worship, and this is true not only of the ungodly, but of many church members as well, men and women who have professed to be disciples of our Lord. Even among these there seems to be little or no conviction of duty to meet at the place appointed for divine worship. And this fact brings discredit not only upon church members and upon the church but upon Christianity itself, causing its enemies to say that people are getting tired of it as a religion and that it is fast coming to an end. This is certainly a breach in the walls of Zion that needs to be repaired and may each man begin the task at that point nearest himself.

Finally, there is need of a repairing of inactivity and a setting of ourselves to work with zeal and determination for the building up of the kingdom of God and the achieving of the largest possible future for our church. It is not onlookers nor riders, but workers that are needed to make this year count for the largest possible

success for our denomination. On the wall of a certain high school in a western city was once found this motto: "There is no electric elevator to success. Step up the stairs, don't stare up the steps." Those words told the students of that school that if they were to be worth any more when they graduated than when they entered, they must do some real climbing. It is equally true of all who are entering upon this new church year, if it is to be one of success, it must needs be because we have done some climbing. There is no elevator to success in church work any more than in school work; he who desires to win the best must climb. One of the most remarkable examples of success in modern times was Booker T. Washington, who rose from slavery to a position of influence by sheer determination of will and unflagging industry. The same secret to success carries over into the spiritual realm, except that we must be conscious of the cooperation of God. God works with us, but he will not do for us what we can do for ourselves. Let us here dedicate ourselves anew to the doing of the task that God has set before us, realizing that for us as individual Christians and as a church, "There is no electric elevator to success."

EDITORIAL REVIEW

It is a great work to which Jesus has called us. Six hundred million professing Christians face the responsibility of sharing the gospel of the grace of God with 1,000,000,000 non-Christians.

The program for the Midwest District Conference reached our office just as we were going to press. It will be published next week, but we here announce the date and place of meeting—Fort Scott, Kansas, October 6 to 8.

The program of the Illiokota conference is to be found in this issue. The date is October 8 to 11 and the place is Dallas Center, Iowa, where Rev. Austin R. Staley is the pastor. The Conference moderator is Rev. C. C. Grisso and the secretary is Mr. O. A. Prather.

No man can walk untempted in the midst of the blatant and insidious evils of this world, but our assurance is in him who walked this way before us, and feeling the tug of all our temptations, was able and did conquer at every turn and thus led the way to final victory for every child of God.

The new Junior Superintendent of the National Christian Endeavor Union is Miss Mildred Dietz, 312 Cumberland Street, Berlin, Pennsylvania, and she is desirous of getting the names and addresses of all your local Junior Superintendents. If you occupy such a position in your church, she wants your name. Send it promptly.

Dr. Florence N. Gribble writes of the death of a missionary friend, who has proven himself a most valuable friend to her since the days of her struggle through medical school. The home of Dr. James C. Gardiner of Evanston, Illinois, has been the home of practically all our African missionaries when they have gone through Chicago. And it is fitting that Sister Gribble should pay him this tribute on the occasion of his passing.

Dr. C. F. Yoder writes from Argentina concerning the mission work there. He has visited all the mission points, preaching several times at each place. He was greeted with good attendance at the various places. At Realico and Huinca Renanco they have a splendid bunch of young people who offer good promises for the work. Two of the women workers are ill, Mrs. Clarence Sickel and Mrs. Adolfo Zeche. Remember them in your prayers.

Brother N. G. Kimmel, the treasurer of General Conference, publishes in this issue a statement of moneys received and expended. That reminds us that Conference voted to request every congregation to pay to the secretary, Brother J. L. Gingrich, two dollars each to help pay the deficit. Very likely the secretary has already gotten in touch with your church. If so, do your part by responding promptly with the two dollar remittance.

The church at Accident, Maryland, recently enjoyed a season of refreshing from the Lord, under the evangelistic leadership of Brother Leslie E. Lindower, the pastor of the churches at Terra

Alta and Grafton, West Virginia. Brother Lindower pre-nights and closed with a communion service on the ever fifth day. Eleven accessions are reported and two pre-ported make thirteen additions to the Accident church months, through the ministry of Brother Lindower.

A communication received from Brother Chauncey B. Bellevue, par Bossangoa, in French Equatorial Africa, contains information: "Just want to let you know a new miss arrived on the field. David Paul arrived on July 11 P. M., weighing eight pounds and ten ounces. Both r-son are doing nicely. Our praise is unto HIM for his The Evangelist extends congratulations, and may God health and strength.

Our correspondent from Allentown, Pennsylvania, reports their pastor, Brother S. E. Christiansen, has discovered demonstrated to the membership, the fact that the yo of his church make good leaders of the prayer meeting. folks are thoroughly convinced and gratified. It is the that is being told everywhere that young people are t given a chance—they prove their worth and demonstra liability, even as their parents before them did when young people.

From Oak Hill, West Virginia, comes an encouraging the condition of the work since they have been witho. They have held up splendidly during these six months. well for the local leadership they have there, and it also for the kind of work their recent pastor, Brotho did while on the field that they were able to keep thin such fine style after he was gone and they were witho leadership. Brother H. E. Eppley is now upon the fi new pastor and has been well received.

The Canton Christian Endeavorers have a splendid interesting meetings, and they are sharing some of their with their fellow-Endeavorers in this issue. That is : to do. Next to having a really good society, a gro credit for telling of their good things to others. Afto read this splendid report on the C. E. Page, sit down letter to the other societies about some of the interes that have taken place in your group, and send your le C. D. Whitmer, 217 E. Dubail Ave., South Bend, Indi will see that it gets broadcast.

President E. E. Jacobs in his College news makes me visit to the Royal Seismograph in Canada and speak treme sensitivity to earth tremors. It is a wonderful and as we were endeavoring to consider it there came another thought that strengthened faith. If man ca instrument that can detect even the most minute throbo earth, how much more reasonable is it to believe th who himself made all things can hear the faintest cry prayer and can detect even the yearning thoughts of t every way modern science is making belief in the spiri seem more rasonable.

Dr. A. D. Gnagey writes a much appreciated new week and by so doing lets us know that he has suffic ered from his recent illness to be back at his work, forms us concerning some of the problems and the pro pastorate. His people have suffered much loss from l and by the death of some devoted members, but und ageous and sacrificial leadership of their pastor, the forward. Since last report there have been "some : the church by baptism and several by letter." Dr. tinues to put the emphasis on the training of the young people in his work, and this, no doubt, account the steady, consistent growth of the church under his c for the remarkable degree of youth that he has been a tain along with his advancing years. It is cause for the part of his many friends throughout the brother has so far overcome his recent periodic illness, and n tinue to bless him with improved health.

Our General Conference

By W. I. Duker, the New Moderator

General Conference has passed into history. Recently we were anticipating the conference with joy and hope, now we look back upon it with satisfaction. Many of us were not sure of the effect that the economic situation would have upon the number of delegates that might gather for this conference. Then, too, the problems of a general conference, plus those of this particular conference caused us no little anxiety. So we looked forward to the Conference of 1931. A splendid audience gathered for our opening sermon on Sunday evening, causing us all to feel easier in regard to the attendance. The list of delegates reported at the business session put us all at ease in regard to the attendance. Then we began to look about in an effort to ascertain the "spirit" of the conference. In this regard we were delighted. The business before us began to flow with mechanical precision. Our special addresses were of a very high order. The Conference was on! It was a joy for us to say that there were many perplexing problems coming for solution. Many of the issues were of a nature that this particular time. When issues are controversial it is too much to hope for a solution that will satisfy everybody. But we believe we can truthfully say that the previous conference did we come as near in our approach to this desired goal.

So, our attendance was truly representative. Delegates came from all parts of our brotherhood. In fact, we can truly say that the largest delegations came from the most distant. It seems that the churches that were most derelict in regards to delegates were those nearest by. There was a certain deficit in funds at the conference and we are sure that if all churches would have sent a full number of delegates, this deficit would not

have been so great. I can speak in reference to our reaction relative to the "boards" that were in almost constant session. It seems entirely necessary that much of the work needs to be done on these respective boards. If the work were brought before the general conference each week would be long enough to give it even the most attention. Then, too, much of the work is of a nature that it can only be properly handled by committees. On the other hand it seems a pity that our different departments of church interests are not meeting things of special significance, when the most concern were being presented to the Conference. Where there to give thought to this same report. It is more than once matters of vital importance, reported with great care and concern to a few people instead of them not delegates.

We were made conscious of the rapidly passing years that gave us delight and pleasure in previous conferences were among those "not present." Many brethren that seemed to be part and parcel of our church were no longer able to be present. Many are gone because of illness and age. Others have gone to their reward. New faces have come into our conference and welcome as they are, they can never take the place of those men of God whom we now miss so greatly. Conferences change!

I say in closing that we believe our present conference is a most splendid reflection of the state of our church. The attendance was good. The spirit of the work accomplished was all that could

be desired. May we, one and all, go back to our respective churches and places of duty, inspired and enthused. We have touched kindred spirits, we have spent some time on mountain tops. We have seen the face of our Master. Now may we one and all, go down into the valley and find the poor unfortunate folk that needs our assistance. May we already plan for our conference of 1932 in that we shall do the will of the Master and so prepare and do work for him that shall give us great joy to report to our "BRETHREN."

Elkhart, Indiana.

The Forty-third Annual Conference as Seen by the Executive Secretary

By Freeman Ankrum

Whether a conference is pronounced a success or a failure depends much upon hidden machinery, which commences to function a year previous to the Conference. It quietly works up to and including the Conference. Many details relative to the conduct of the sessions fall upon this Committee. The Secretary has the bulk of the correspondence to look after in the arranging the various details of the program. The various members of the Executive Committee having the last Conference in charge were very helpful in the many details necessary for their perusal and approval. Not a single discordant note was sounded. Perhaps this was a contributing factor to the spirit of the recent Conference which seemed to the writer to be of high order. Naturally since this Conference is now history, there are places where it is realized improvements might have been made. However this furnishes opportunity for growth. Where there is no change there is no growth.

As to the work of the Conference it seems to me that there has been accomplished that which ranks as of the utmost importance, the settling Scripturally, honestly and fairly, the matter relative to the Kentucky work. This Conference has succeeded in clearing the decks in such a way as to make possible greater progress as a church than has been made for a decade.

Flora, Indiana.

My Expressions of National Conference

By Charles H. Ashman

(Extract from the Conference Sermon given the Church the Sunday following Conference)

This Conference was true to "The Faith." Not a question or a doubt was raised concerning the Bible. Every note rang true! The Brethren Church is a very uncomfortable place for one questioning the Inspiration of the Word. All the lectures, sermons, addresses, talks, were Biblical. God will honor a people honoring his Word.

This Conference was stimulating to faith, personal faith. There was a settled conviction on every hand that God will see the Brethren Church through these trying times of test. There was confidence that the message of the Brethren Church is needed for this hour. Genuine Christian optimism radiated from every session. It was refreshing to the soul to be present.

This Conference was one of most encouraging reports. In spite of depression, there was expression of God's favor

in the reports of the various Boards. Foreign missions and home missions received larger gifts than in the previous year. God has highly favored us as a denomination in many ways.

This Conference was one of vital decisions. The Resolution lifting the National Voice of the church against the "demoralizing and unchristian influence of worldly amusements such as the dance and movies" and urging all members to be "unspotted from the world" was one such. The appointing of a Commission on Divorce with instructions to see to it that the subject be presented thoroughly and Scripturally at next conference was another. The reaffirming of our position that it is contrary to the Scriptures for Christians to engage in carnal warfare was another. We believe the decision of the Home Board, confirmed by the Committee of Fifteen, and sanctioned by the Conference relative to the Kentucky Mission was vital and wise.

This Conference was one of undaunted faith in the future. There are grave problems facing us as a people. The stress and strain of these days is terrible. We may be tested and tried in the immediate future as we have never been before, both personally and as a church. But, this Conference expressed itself time and time again in the firm belief that the Brethren Church has a Message and Mission for this hour. We face the future with undaunted faith and hope, looking for the Bright and Morning Star.

Johnstown, Pennsylvania.

Some Practical Work for Laymen in the Brethren Church

By G. W. Brumbaugh

Published in Four Parts. Part IV.

Leadership in the Auxiliaries and other Activities of the Church

This is a fourth way in which Brethren laymen may make themselves efficient in advancing the interests of the church. We should heed the call to leadership if we have the possibilities within us. The Sunday school and the Christian Endeavor work will afford us abundant opportunities to develop our powers and make our lives count for Christ and the Church.

In the business, professional, and industrial world these days we hear much of the need of trained leaders. Efficiency experts are in demand in all lines of human endeavor. Should the Church in its business of ministering to the spiritual needs of humanity be less efficient in its program of work? The great need in the church is for laymen who may become consecrated and trained leaders in some lines of spiritual endeavor.

The Sunday school has long been regarded as a fertile field for training and developing leaders and for furnishing recruits for the Church. It has been said that eighty-five percent of the members of the Church come into the Church through the Sunday school. Laymen serve as superintendents, other officers, and teachers. We need trained leaders. In our public schools the standards for the training of teachers have been constantly raised. If our Sunday school teachers are to compete with the public school teachers in their work of teaching our children and youth, they must have some training. Especially in the work of teaching our adolescent boys and girls, the wisest kind of sympathy and leadership is required if we would win them to active work in the church. The church which has no definite program for its young people will

not meet the needs of the future. It is from the people that our future leaders in the church will come when we have gone to our reward.

Our Christian Endeavor Societies afford an opportunity for our young people to become trained leaders. They need the right kind of spiritual and social adult leadership to cooperate with them in their programs for a definite Christian work.

Boys' organizations need consecrated, wide awake, pathetic and sane leaders. The challenge of the day is to meet the needs of our children and youth. We must measure up to our responsibility.

The growth of the Adult Bible Class movement, Sunday schools the past two or three decades has been a wonderful step in the education and training of men and women for leadership in the church. As teachers should heed the words of Paul in II Timothy 2:15, "to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Each Sunday school in the Brethren Church should provide for a leadership and teacher training program which future teachers and leaders will have an opportunity to make themselves more efficient for Christian service. These should be recruited from the older members and others who are capable and desirous of doing active work in the church in its various departments.

Laymen should be given an opportunity to do a definite, important service in the church and its auxiliaries among which might be mentioned, Organize and support a Missionary Committee to encourage missions; lead in systematic giving and tithing; if possible, support a missionary or native worker in the field; Inaugurate a canvass through an Every Member Canvass.

"Service is necessary to our human life. It is necessary to rescue us from selfishness. If one attends church services only to enjoy himself and then never passes on his joy on to others, he may be an outward saint, but really he is but an Epicurean philosopher. Self-sacrifice is the Christian man the gateway to real life. Service is necessary to our finer nature. We must serve to be truly Christian men. Self-forgetfulness is the real reward of service, both to server and served."

"Responsibilities and service through duties taken in the control of the temporal affairs of the church are means by which the layman may work to his usefulness in the Church. For those few who have the privileges of this type of service, it consists of the largest educational contributions of the church to the life of a man. Just here in responsibilities and service, the Church finds her point of contact for the various training of her men. It is an educational necessity. The efficiency of the Church in securing the various development of a man's life will depend almost less on the instruction it gives to him than on the education it secures from him. Men need, not so much a conception of life,—as they need powerful habits of right conduct; they need directing into the activities they are repeated, will establish the habits of a life. The only way to learn to live the right Christian life, is to live that life, to do its deeds, to render its service. Certainly a large part of any normal life lies in religious work, in service for the kingdom. The rendering of service is a need of the man just as the service is needed by the Church."

Young men need to do religious work. They need not only to do all work in that spirit of service which is religious in the best sense, but also to undertake definite specific responsibility, and duties in connection

organizations. Such service develops the powers of initiative, self-reliance, and initiative. The Church orders to the young man the first and determining duty to exercise his own judgment, throws him on his own resources in some perplexing situation and commands him to strike out in self-dependence.

Some one has said, "The Church is the great laboratory of spiritual and religious service. Here men must serve as apprenticeship and learn the trade of brotherly kindness. The Church lacks efficient workers because it does not train those it has. The Church in its own workers. It must train the men and women who are of age to serve it. We will never secure the services of men until the enlistment of the whole Church actively, intelligently, and thoroughly, through his personal activities and as an active, working person in the activities of the Church, is held as normal as breathing and eating."

There is room for more volunteer workers. All our churches should have men and women who have talents which are being used. It will be wise for our Church, in order to be a strong Church in the future, to look well to the future and provide well for, the proper type of leadership. Christian leadership is a problem and we should prepare to meet it in such a way as will tend to promote a growth and development in all our churches. Laymen should do their part. They may have greater influence many times than the preacher who is often considered professional. Are we, as laymen, ambitious to do the most efficient work for the advancement of the interests of the Kingdom?

In conclusion, may we summarize, and recommend a few things which have grown out of our discussion of this subject: The work of laymen in the Church:

1. Laymen are needed to cooperate with the pastor to carry out the highest interests of the Church and its work. Laymen should assume the financial responsibilities of the Church and should be an example in Christian citizenship.

2. Pastors should teach Christian stewardship and commend to the flock the basis of the right use of money, talents, and substance.

3. Laymen should assume their part in the evangelizing activities of the Church, and should assist in visitation and personal work to save souls for Christ and the Kingdom.

4. The Church and the Sunday school should give opportunity in their programs to develop leadership among the laity of the Church.

5. The layman who would be an efficient worker in the Church's activities, should volunteer his services where needed and seek to make himself useful in the right way, in spirit, in order that the Church may do her part in the community.

6. The Church should be loyal to all the interests of the community,—Missions, Benevolences, College, and Public Schools.

7. We recommend more definite Bible study and the observance of the family altar in every home of the Church. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, as much as ye know that your labor is not in vain." (1 Cor. 15:58).

8. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.

9. May we all consecrate our lives more fully to the service of Christ and help to do our part toward evangelizing the world in this generation, is my humble prayer.

The Christian's Armour

By Thomas Gibson

The Apostle Paul compares the Christian life to a warfare. A battle, a conflict between Christ and Satan, each striving for the ascendancy in our lives.

Some one has said that there are two spirits, a good spirit and an evil spirit each seeking to dominate our lives. So there is a continual warfare. We must be prepared to fight. He that refuses to fight will be overwhelmed in the conflict, "and be taken captive at Satan's will." II Tim. 2:26.

But while the Christian life is a warfare it is not against flesh and blood we are contending, but against the principalities, against powers, against the rulers of the darkness of this world, against the spiritual hosts of wickedness in high places. Eph. 6:12. And so it is a warfare, God has furnished weapons whereby we may successfully defeat, and put to flight the enemy of our souls. And since "the weapons of our warfare are not carnal"

"For the carnal sword, with one accord,
We do reject, as did our Lord."

"but spiritual and mighty through God to the pulling down of the stronghold of sin." The enemy attacks in a multitude of ways. Sometimes he attacks in a subtle way, like the serpent attacked our first parents, beguiling, tempting, deceiving and seducing them. Sometimes he comes as "an angel of light." "And if possible would deceive the very elect of God." Matt. 24:24. If not successful in these tactics, as a last resort he will come "like a roaring lion seeking whom he may devour."

The lion, the king of the forest, as he roams the jungle seeking his prey, roars and tears to pieces everything in his path. Peter, when he wrote his epistle, the lion of opposition was Nero, the Roman Emperor, who was notorious in persecuting and perpetrating acts of cruelty upon the saints of God. Peter gives two suggestions how we may overcome his wiles. I Peter 4:7. "Be sober." Don't be intoxicated into insensibility by his cunning, and deceitful suggestions, keep your head clear, and your senses collected.

"Be watchful." Don't go to sleep in the face of temptations. Keep awake and watchful. Remember the foolish virgins. See Ephesians 6:14-18 for the weapons of our warfare.

There is no armor provided for the back, as we are not expected to turn our backs to the enemy. The Christian armor is divided into two classes—offensive and defensive. We are to be ready to meet the lion in his den. "Be sober, and be vigilant." I Tim. 3:2. "Be sober, be vigilant (be alert and watchful) because your adversary the devil as a roaring lion, walketh about seeking whom he may devour. Whom resist steadfast in the faith." I Peter 5:8, 9. Yes, he is walking about. "When the sons of God came to present themselves before the Lord, Satan came also among them. The Lord said unto Satan, From whence comest thou? Satan answered the Lord and said, From going to and fro in the earth, and walking up and down in it." Job 1:6, 7. Satan is omnipresent. Jesus said, "When (anyone) heareth the word of the kingdom and understandeth it not, then cometh the wicked one and snatcheth (grubbeth) away that which was sown in his heart." Matt. 13:19.

There is never a gospel sermon preached without Satan being in attendance. "He is diligent in his business," the destruction of body, soul, and spirit.

Berkeley, California.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

IV. THE AGAPE, SYMBOL OF BROTHERLY LOVE

In the Gospel we do not find the name "Lord's Supper" applied to the bread and cup alone. That was called the "eucharist." The name "Lord's Supper" (1 Cor. 11:20) is used of the feetwashing supper and eucharist together, just as the name "Passover" was used of the purification, the paschal meal and the feast of unleavened bread, all together.

The name "Lord's Supper," like that of "Lord's Day," indicates that it is a memorial of the Lord. We have seen that the feetwashing is a memorial of his great love manifested in his humiliation or incarnation. We now pass to study the meaning of the supper proper, called in Greek *agape* or "love feast."

1. The Origin of the name "agape" is proof of the sacred character of the feast.

The Greek language has the verb *phileo*, which is the ordinary verb "to love." It also has the verb *agapao*, which means to love divinely. In John 21:15, 16 Jesus uses *agapao*, "Peter lovest thou me?" But Peter replies with *phileo*, because he did not venture to use the more sublime word. But in John 13:34 Jesus uses it. "A new commandment I give unto you, that ye love one another as I have loved you." They were still seated at the table in the first *agape* whose meaning Jesus was explaining when he said, "by this shall all men know that ye are my disciples, if ye have love (*agape*) one toward another." In classic Greek literature we do not find this noun. The world did not know this divine love until Jesus revealed it. "As I have loved you" he says, and "having loved his disciples which were in the world he loved them unto the end." The *Dictionary of Christ and the Gospels* says, "A new name was given to what was a new thing, because we do not find anywhere else this spirit of love which produces this fraternity."

The name "*agape*," originated by Jesus to express his own love, symbolized in the supper, was continued by the apostles and the church as the name of the supper. The ordinary name "banquet" is not appropriate for this feast, because it has nothing in common with the worldly banquets. This origin of a new name for a new kind of banquet, a feast of brotherly love, gives it the character of a sacred symbol. Jesus himself gave the example of holy love, gave the name to express it and the feast to teach it. The example, the name and the feast should therefore be preserved together in the symbol given for that purpose.

(To be continued)

JOWETT

He had no tricks of oratory. He was not an editorializer on current events. He used no arts, no schemes to draw the multitude. He had a touch of glorious mysticism. He was saturated in the Scriptures. To his finger-tips he was effortlessly loyal to his Lord. And he knew the hearts of men.

So he preached; simply, directly, compellingly. And he was utterly content to be a preacher. Not for him administration, authority, affairs, or anything outside the one business of his life.

Only a preacher. Yes; but what a preacher.—*Epworth Herald*.

TESTS OF A CHRISTIAN

There are two tests of a Christian. He must be humble enough to admit and confess sin, that is, he must be manly enough to apologize to God for his sins. The second test is even harder. It is that he must recognize in his heart the one who has harmed him.—Dr. Williams.

SIGNIFICANT NEWS AND VIEW

GANDHI'S VIEW OF MISSIONARIES

Gandhi may, on second thought, temporize and pare an earlier utterance, but what he said about Christian missions in India is in the *Times of India* for March 23, 1931. "Asked if he would favor the retention of American foreign missionaries when India secured self-government," Gandhi replied: "If instead of confining themselves to humanitarian work and masterful service to the poor they engage in proselyting activities as they do at present to proselyting by means of aid, education, etc., then I would certainly ask them to leave. Every nation's religion is as good as any other's. Certain religions are adequate for her people. We need no religion spiritually."

Bishop Bradley printed in the same newspaper for the following spirited and sensible reply:

"Mr. Gandhi when he gets *swaraj* will ask us to leave. How can an Indian say that? Cleanse our villages, wash up, heal our sickness, rid us of the rag, the fly, and the poverty, promote our health and comfort, but do not give us regeneration. I must tell Mr. Gandhi that no government can drive us to preach Christ in India. We have been commissioned by Christ, and no government on earth can drive us out. By the love of the Lord Jesus we have left our homes and the bracing climate of our countries and have come to live, to die with you, and no one can send us away."—S. S. Tilden.

73 PER CENT OF MOVIES UNFIT FOR CHILDREN

Of 188 feature films now being shown in motion picture theaters throughout the United States, *The Parents' Magazine* finds 17% fit for children. 73% it declares to be unfit for children from 8 to 12 years of age, while its appraisal of the remaining 10% is "perhaps."

For adolescents from 12 to 16 years of age, *The Parents' Magazine* finds 32% suitable, 53% unsuitable and 15% are "perhaps."

The motion picture department of *The Parents' Magazine* edited with the cooperation of the General Federation of Women's Clubs; the National Society, Daughters of the American Revolution; National Film Estimate Service; Women's Union of Los Angeles; and the International Federation of College Alumnae.—*The Evangelical Messenger*.

THESE LAWYERS ARE PUBLIC ENEMIES

The people of Chicago made up a list of men engaged in law, numbering whom they quite properly listed as "public enemies." Number One in the list was Al Capone. There are some hopes that the enemy is caught and is to be tied up for awhile. If he is successfully prosecuted, it will not be because he is a criminal. Every one knows he is. It will be because some lawyer is clever enough to twist legal provisions to suit his needs, and upon the feelings of judges and juries in such fashion to secure minor sentences.

All over the country are lawyers of this sort. They are engaged in the legal protection of men who make a profession of crime. Yet, these lawyers are received in the best circles, belong to the bar associations. They move in the best society. They are members of what are supposed to be respectable clubs and societies.

They are public enemies. They ought to be treated as such. They ought to be shouldered out of and snubbed out of our society. They are traitors to American institutions. They have prostituted a noble profession, and they ought to be treated as such. Decent people treat a doctor who is guilty of malpractice as a public enemy.

arranty of fair trial for the offender before the court is g. The protection, regular and systematic and tricky, who make a profession of crime is quite another thing, t succeeds too well it will bring about the overthrow of American system.—The Christian Standard.

POLITICS AND LAW ENFORCEMENT

Kansas comes a story of an attack made upon the law ent forces operating in that state, which illustrates what y happens in all parts of the country. It appears from y that very vigorous efforts on the part of a prohibition ent administrator resulted in the conviction of over 60 men, whom are now in the penitentiary. The same vigorous ight forth considerable evidence to the effect that numer- r men, some of them of political standing, were violating or aiding and abetting its violation. Then came a counter hich sought to remove the prohibition administrator to er state, and those who believe in law enforcement in Kan- esisting this effort. That is what is happening constantly one of the main reasons for the failure of our prohibition e "little fish" are caught and punished, but when investi- reaten to involve the "higher ups," then political pressure t—which probably means that many lies are told—and ef- too often successful, is made to remove the officials who ealed the lawlessness. Such situations call for "eternal " on the part of men who stand for righteousness.—The tian Advance.

WOMEN OF CHINA ARE ESCAPING FROM MUCH

ese Christian, T. Z. Koo, writes as follows: "Traditionally, China are subject to four kinds of limitations and disabili- rst of all, politically and logically, she is a nonentity. ent and law are the special prerogatives of the male and as a political and legal status. Next, in the sphere of nd morals, the Chinese woman is also placed upon a low uddhism considers woman as the primary source of the vil. Confucianism tolerates her because of the necessity eation. In Confucian ethics, a woman is not supposed to ersonality of her own. When she is under age, she fol- parents; when she marries, she follows her husband; when f she is fortunate enough to have a son, she follows him. e has nothing before her but black despair. Thirdly, in mic system, she has no prospects in the old days beyond domestic drudge. Even the pittance she earns as such is own. Then, lastly, social customs and conventions have a heavy hand upon her life. Woman need not be educated; a have bound feet; she must be shy and timid before men; o never marry again, and a hundred and one other rules l for her cramped and bare." Happily, these traditions ay failing.—The Congregationalist.

SOME BARRIERS THAT ARE BLOWING AWAY

most one of the near-scandals of the mission field was the s between the manner of life of the missionary and that of ope to whom he ministered. This disparity came about in a t natural way. The missionary desired to give his children e me and healthy environment. Usually he was more will- o pose himself than his offspring to various germs and gs which might be about. To protect his family he lived t rent way from that of the nationals, but the unwitting s to create a sense of separation such as commonly exists e the rich and the poor. Happily this situation is passing, e the progress which the Christians of other lands are mak- e the schools of the Orient the Chinese and Japanese, who ll trained as the missionaries, are receiving as good or earies, while the standard of living of the two groups is ay the same. In the past a secret cause of irritation was n the missionaries followed of taking themselves and lies away for a vacation during the heat of summer. The on of these trips to the mountains was the better health ed mortality among the missionary families. Now the ave decided that this is a good custom, and are going h the missionaries. Thus by a process of levelling-up s which once made trouble are gradually disappearing. tionalist.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

2 Cor. 8:8-9. Only two verses, but how rich and full of meaning! First, the power of example: who can measure the good accomplished by the example of such men as Martin Luther, Alexander Mack, Moody, and the thousands of nameless heroes of the faith. Second, the GREAT example: our Lord Jesus Christ! What food for thought and meditation in that ninth verse—his riches, what were they? what it meant for him to become poor; the love that made him lay aside his riches; the purpose of his poverty; our riches in Christ Jesus; his present riches in the souls of saved men. "I gave, I gave my life for thee, What hast thou given for me?"

TUESDAY

2 Cor. 8:10-15. "Where there's a will there's a way," says the old proverb, yet so many times we seem satisfied merely with our good intentions. Paul reminds them here that mere willingness means little without the doing. When may we know that we are giving as God would have us? The rule is: according to what we have. Many would like to give much more than they can, and such are blessed according to their willingness, not merely according to the amount. Let us ask ourselves, Are we giving according to what we have? That is, according to God's proportion?

WEDNESDAY

2 Cor. 8:16-22. Again, by forceful example, we see that we can give things other than just money. Some had been eager to give of their substance for the needs of others; Titus was equally eager to give his life for the same service. And what higher renown could we desire than that given in verse 18: "whose praise is in the gospel throughout all the churches?" Only one higher reward to covet: the words of our Lord in that day, "Well done, good and faithful servant!"

THURSDAY

2 Cor. 8:23, 24. Our high position in the service of Christ: these disciples were not merely partners in service, and helpers of the great apostle; they were the messengers of the churches and the glory of Christ. We are reminded of Galba who, in response to the boasting of a rich and arrogant neighbor, pointed to her children and said: "These are my jewels." Just so are his children the glory of Christ. As our missionaries and other servants of the church travel about among us in the service of our Lord, what a treat to have them with us in our homes, to care for their needs until they again go on their way! We have had in our homes something of the glory of Christ!

FRIDAY

2 Cor. 9:1-6. What disappointment and loss comes to our lives when those of whom we have learned to expect much, whom we have learned to respect and trust, fall short! Paul was writing to the Corinthians that this might not happen in their case. If we could but receive the full message of verse 6 what a difference it would make, not merely in the financial aspects of our church work, but in our own spiritual life. God give us understanding hearts!

SATURDAY

2 Cor. 9:7-11. The old familiar "cheerful giver" verse. Yet who wouldn't give cheerfully when they know that by so doing they receive the love of God—at least, if they have first given themselves! And when we remember that it is he that hath dispersed abroad his bountiful gifts, and has given us all we have, why should we withhold anything from his work?

SUNDAY

2 Cor. 9:12-15. Our giving not merely supplies the needs of others, but turns their thoughts to God, for love of whom the gift was made. And how precious the fellowship we have with those for whom we have sacrificed, or who have sacrificed for us! This explains, in part, at least, the fellowship we have with God for his unspeakable gift.

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR, ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary South Bend, Indiana</p> <p>M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois</p>
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The Calling of the Sunday School Teacher

By J. A. Clement

Are We Training Teachers

The pamphlet printed concerning the District Sunday school Secretary states that the members of the Board have empowered the secretary to superintend a Teachers' Training Department. This cannot be emphasized too strongly. Such a course will help us to get at the enlightening principles which are so necessary for any real progress in our work. Every one should seek to follow out such a course either alone or with a group, the latter always being preferable whenever possible. This will bring about both definiteness and constancy of preparation.

Every home and every Sunday school library ought to have some good books on Sunday school pedagogy. Surely we are all willing to keep pace with the agriculturists, and the scientists, and the business men of our day in our religious progress.

May You Become a Teacher?

Was there ever anybody that you have known who has never taught anybody anything anywhere at any time? No, everybody is likely to teach somebody something somewhere at some time, either consciously or unconsciously. Every one who attends Sunday school is already a teacher of some one or other whether he or she is chosen to stand before a class or not. But every one who is selected by the authorities ought to be the very best teacher he or she can be when placed before a class.

Did you ever hear of anyone who, at the beginning of the week, was very much puzzled to know just what could be said on the next lesson, but who, after spending several hours during the week and on Sunday morning, found herself or himself surprised at the wealth of thoughts and suggestions ready at hand?

Two hours' preparation each week will enable most people to conduct a successful recitation. A few hours spent in Bible study, week in, week out, for a period of ten or fifteen years will almost be equal to a full college course in Bible education. A little earnest daily study will always keep the soul-fool fresh which we offer to our Sunday pupils and will therefore make it more palatable to them.

Perfection is not so essential in order to become a teacher as is continual striving toward perfection after we have decided to try to be one. There are very, very few people who are not capable of teaching a class providing they are willing to do a little systematic study of the Bible, and of other lesson helps, and of simple but valuable methods, and of the particular minds and souls that are to be instructed.

There are a very few very great teachers; there are a good many great teachers; there are very many average teachers; there are some rather poor teachers who are a little below the average; but there are a very few very poor teachers. Most of us come between the very poor and the very great

ones. No two of us are quite alike in our abilities as there are persons who attempt to teach. Through such a curve of the distribution of the abilities of teachers as this, we may see that there never need by any great dearth of leaders in the Sunday school, if each one is willing to keep fresh his or her knowledge by means of a little daily preparation.

Of course the greatest leaders in Sunday school as elsewhere will be those who are willing to pay the price of thorough preparation, thirty years if need be. A few great teachers perhaps are born, but the most of them are largely made through training and education. It will not pay you and me to run the risk of going without this preparation until we are more sure that we were born in the class of the very great. And even then some training would likely do us no harm.

One of the best ways to learn how to build a house is to try to build one. One of the very best ways to learn how to study is just to begin to study. The art of study is gotten by degrees like all great arts. There is no greater art than teaching. But here as with the painter, and with the sculptor it is not the first stroke of the brush or the hammer that does the highest type of work. There need to be many practice strokes somewhere before the finer work is possible. This is true of the lawyer's practice. It is also true of the physician's practice. And so the teacher must expect that the first work that is attempted will not be as finished as the last that is done. One of the surest ways by which we may learn to teach is just to begin to teach with all the light and life that we can command.

What is Teaching?

Teaching is causing another to know what is found in books, and in nature, and in the minds of men and women. Teaching is successfully causing such facts and truths to stick in the mind of the pupil. It is bringing together in the Sunday school the learner and the lesson. It is always a guiding process of plastic minds and willing feet. In one way the Sunday school pedagogue guides the feet of learners like the Greek slave who used to take hold of the child and lead him. It is never a one-sided process. It is always a double, reciprocal process. It is give-and-take mainly through question and answer, or through a meaningful discussion. It is therefore a very social and interdependent affair. The pupils need us for their guidance but we need them and their questions for our guidance of them.

It is more than talking at them, or over and above them. It is working and living with them and among them. It is catching the child's interests and directing these into wholesome channels.

Are We Guided by Principles?

We are living in a day of trained experts.

Experts have lived in every age but numerous as now, nor in so many. The specialists in science, in agricultural business, in the industrial and the in literature and in history are trained and women who know what they are about.

Ought not the leaders in our schools be trained as highly as these? Yes, they should be trained in the imparting Biblical knowledge, and what they are about, if they would plish the largest amount of good in their generation.

Our boys and girls are coming into public schools with wider and wider ledge of secular affairs, and are instruction under better and better teachers. Such children need the training given to them by those who know the things as meaningfully as possible. They come into our classes with a broader knowledge of current events derived from newspapers, books and magazines during the week. The instructor classes will have a large advantage if they have a knowledge of Biblical facts as accurate and reliable as possible.

The facts may often be very simple, not every simple fact is fundamental though the opposite is likely to be so. Many times real simplicity means getting out of nonessentials through a deal of effort.

What we want is intelligent guidance of our pupils through the practice of principles.

Adaptation

Large, fundamental principles have many different forms of expression in different years or grades of work in day schools throughout the church. Every one who is serious about the value of the invaluable importance of the principle of adaptation ought to grow clearer. Adaptation briefly stated means suiting knowledge to the age and the needs of the pupils. It means feeding a child to the younger children, and meeting the older ones who are ready for more. It means preparing the right kind of the right persons at the right time and thus securing the best spiritual results possible.

With Jesus adaptation was a principle. Never has it been more fully used than in the numerous parables ever attractive, and so full of conclusions.

The same international lesson presented in many different forms. The content is not the same for the primary, the adolescent or the pupil in the home for the parents, and the grandparent is impossible for their respective experiences have been so very different.

Boys and girls are never mere offshoots or miniature men and women. They see with different eyes, and hear with different ears, and work with different minds. To the adult it may be easy to talk through "Jesus Walking on the Water" but to the boy it may be easier to give a lesson if we discuss an exciting boat ride on the stormy Sea of Galilee. To the adult it may be wiser to talk of "The Clean and the Unclean;" to the boys and girls it may be more to begin the lesson by talking of washing, of hand-washing and of washing. For the adult we may get the profit of "The Mission to the Gentiles" but to the child it may be clearer to talk of Christianity for everybody. Allow

"The Sign of the Leaven;" let children begin by talking of the signs which show that some people believe in, the for example, which one of the Gospels mentions.

Every teacher's privilege to help care the tender lives that can blossom and (Continued on page 15)

Teacher's Select Notes on the Sunday School Lesson

Lesson: The Spread of Christianity in Asia

Optional Reading—Matt. 13-31-33.

Text—They rehearsed all things which he had done with them, and that he had opened a door of faith unto the Gentiles 14:27b.

The Lesson in Brief

It was the birth of the Christian Church. In this quarter we have been studying the spread of Christianity, the development of the Christian church. I think the most important are the stories of the life of Paul, with his early history; the conversion of Philip, of the African, of the officer Cornelius, of the governor, Paulus. How interesting the story of Paul, the generous Christian of Jerusalem, the missionary, of Dorcas, the blind woman, of Timothy, Paul's helper. This development was aided by many wonders. The miracle of Paul's conversion is one. The two visions of Peter and Paul form another. Aid sent by the Lord in a prophecy and its fulfillment; cures and healings; Dorcas raised to life; the powerful answer to prayer in Peter's conversion; the special gifts of the Spirit—these are the miracles in aid of the growing church. III. This development was in the line of opposition. Examples—the persecutions in Jerusalem, and its results; the persecutions of Paul; the death of Stephen; the imprisonment of Peter, etc. Much help and aid was a help, turned out to be the blessing of the church. IV. The expansion of the church through missionary work. Examples—Barnabas, Peter and Philip. A church will always be a missionary church. Why? V. Results. It is now 2000 years since the church began. Note the progress to which a knowledge of the Bible has been extended, the number of converts, the character of the converts. See the Bible, Ministers Manual.

An Illustration

A gentleman who had traveled widely in the East, much away from the beaten path, one day with a party of Americans, 'Anglo-Americans.' For the first time he saw a foreign missionary enterprise in the person of Miss Trotters' mission there. The day on the steamer he said to some of the Americans, 'I am frank to say that I have not been interested in foreign missions, but now I am different. I now believe in foreign missions because of what I have seen,' and he hesitated to tell others from that day that that day had meant to him. 'I am no longer blind to the rest of us? If you are in the blessings that have come to this neighborhood through the work of God, and through the lives of men and women, then you simply have to believe in foreign missions. I see the need in your own life then

you know just a little of the need in the lives of millions who have not yet known Christ, but whom he loves just as he does you.

The Mission Motive

Dr. Richards tells about a community of Congo Christians that became aroused about the heathen Africans on the other side of the river. "We are saved, and they know nothing about Jesus," they cried. "What shall we do?" At least fifty of them took some food and crossed the river and stayed among the villages there for days, preaching Jesus.

SELECTED REVIEW METHODS

Great Sentence Review

Write upon a large number of pieces of cardboard the great sentences of the Quarter's lessons, one sentence on a piece, You will use such sentences (or parts of sentences) as: "We also are men of like passions with you," "The hand of the Lord was with them," "Men that have hazarded their lives for the name of our Lord Jesus Christ." Lay these cards on the table (or on a book), writing side downward, and have the pupils take them up one by one, read it aloud, and tell who said it and on what occasion. If the pupil is not able to tell, any other pupil may do so, thus obtaining the card. The pupil that holds the largest number of cards at the close of the exercise is the victor.

A Character Review

Each member of the class will write at home and read to the class on Sunday a brief character sketch of one of the characters of the Quarter's lessons: Peter, Dorcas, Cornelius, Rhoda, John, Mark, Ananias, Barnabas, Bar-Jesus, Silas, Timothy, Luke. As to Paul, you will suggest various topics, such as Paul the Persecutor, Paul the Missionary, Paul the Orator, Paul the Traveler, Paul the Organizer, Paul the Writer, Paul the Friend, Paul the Christian Hero. Limit the little essays to one minute each and as-

sign two or more to each pupil if your class is not large enough to assign one pupil to each theme. The pupils may be allowed to select their own topics.

An Expanding-church Review

The plan of the Acts is in Christ's command and prophecy (Acts 1:8), "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This Quarter shows the expansion of the church according to this program, and the review may be conducted along these lines. Taking a blackboard or a large sheet of paper, draw five concentric circles, with considerable space between them. The inner circle will be marked "Jerusalem," the next "Palestine," the next "Syria," the next "Asia Minor," and the next "Greece." These circles will be filled up, by the class, with brief statements of the events occurring in the geographical zones thus designated. Draw from the center four radii, thus dividing the entire diagram into quarters. One quarter will be for dates, one for events, one for persons, and one for places. The inner circle will hold two events,—the deliverance of Peter from prison and the Jerusalem council. Add in the other quarters of the circle the dates of these, the persons involved, and the places: the Castle of Antonia, the house of Mary, possibly the "upper room" for the council. In the same way the second circle will contain the healing of Aeneas, the raising of Dorcas, and the meeting of Peter and Cornelius. The third circle will contain the conversion of Saul, the choice of the first missionaries, and the report of the first missionary journey. The fourth circle will contain the visit to Cyprus, and the first and second visits to the various cities of Asia Minor. The fifth circle will contain the Macedonian call and the events at Philippi. The teacher will fill in the chart as the class dictates and the class will copy the chart, as it is filled up, on their own smaller charts.

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. Deball Ave., South Bend, Ind.</p>	

C. E. at Canton, Ohio

The Endeavorers at Canton have had their regular meetings during the summer months in spite of the hot weather. Our members are regular attendants at the worship services so feel that they would rather come early and enjoy our programs, than to stay at home and endure the heat.

For some months we have been holding services at the Goodwill Union Mission one night each month. Sometimes the Endeavorers take charge of the entire program, music and preaching, while other times we have our good pastor, Dr. Beal, preach and we furnish the musical part of the service. This is very good experience in practical Christian service for our Endeavorers.

At a recent meeting, when the topic was about finding happiness, some of the young folks gave original "cook-book recipes" for Happiness, and so we are sharing them with you in this article.

Recipe No. 1—

- 1 Heart, made pure by the cleansing blood of the Lord Jesus.
- 1 Mind, full of pure, clean thoughts.
- 2 Eyes, determined to see only the good.
- 2 Ears, that hear only the truth.
- 2 Hands, that render acts of kindness.
- 2 Feet, that walk the straight and narrow path.
- 1 Tongue, willing to speak forth the gospel of good news.
- 1 Life, consecrated to God's service.

Mix these thoroughly with prayer and Bible Study.—(Beulah Guiley-McGinnis).

Recipe No. 2—

It makes a difference Young People, who writes this recipe,—one who enjoys the world, or one who enjoys the Christ Life. The two recipes would probably be quite different if we should compare them, so don't take any recipe,—analyze it yourself, bake your own cake, and then it will be

founded on personal facts. Let me just mention that I do not believe that one has begun to find Happiness until he has learned to appreciate "appreciation." How much kinder and more thoughtful of each other we would be if we were to learn this art. The old world is hungry, the home is hungry, for just the small favors, and the little "thank you's" which cost not dollars nor cents, but a little thoughtfulness.

dLy: emehJ. . . . y

For this Happiness I would sift together a good physical body, an intellect and above all a keen spiritual understanding. The fountain of content must spring up in the mind, and he who seeks happiness by changing anything but his own disposition will waste his life in fruitless effort. We also must seek goodness around us, plus goodness inside. Add associates who are in your own circle, who love your Christ; who have given up worldly pleasures for spiritual happiness. Idleness and indifference, pride, temper and anger will spoil this recipe every time. The cake will fall unless backed by good influence, integrity, ambition. Beat good manners, and judgment with these and then frost with Cheerfulness.

Let me say again, that we ruin the happiness of life when we attempt to raise it too high. There is a real happiness on earth, but most people because they seek outward circumstances and external good, and neglect to seek it where it alone dwells,—within one's own heart,—fail to find it. My prayer for you is that you may seek the

rich possessions for yourself from the Right Channel. The life in Christ will give you real happiness and your cup of joy will be pressed down and running over.—(Miss Edna Dean).

Recipe No. 3—

Utensils needed: 1 large bowl of Desire to be happy; one mixing spoon of Determination to like the things we have to do. Ingredients required: to every ounce of Energy in the maker's life, add the following: one cup of Thoughtfulness of others, two cups of love, two tablespoons of Patience, four tablespoons Courage,—season with a few choice bits of the Word of God. Mix well and drop in either small or large amounts (as the opportunity affords) in the pans called "other people's lives." Place in the oven of Prayer and allow the Master Baker to produce the results. Before mixing, be sure the bowl is cleansed of all specks of self-pride or self-pity, which always spoil the final product. This recipe is guaranteed to result in Happiness, for "the proof of the pudding is in the eating" you know.—(G. M. Spice).

One of our latest meetings was held as a campfire meeting, around an improvised fire in a darkened room. The program was very impressive as the topic was about Nature proclaiming God and his infinite wisdom. We should like to read more news on the Christian Endeavor page from other Christian Endeavorers. Won't you write and tell us what YOU are doing?

A CANTON ENDEAVORER.

Until of late years when strength made it necessary to employ an assistant, this work was done gratefully and always in these later years at the best possible price.

The Mission Oubangui-Chari has of its truest and warmest friends the value of the contribution of home professional services to homeless and missionaries is only exceeded by the of those intercessory prayers throughout the years.

If permitted by the Editor, we would at this time to extend our heartfelt appreciation as a Mission, and our sympathies to the sorrowing wife and children who have shared the Doctor's mission zeal, and his devoted service.

Dr. Gardiner had looked forward with such joy to the publication of "Undaunted Hope." None would have read it with greater interest than he. He died the very eve of its publication—which has no doubt been greatly hastened by his prayers.

"Undaunted Hope" will soon be in the Publisher's hands. Those who have availed themselves of the reduced rate accompanying advanced subscription, so by communicating with

Miss Alice B. Long
1925 E. Fifth St., Long Beach, California

Since the close of National Conference have been in the home of my husband's surviving brother, who spent the stay of our National Conference at Winona Lake.

Friends may continue to address me at 939 Wesley Avenue, Evanston, Illinois. Mrs. J. C. Gardiner. When my work of Chicago has been completed, I shall make a brief visit there, enroute to St. Washington, whither Marguerite, accompanied by our dear friend, Mrs. Wee, has already preceded me.

Hoping to see many of you again in the Homeland. Sincerely and faithfully

FLORENCE N. GRUBB

Argentina

Since returning to Argentina I have attended all of our branch missions, each from two to eight days in each place. I have now returned to Rio Cuarto to my writing and help as needed for work. With September spring weather and with the warmer weather will be evangelistic campaigns which will start in winter again.

My last tour was among our churches in the southern part of our district. In Realico I found the pastor's wife, Mrs. Zeche, rather seriously ill. She has been taken to Buenos Aires where she is writing she is in a hospital being prepared for an operation. Their little daughter, months of age, is being cared for by a family of believers in Realico.

The meetings in Realico were attended in spite of the extremely hot weather. We always have extreme heat when you have extreme heat in the States, and vice versa. Brother Zeche won a large place for himself in the hearts of the people of Realico, and the mission people are very poor and the work was very severe in the pampa, though greatly blessing the work. There here has a very fine organ which Brother Zeche has provided.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

Dr. Gribble Writes of the Death of a Missionary Friend

7648 Littlefield Blvd., Dearborn, Michigan.
September 7th, 1931.

Dear Dr. Baer:

Now that the manuscripts of "Undaunted Hope" are ready for the publishers, as far as my work is concerned, and only waiting for the typist's completion of the same, I may take a few moments to write you and Evangelist readers.

One of the many warm friends of the Mission Oubangui-Chari has gone to his reward.

On Saturday, August 29th, during the Foreign Mission Session, Dr. James C. Gardiner of 939 Wesley Avenue, Evanston, Illinois, passed to his reward. Twenty-eight years ago, when a struggling medical student in Chicago, I was first brought into contact with the Doctor and his devoted wife and daughter. Although never members of the same denomination, the family being members of the Methodist Church, and close associates of the Christian Missionary Alliance, the friendship has continued without interruption through the years.

Through the twenty-three years of my missionary career not a single month has elapsed without my receiving a letter from this devoted family, usually in the Doctor's hand-writing.

When with my husband I returned to America in 1915, their's was one of the

many homes to welcome us as their own. When later in that year Marguerite made her advent at Hahnemann Hospital in Chicago, the Gardiner home in Evanston was the goal of the little one's first pilgrimage. There she spent her first Thanksgiving Day. Miss Myers, as a candidate for the work, and later as a furloughed missionary, has been warmly welcomed there. On both their furloughs Brother and Sister Jobson and their children have been honored guests in the Gardiner home. Mr. and Mrs. Hathaway and Miss Bickel were likewise entertained there.

Miss Tyson spent days of happy fellowship with them, and it was with great regret that Dr. Gardiner often referred to Miss Emmert's inability to visit them. And so on throughout the list of our missionaries—all were welcome. Too far advanced in age to throw their home open continually to a missionary family they yet considered it one of their chief privileges to entertain furloughed missionaries of the Oubangui-Chari Mission, and to correspond with them when on the field.

More than that, at the family altar the missionaries of the Oubangui-Chari Mission were remembered in prayer twice daily throughout the years.

Dr. Gardiner was an expert dentist, and he counted it a great joy to serve the furloughed missionaries in the very necessary capacity.

na Renanco we also had good at- and good interest. I preached spe- the members. Both in Huinca and here is a fine group of young peo- promises much for the church. Sickel has greatly improved the

Larsen is now at Huinca Renanco order to help Sister Sickel and en- to recuperate her health if possi- will be a valuable helper as she her hand to almost anything that lone.

oulaye Brother Iztueta also had a da" or welcome meeting which a large crowd of believers and The work is growing right along of the difficulties in this hard town. n itself is growing rapidly and is ty of nearly fifteen thousand, with al streets paved. As our building in the center the paving passes it e have had very heavy expense this e on account of improvements in e, Rio Cuarto, Cabrera and Tan- his is a growing country and our s are all increasing in value.

ue of the peso, however, continues on account of the uncertainty as vernment. The old regime, copied Tammany machine was put down lution a year ago and we are now dictator, who as a General of the very stern. He is cleaning up the morally to a commendable extent,

and also bringing it out of its financial chaos, but is considered by many as a ty- rant. The former government is accused of defrauding the country of more than fifty million dollars.

The problem here as everywhere, is to get public employes who are honest. Public institutions are mismanaged that private pockets may be filled. There is absolutely no hope for the world except the Gospel and that is the very thing that it is rejecting. The alternative is to reap what it is sowing, and the political, moral and religious skies are full of portents that indicate that the reaping time is near.

Our mission family is all well and we are rejoicing in seeing fruits of our labors. We greatly miss our son Robert who, as I am writing, should be disembarking in New Orleans from whence he will proceed at once to the conference at Winona Lake and then to the Ashland College Seminary. We have applicants for the work, but we feel that we must require a very high standard, as the mediocre workers will hardly be able to succeed in this tare-befilled field. Pray that we may succeed in fully evangelizing it before it be too late.

The Bible coach should leave again in a few days with Brethren Yett, Pisani and Sotola, and work the towns between Rio Cuarto and Rosario. There is no other denomination at work in this long line of prosperous towns. C. F. YODER.

Rio Cuarto, August 20.

ing to a man of seventy-four, is it not? By special arrangement the Sisterhood Girls will provide the music for the evening preaching service during the month of Sep- tember.

The Altoona church, during the year, has sustained great loss in the death of some of its devoted members. Sister Burtnett, an aged lady, devout in her spiritual life, a real mother in Israel, an ardent supporter of the church both financially and in attendance. Her profound faith was an inspi- ration to all of us. Sister Shope, wife of Elder J. E. Shope, also passed away during the year. She too was a faithful and devout Christian, a Bible reading and praying wom- an. Within the last month the Senior Dea- con of the church passed away, D. E. Furry. Many years did he serve faithfully in the office to which the church had called him. Very quietly and peacefully he passed away after an illness of but a single day, aged 74 years. He was a man of profound faith, devotional in spirit, a constant reader of the Bible and just as regular in his atten- dance at church and Sunday school. While the family misses him in and about the home, the whole church misses him in the sanctuary. He had a comprehensive know- ledge of the Bible and was very rarely wrong when he gave an answer to a Bible question. Two daughters and three sons survive him,—all of them supremely devoted to their mother. His surviving companion is one of the sweetest and most devoted Christian women it has ever been the privi- lege of the writer to know. Her daughter and son-in-law, Mr. and Mrs. C. W. Ger- hart, are among the most faithful members of this congregation, always in their place whether a Sabbath or week-day service. Sis- ter Gerhart is well known in Sisterhood cir- cles. Lastly, Brother Sylvester Berkeybile also passed to his reward. A family of three, two brothers and a sister, a happy group, though neither of them married. Charley passed away a few years ago, Syl- vester a few weeks ago, leaving Sister Clara alone. Their home is at Mifflin, Pennsyl- vania, eighty miles removed from Altoona, hence not within attendance distance of the church, but nevertheless faithful and regu- lar in their contributions to the church. They are known throughout the brotherhood for the support they have given to Foreign Mis- sions.

During the year we have had the privilege of having with us several missionaries and other prominent speakers, all of whom brought us living messages. Brother John Locke, Woodstock, Virginia, spent two days with us. On Sunday he brought to us two fine messages, the one on Christian educa- tion in which our young brother specializes. Monday evening he gave his lecture on a recent tour through Palestine. The lecture was accompanied by pictures thrown on the canvas which added greatly to the interest and helpfulness of the lecture. Our young brother has before him a glorious future. Brother C. F. Yoder, dean of South Amer- ican Missions, came to us with a most in- spiring illustrated lecture, truly illuminat- ing. Sister Tyson also paid us a visit and all of us were helped and inspired by her message. Sister Helen Garber was here in the interests of the Sisterhood Girls. Her presence and her helpful and inspiring mes- sages proved a benediction to us all. Early in the year we had with us Rev. Willis E. Ronk, pastor of the Meyersdale Brethren church. Brother Ronk is an effective speak- er. He brought to us living messages, not



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



ALTOONA, PENNSYLVANIA
been a long time"—that is the and proverbial phrase with which long over due church news. Just people did not know that it has ng time! Why advertise it? If not know then what matters it we report or not? If I thought dy really knew that Altoona has at for a long time I certainly take the time now to inform them ct.

in a financial way, the long con- pression has not interfered with ned our church activities. It is e of our people have become dis- ed and we do not wonder. When eople have to fight poverty, unless ounded in the faith, there will be down of their spiritual ardor. Not ur people are in financial disre- ee of the six Altoona banks have ir doors. One holds part of our hool money, another the Woman's y money, and all three keep bed doors the hard earned savings al people. In one of these banks, n, are held the savings of seven school children. Under present it is impossible for us to main- ormer budget. The pastor shares eople the financial burden, return- m a double tithe.

ce one of the glorious things in n is the place it gives to a living ook forward hopefully. It will be ed that it was poverty and its ag- g distress that in olden time

drove Israel back to God. Prosperity was to them, an unfailling sign of God's favor; adversity, on the other hand, was an un- mistakable evidence of God's displeasure. If the present depression will serve to bring the American nation back to God it will not have been in vain. The unfortunate thing about it all is that in this case, as always the innocent suffer with the guilty. What the pastor is trying to do just now is to show his people that it is possible to turn our misfortune into a means of grace.

Nothwithstanding the depression the church is moving forward, slowly, of course, but yet moving. Since our last report there have been some accessions to the church by baptism and several by letter. Except for the usual summer slump, the church has not slackened in its spiritual activities. All of the usual Sabbath and week-day services have been maintained. Special training for the children and young people has been provided for. On two different occasions the children have rendered very creditable programs, consisting principally in reciting simple Bible lessons in the form of ques- tions and answers, a service to which the pastor has devotedly applied himself. One of the programs rendered by the children covered, briefly of course, the life of Jesus from the manger to the empty tomb. It was an impressive service, interspersed with appropriate music, and a most agreeable surprise to a well-filled house of people. While we do not now have a Christian En- deavor society, the young people are not being neglected. Indeed, most of my work is with the children and young people. Becom-

a dull moment in any of his sermons. He will be a welcome visitor here at any time. He is much loved by his people at Meyersdale, and we do not wonder at that, for he is the possessor of pleasing personality.

Among the disappointments of my life, few have been more keen than my inability to attend the recent National Conference. There are a number of very good reasons why this is so, known to many of my readers and therefore need not be mentioned here.

I gratefully acknowledge the receipt of a special message of sympathy from the Ministerial Association touching my physical disability; also messages from personal friends and brethren. For their information and others who may be concerned I wish to say that the trouble is periodical, and it would have been utmost folly even to have started for the conference. At this writing I am feeling fine and am looking forward to permanent relief. My people here are not accustomed to hear me talk about physical ailments. I have enjoyed unusually good health not having missed any services on account of illness during the eight years I have been with this people. For this I am profoundly grateful. If my reckoning is correct there is now but one brother minister who holds an even record with me in attending National Conferences,—Brother J. Allen Miller. Had I been permitted to attend the last one it looks as though even Brother Miller would be one behind.

We are entering upon the new church year with increased enthusiasm and with that spirit of hopefulness which is so characteristic of the religion of Jesus. We crave the prayers of the church in our behalf.

It is with genuine pleasure that we hear of the fine spirit which prevailed throughout the sessions of the Conference. Insofar as its work has the approval of the divine Master we pray God's blessing upon it.
A. D. GNAGEY.

NEWS OF THE COLLEGE

By the time these notes reach the readers, the College will have been in operation a week. At this writing, prospects are bright for a good enrollment.

Professors Puterbaugh, Haun, and Black have returned to Ashland.

The college recently enjoyed a visit from Mr. and Mrs. John Rishel of Pittsburgh, both former students and ardent supporters of the College.

Mr. J. P. Horlacher, who will soon take his doctorate from the University of Pennsylvania, recently paid the College a visit.

Dr. Bell and his family have left Ashland as a place of residence and have gone to Dayton, Ohio. The community and College will greatly miss them.

My visit to northern Canada was of great scientific interest to me. Especially was I interested in the Royal Seismograph, located far north in Canada. The keeper took me into the place and we spent some time examining the instruments and the records.

As is well known, the earth's crust shows many tremors and this instrument records them all. It recently recorded one and the exact time to the second, which reached it from Japan. The tremor lasted about three minutes but it took the earth about three hours to settle back to normal.

The station was located on a mountain-side in a cavity blasted into solid Archaen bed rock. One's pulse, if the hand rests

upon the instrument, is very distinctly recorded. Cows walking above the station leave a record and "cow corrections" sometimes have to be made.

Also, I think, something could be learned from the way the Dominion government handles crime and liquor. Also about the gentility of the typical English "bobbie,"—the dominion police.

Dr. and Mrs. L. S. Bauman, of California, recently paid the College a welcome visit. Word was also received that their son, Paul, had recently received a fellowship in the department of Biology at the University of Southern California, where he will soon take his Master's degree.

Brother and Sister Jobson stopped off for a few minutes on their way to sail for Africa. It would have been a privilege if they could have stayed longer.

EDWIN J. JACOBS.

REPORT OF THE TREASURER OF NATIONAL CONFERENCE—1931

Sept. 1st, 1930, Balance	\$ 36.99
M. L. Sands—Credential Fees	298.00
Offerings	184.18
Song Book and extra offering .....	.40

	\$519.57
Dr. J. C. Masse—lectures	\$ 70.00
Winona Assembly	100.00
J. C. Beal—Postage	1.27
Geo. E. Cone—Statistician	17.50
R. Paul Miller—Badges	15.96
J. L. Gingrich, Sec'y—Printing.....	52.10
Freeman Ankrum, Ex. Com.	26.60
Brethren Pub. Co.	236.14

	\$519.57
Bal. Due Brethren Pub. Co.	\$ 96.04

Respectfully submitted,
N. G. KIMMEL, Treasurer.

OAK HILL, WEST VIRGINIA

Since Brother Ankrum left here it seems that no one has taken it upon themselves to write of our work. It was the first of March that Brother Ankrum left us. Some thought the church would die, or at least do no good without a pastor. But we didn't see our way clear to hire a new pastor for a while, so we all put our shoulders to the wheel and pushed all we could and have kept the work going.

We had a very interesting Easter program. It was too lengthy for one night and we divided it up and gave it on two Sunday nights to large and appreciative audiences. The Christian Endeavor society was responsible for the program. We have two societies of young people, both of which are doing good work. We had our communion service last June. Brother B. F. Owen, of Nappanee, Indiana, came to us and preached and conducted the communion. We had the largest attendance we ever had at a communion service and the service was very much enjoyed by all. Brother Owen preached one sermon at the Salem church and one in the Oak Hill church while here. Mr. R. T. Huberd, a lawyer, kindly consented to give us a lecture one night and it was well attended and enjoyed. We also gave a Mother's Day program that was well attended. We have had two good Sunday schools and have prayer service Sunday nights and Bible study Wednesday nights. Quite often we have close to one hundred at prayer service. We have good music at

our church and our singers are often upon to assist in the music at the churches of the town.

While we have been carrying on we could for six months, of course not go on forever without a pastor. Our last business meeting we gave Brother Eppley to become our pastor, September the first. He accepted the call here on the field and on September 1st preached two sermons, one at each church. We had good crowds and enjoyed the sermons very much.

I have just written these few lines to the brotherhood know we are still upon our own the good work. We ask the prayer of God's people that we may be used to do a great work in his name and to our obligations.
J. A. DUBOIS

ALLENTOWN, PENNSYLVANIA

During the past few weeks our pastor Brother S. E. Christiansen, has made one of our young people from week-end responsible for the Wednesday evening prayer meeting. Each one chose his own topic and arranged the program. We were used to having them take charge of our Christian Endeavor meeting, but our number were doubtful of the ability to run a regular prayer meeting. It was of us who attended had our eyes cast to the depths of sincerity and spirit and the real desire to know the Spirit. We say, Praise the Lord, it worked.

Taking the admonition in 2 Timothy they certainly studied to show themselves approved unto God, as workmen that need not to be ashamed, rightly dividing the Word of truth. It was inspiring to see the truths they searched out and brought forth also the prayers they uttered for guidance in all things. We were all in good luck that the Holy Spirit had continued in each case we had a spiritual fruit. I would advise any pastor who is not sure of the spiritual soundness of the people to try a similar plan, an assurance that he and his people will be young people just as eager and just as earnest in seeking to know the spiritual life as the older ones. We certainly appreciate their handling of our prayers.
MRS. JAMES KAMRAN
Corresponding Secretary

PROGRAM OF ILLIOKOTA 1931 CONFERENCE

To be Held in the First Brethren Church, Dallas Center, Iowa, on Oct. 8-10, 1931
THURSDAY, OCTOBER 8

Evening	
7:15	Song Service and Devotional
7:30	Welcoming of Delegates A. R. Staley, Conference Secretary Response by Delegates
8:00	Sermon. D. B. Florin
FRIDAY, OCTOBER 9	
Morning	
8:30-9:30	Simultaneous Conference Ministerium and W. M. S. Service
9:30-10:30	Conference Business Session Devotional. J. F. G. Baker
10:45	Moderator's Message
Afternoon	
1:30-3:30	Entire Session in the W. M. S. Service and addresses by missionaries.

Evening

Worship in song and Praise.
Miles Tabor
Special Music
Sermon. Dr. Chas. A. Bame.
TURSDAY, OCTOBER 10
Morning
Simultaneous Conferences
Conference Business Session
Devotional. Homer Anderson
Worship in Song and Prayer.
A. L. Moyer
Sermon. E. F. Byers

Afternoon

Session in the interests of the Bible School, in charge of S. M. Whetstone
All unfinished business

Evening

Service of Song and Prayer.
Geo. E. Cone
Special Music
Sermon. R. Paul Miller, Secretary Home Mission Board

WEDNESDAY'S DAY, OCTOBER 11

Morning

Bible School
Sermon. G. T. Ronk

Afternoon

Young People's Service
Address. S. M. Whetstone

Evening

Worship in Song
Sermon. R. Paul Miller
Gathering up the Fragments.
Moderator
MISSO, Lanark, Ill., Moderator.
FATHER, 924 19th Ave., S. W.,
Iowa., Secretary.

ACCIDENT, MARYLAND

Time has elapsed since the Accident has been heard of, up until this summer we are still on the Brethren map. There has been a dark cloud passed over the congregation, but we thank and praise God for our strength here has been renewed in spirit and in number, and seems to have taken on new hope. In the month of July, Brother Leslie Lindower of the Terra Alta and Grafton, Virginia, churches came over to Grafton and preached two sermons for us. The ladies gave their hearts to God, and were received into the

at another service, another young girl accepted the Lord. On September 1st, Brother Lindower preached of evangelistic services. We can say, that if the sinner's heart is touched through his preaching, it will stand to reach. He is truly a man who stands for the right. The responses were fairly good, and a revival was manifested throughout the congregation. Ten souls accepted the Lord, and with the church by baptism, thus making a total of thirteen which were added to the church. All of these were added with the exception of one who here are yet a number who reject the Lord. On Saturday evening, September 5th, we had the Love Feast and communion. It surrounded the Lord's table in the memory of his broken body and shed blood. This surely was a joyous occasion, especially so since we have not had of all church services for some time until last summer when Rev.

Lindower preached for us once each week for three months.

Our Sunday school is moving along very nicely with an average attendance of from twenty-five to thirty. We feel the need of wisdom and Divine guidance, and covet the interest and prayers of all sections of the brotherhood, that this little flock might be successfully shepherded.

ZELLA KELLER.

EVANGELISTIC MEETINGS AT ACCIDENT

Last summer it was possible for the pastor of the Terra Alta, Grafton, West Virginia circuit to preach every Saturday evening at Accident, Maryland, but since it was impossible to repeat these services this summer, arrangements were made instead for a week of evangelistic meetings. There had been just two services held in this church previous to the time of the meeting, this summer, and the result was two converts to the Lord Jesus Christ. The meeting began on Tuesday evening, September 1, and closed Saturday evening, September 5, with a communion service, the first in this church for several years. On Saturday afternoon eleven persons, mostly young people, entered the waters of baptism, having confessed the Lord Jesus Christ as their personal Savior. There were about thirty-five people surrounding the communion tables in the evening hour.

The time was ripe, and the Lord had prepared these people beforehand for the hearing of the Gospel, and this was merely the reaping of a harvest prepared before. Although these folks have had no regular preaching services they have been faithful in keeping up their Sunday school. The new converts were those who had been subject to the testimony for the Lord in the Sunday school which they had been attending there. There are many more left in that community who have not taken the Lord as their Savior, and we are praying that there may be some way opened up that they too might be saved, and that these beginning the Christian life might have regular spiritual nourishment.
Yours in Christ,
LESLIE E. LINDOWER.

THE CALLING OF THE SUNDAY SCHOOL TEACHER

(Continued from page 11)

ripen later into pure manhood and womanhood. There are no two of them exactly alike. There are a few very bright ones; there are a good many bright ones; there are very many average ones; there are perhaps some rather dull ones who are little below the average; but there are very few dull ones. You are likely to have some of each kind of these groups to deal with in any one class. This is one reason why every teacher needs to be so many teachers to every class, and needs to be so wide-awake, versatile minded and original.

The principle of adaptation has been recognized long ago in the public school system. We are realizing to a greater and greater extent that it must be recognized in order to get the lesson and learner together in our religious teaching. There will be enough waste at best. The teacher should not expect the child to get very much of his presentation of truth at one sitting, or moving, or standing, whatever the child's posture may be. Every teacher ought to remember that the kingdom of heaven was

presented to the people long ago in many different forms. Great is any teacher who can speak in parables as his disciples and his pupils are able to bear, in terms that are intelligible and suitable to the learner's experience.

To prepare a good outline of the lesson will help one to present the material of the lesson, but it will not do to become a slave to this outline. On some Sunday morning you no doubt have found it necessary to begin in about the middle of your outline providing the pupil really wanted to know the answer to some important question. It may sometimes become necessary to rearrange your outline while on your feet before your class in order that you may keep their interest with you throughout the recitation.

Originality

Originality is involved in adaptation. It will convert any one fundamental principle into numerous devices, methods and plans. It will make many applications of a single principle.

Sometimes the ear gate will be used for conveying truth to the child, sometimes the eye gate, sometimes the hand gate.

The parent can know best probably how much originality the teacher needs in order to deal with a class where no two learners are exactly alike. No two pupils will demand quite the same presentation. Nor will any two recitations be conducted in exactly the same manner from day to day, from Sunday to Sunday. Originality means ability to vary the method of presentation. This requires ability to handle the novel, to present the old truth in a new way. It means ability to plan carefully as well as prayerfully.

Enthusiasm

A knowledge of the finest principles, or the use of the best lessons and methods will all fail in the end unless back of these there is an enthusiastic leader. To be able to inspire and set afire young souls is a great art. To be able to make them hungry and thirsty for the diviner things, for righteousness itself is a great joy.

He who loses his life for his pupils' sake will enrich his own soul and at the same time increase the soul-life of the learners who follow him. To become lost in, interested and absorbed in, and enthused about your work will attract, hypnotize, and fascinate every member of your class.

Principles in the main must be taught through the intellect. Enthusiasm for principles, a burning desire for the possession of truth, a passion and taste for the finer things of life must often be caught from those that are so full of uplifting visions that they tend to draw all individuals into them.

(To be continued)

DON'TS FOR SUNDAY STAY-AT-HOMES

Don't stay away because company came; bring them.

Don't let the Sunday paper keep you; we have something better.

Don't stay away because it rains. That would not keep you from your business.

Don't stay away because you won't be missed in the crowd. God misses you.

Don't stay away because it isn't your denomination; the same excuse would keep you out of Heaven.

Don't stay away because you have no influence; the churchgoer preaches a sermon as long as the way thither.

Don't stay away because you know more

than the preacher; God may have something to say to you worth hearing.

Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.

Don't stay away because you do not need the church; it isn't so. If you must look at the dirt six days, take one to examine the clouds.—Christian Age.

OUR LITTLE READERS

TEDDY'S FIRST VOYAGE

Our Teddy laughed as he sailed away

*While he could see the shore,
And when the land was out of sight
He only laughed the more.*

And when they stowed him safe away

*Within the upper berth,
He filled the tiny cabin full
With shouts of boyish mirth.*

He laughed and laughed: "I don't call this

*A sleeping-room at all—
A pantry cupboard, don't you think?
And very, very small."*

And when the sun came shining in,

*He caught its earliest beam
And woke his father with a shout
To tell a funny dream.*

"I thought the cupboard rocked and rocked.

*I wasn't me myself,
But just a big, big frosted cake
Upon the highest shelf.*

"While I was rocking there I thought

*A freckled boy about
As big as me came climbing up
And picked a raisin out."*

—Florence Mellish, in *The Congregationalist*.

THE DUCK'S DILEMMA

Have you ever heard animals—beasts and birds and even tiny insects—talking to each other? If you watch them quietly and carefully, you will find they all do. Of course some of the big ones, like horses and cattle, speak quite loudly and call to each other a long way off. In a big flock of sheep, of thousands perhaps, where every mother ewe has a lamb and all are calling at the same time, every lamb knows its own mother's voice and can come straight to her.

Some animals and little insects which have no voice can speak by movements of their bodies. The little busy-body ants, which run about so quietly, can tell things by touching each other with their feelers; and if you listen carefully and watch what happens, you will soon be convinced that every creature you know can say all it needs to its own companions.

Now I am going to tell about some ducks talking to each other. They were so tame that I was able to stand close to them while I watched. If I had never before noticed that birds could talk to each other, I would have been quite sure of it after what I saw and heard that Saturday afternoon.

There were three black ducks concerned in this matter. The fat old Father Drake was asleep in his shed at the time and did not take any part in the curious thing that happened, and I have often wondered why.

The three had all been hatched on the same day; so they had known each other all their lives like sisters. In fact, they were so much alike that you could hardly tell one

from the other. We shall christen them Mrs. Quackles, Mrs. Quoggles, and Mrs. Quaggles, so that I can tell you about them easily.

These ducks lived in a yard at one end of a big shed which had a wooden wall with a hole cut in it, so that they could go into the shed to sleep at night. In one corner of the yard beside the shed there was a big round tank in which the water could run off the roof of the shed. Mrs. Quackles had hollowed out a nice little nest on the ground in the corner between the shed and the tank. She had laid quite a lot of eggs and was sitting on them very happily.

Now, it happened that I was digging a hole in the middle of the yard, intending to plant a tree. I was in a hurry, because it looked as if it might rain soon. As I was working I noticed that the overflow from the tank would pour water straight down upon Mrs. Quackles if it rained and the tank overflowed. It seemed a shame to think that her nest and the eggs would all be spoiled.

What could I do to prevent the disaster? It was impossible to move the eggs to another place, because one of the rules—they have quite a lot—of the Muscovy duck tribe is that if their nest has been disturbed they will not sit on the eggs again. So I decided to try an experiment.

I knocked the side out of the box and then placed the box very carefully over the eggs. Of course Mrs. Quackles waddled off the nest while I was doing so and stood watching me from the middle of the yard. Then I put a small piece of tin on top of the box to make a good waterproof roof and put a couple of bricks upon it to make everything secure.

When I had finished making this nice little nest house, I went a short distance away to watch if Mrs. Quackles was satisfied with my arrangements for her comfort.

And this is what happened: Mrs. Quackles waddled toward the nest very carefully indeed, on tip-toe, as it were, with her neck stretched out as far as it could go; but when she saw the nice nest house that I had made for her, she was very doubtful about it. She evidently decided that it would be wrong for her to enter without the advice and comment of her friends. So what did she do but waddle off through the hole in the shed, in which Mrs. Quoggles and Mrs. Quaggles had just gone to bed!

"Quack! Quack!" said Mrs. Quackles. "Do wake up, Mrs. Quaggles and Mrs. Quoggles! I have something important to show you. You really are a pair of sleepy heads. You know it is only just after sundown!"

"Why, Mrs. Quackles," said Mrs. Quoggles crossly, "we're not asleep at all! We only come in her early because it is such a cold day. What is it you want to show us?"

"Well," said Mrs. Quackles, "the man from the big house has been doing such funny things to my nest. He has put a box over it and some iron and bricks on top. Come, and I'll show you!"

So all three ducks waddled quickly over to look at my beautiful nest house. At first Mrs. Quackles did most of the talking.

"Look," said she; "you can see why I don't know whether it's quite safe to go inside. It might fall over, or that iron might fall on my head, and those bricks might break my eggs, and after all the trouble I had laying them I don't want that to happen."

"I should think not indeed," agreed Mrs. Quoggles.

But here Mrs. Quaggles inter-
"Why," she said, "can't you see, siste the man has done? He has made a for you just like his house. I heard the woman yesterday that he mus their veranda roof with new iron, so could come through."

"I see," said Mrs. Quackles. "The the house and the iron is the roof the rain out. But what are the brick

"Why, look!" said Mrs. Quaggles ing to my veranda with her beak man has put bricks on that new iron on his own veranda. I heard the boy to get some nails in town ne and that he would have to leave th there to keep the iron down till th came. That's what your bricks are —to keep the rain roof on till the n nails."

"How nice of him!" said Mrs. Q "I'll hop in and see if my nest is

So Mrs. Quackles waddled in to and sat carefully down on the egg simply fine," she called out, "and much darker than outside! I feel sh ready. Good night, Mrs. Quaggles Quaggles."

"Good night, sister," quacked the and they too waddled off sleepily nests.—P. B. Prior, in *Christian Age*

ANNOUNCEMENTS

INFORMATION FOR THOSE A
ING PENNSYLVANIA CONF
ENCE, WHEN?—October 5th
8th, 1931. WHERE? Philad
phia, Pa. THIRD CHURCH

How to Arrive at the Third Chu
Auto

Road Map of Penna.—State
Route No. 1. Drive in on Lincoln I
through Ardmore to Greenhill Fa
LEFT at Greenhill Farm on to C
Continue on City Line, Crossing b
East River Drive. Turn RIGHT
River Drive and continue to Allegh
Turn LEFT on Allegheny Ave., c
until Front Street. Turn LEFT
Street and ride 3 Squares to Tiog
(3500 North). Turn RIGHT o
Street and continue for a square a
to Ella Street. The church is
SOUTHWEST Corner of Ella
Streets.

Via Penna. R. R.

All Monday evening trains will l
members of the Third church, the
will be marked "Penna. Conferen
trains arriving at NORTH PHILA
will be met.

Others arriving at different time
off either at North Phila. or Bro
Station. Take the BROAD STRE
WAY (NORTHBOUND) located
the train Stations. When you pay
(8 cents a ride or 2 tokens for
ask for a TRANSFER, get off at
LEGHENY AVE. Station. Take
surface and board Route No. 60
conductor your Transfer). This ca
EASTBOUND. Get off at "A"
Walk North on "A" Street 3 blo
oga Street (3500 North) Turn I
"A" and Tioga Streets, and walk
block to Ella Street. The church
on the Southwest Corner of Ella
Streets.

The Church's phone is REGEN
WM. A. STE

Vol. LIII
Number 37

September 26
1931

THE BRETHREN EVANGELIST

CIRCUIT RIDER

By Rev. H. S. Tool

Love Itinerant, the footprints
Of thy steed we trace no more
Through the valleys,—o'er the highlands
To some lonely settler's door.

Paths that knew those weary journeys
To thy bowers of secret prayer,
Know the tired feet no longer,—
See no more a face of care.

We behold thy journeys wending
Through the prairies—o'er the height,
Far beyond the western ocean
To the lands of sin and night.

We, thy children, trail the prairies,
Climb the mountains, cross the sea,—
Break the bands of human slavery
For a world that is to be.

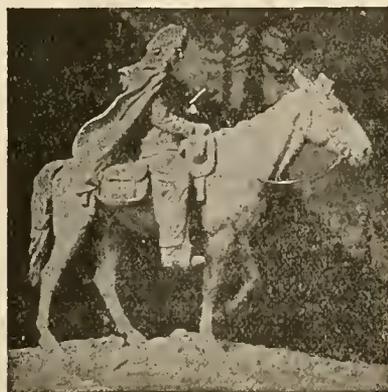
GOSPEL PIONEERS

Of every Age
Deserve our Reverence
And Care

AN EMERGENCY CALL

For the Superannuated
Ministers' Fund

“Even so hath the
Lord ordained that
they which preach the
gospel shall live of
the gospel.” I Cor. 9:14.



Signs of the Times

by
Alva J. McClain

THE Lord Alone

Today I have been reading in the second chapter of the prophet Isaiah that wonderful description of the Millennial Kingdom of our Lord Jesus, when he shall rule on David's throne, when his Word shall go forth from Jerusalem, when he shall decide the controversies between nations, and when the implements of war shall be turned into the useful implements of peace. (Isa. 2:1-4)

But because of the inherent wickedness and rebellion of man against his Maker, that blessed Kingdom cannot be established without a period of judgment. Hard as the saying may be to the proud and self-sufficient, it remains true that man must be taught a profound lesson before any Golden Age of humanity can be ushered in. He must be taught that all the resources of human genius and skill, wonderful as they are, cannot settle the problems of the world. He must be made to see his own spiritual bankruptcy and moral inability. The latter part of Isaiah's second chapter tells of the judgment through which God will teach man his lesson.

As I read the passage again today, one striking statement made a deep impression upon my mind. Twice it occurs in the chapter, verses 11 and 17, sounding the doom of God upon all that is high and lifted up. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."

"The Lord alone." In the dreadful chaos of that day, when the institutions of civilization break down utterly and no genius of man can be found sufficient to hold back the world from the pit of catastrophe, then the Lord will show himself to be the "blessed and only Potentate, the King of kings and Lord of lords," infinitely able to do that which man has failed to do. He alone shall be exalted in that day.

There is a strange paradox in all this. When man is exalted it results in his ultimate degradation, but when Christ is exalted man is lifted to a higher place. Our Lord declared that it would be so: "And I, if I be lifted up from the earth, will draw all men unto Me." (John 12:32). True this text refers to the Cross primarily, but its truth is externally valid. It will be for man's own good when "The Lord alone" shall be exalted.

If you are exalting him in your own life now, you need have no fear of that coming judgment upon human pride and rebellion.

THE Morning Newspapers

The news is rather gloomy this morning (Monday). Japan is ready to make war on China, and has already killed a respectable number of Chinese, while China appeals to the League of Nations to do something about it. The League, with plenty of troubles of its own, will probably be careful not to interfere too seriously. In the meantime Russia watches with interest, for the locality involved is highly important to the Soviet government. The "kings of the east" become more important every day.

An earthquake shook parts of Ohio and Indiana last night, making the dishes rattle and chimneys fall, and reminding people that the earth is still a precarious place not entirely safe for human life. People living in these sections should read Matthew 24:7, a prophecy of the last days. "There shall be famines and earthquakes in divers places." China is having the famines.

But to those who have money the most important news will be the action of the British government in suspending "temporarily" the "Gold Standard." Men are hoping for the best, but no one can predict the final outcome. The financial structure of the world, never too stable, seems to be tottering. Even the "Gold Standard," god of the international bankers, is losing its prestige and may be discarded if anything can be found to take its place. Perhaps Isaiah saw this too when he declared that in the Day of the Lord "Men shall cast away their idols of silver, and their idols of gold ... to the moles and to the bats." (Isa. 2:20)

MOTH and Rust

If you have money, do not regard it too highly nor hold it too tightly. It may not be worth much tomorrow. Any government of the world, with a stroke of the pen, can reduce its value to nothing. Remember what happened in Russia and Germany, and then read what our Lord said in Matthew 6:19, "Lay not up for yourselves treasures upon the earth, where moth and rust consume."

Put your money where it is safe, in sending the Gospel to the heathen lands, in preparing young men to preach the Gospel, in the winning of souls, in the building up of the Church of Christ. This is what our Lord called "treasures in heaven," invested in values which depend upon no human bankers or governments, values which never fluctuate, but are eternal.

THEATRICAL Dirt

William F. McDermott, theatrical editor and reviewer of the Cleveland Plain Dealer, writes that he is often asked why such men as himself do not denounce the vulgar and indecent shows which abound on the stage today. He answers that such denunciation only increases the public interest and attendance.

As a concrete example he cites the case of a New York stage production which was unmercifully scored by critics for its dirt and smut. One prominent theatrical critic spoke of it as an "idyll of Sodom and Gomorrah," said it was "an emetic rather than an entertainment," and suggested that although the new theater in which the show was presented was equipped with numerous conveniences, it lacked "a vomitorium."

And how did the theater-going public react to this plain indictment of a filthy entertainment? The first week's business reached the enormous total of \$75,000.00. Then the police got busy and compelled the producers to eliminate the worst features, with the result that attendance immediately dropped.

Mr. McDermott's conclusion was that if the theatrical reviewer is interested in public morality, he had better leave the dirty play strictly alone, not even denounce it, lest he advertise and contribute to its success.

All of which proves that if you change the character of human industry you must first change the heart who produce and support them.

"Except a man be born again, see the Kingdom of God." There is way.

Alcohol and Mortality Canada

Alcohol kills, sometimes direct times indirectly. It is an enemy writes Ben H. Spence, Canadian journal for the World League Against Alcohol.

On the highways of Canada it is proven daily what a dangerous medium alcohol and gasoline are. Who can relate between the increase in highway accidents, accounts of which daily in the newspapers, and the increase in the convictions for driving which went up from 202 in 1922 to 1,929 in 1929?

On Monday, August 17, the Toronto Globe contained accounts of no less than 10 motor accidents, in which four persons were killed and 42 injured. Ten of the injured were American tourists. Nine persons were arrested or held by the police on charges. Liquor is specifically mentioned in connection with many of these accidents. Here are some of the headings:

"Careening Truck Endangers Lives," "Accident Scene," "Motorcycle Operator Killed," "Accident Driver on Drunk Driving Charge," "Two Men Killed in Motor Accident," "Dixie and Erin," "Hit-Run Victim in Hospital," "Fatality Near Owen Sound," "Fourth in Vicinity Within 10 Days," "Accidents Take Heavy Toll," "Nine Hurt in Crash at Charing Cross," "Accident States Tourists in Hamilton Killed," "Mishaps on Many Highways," "Auto Victim in Balance at Cobalt."

On Tuesday, August 18, the Globe reported that at an inquest on the death of a driver.

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Laymen's Day and an Emergency Call

Laymen's Day is one of the authorized special days of the Brethren church and the date set for it is the second in October. The purpose of the day is two-fold. First, to give the laymen an opportunity to challenge their fellow members to get back of the work of the church more definitely and fully. It is the desire of the laymen to have charge of at least some of the church services on that day and thus to encourage and to outline ways and means of becoming more active in church service. The leaders of this movement say they hope to give the men of the church what the Women's Missionary Society is doing for the women.

Another part of their two-fold purpose is to aid by the taking up of certain important projects in the church's task. By this they have started a fund to be used as a loan to aid them in their preparation for the Christian ministry. This offering is not to go to that purpose, however, but is to be used by the Benevolence Board in meeting the deficit of the superannuated Ministers' Fund. The National Conference has urged the taking of an offering on Laymen's Day for this purpose and this constitutes an emergency call for funds to the amount with which to complete the year's payments to the aged and other beneficiaries of the Benevolence Board. There are very urgent reasons why this offering should be taken.

There is a deficit that must be made up or the aged ministers and their dependents will suffer want during this fall and winter. Many people are depending on their allowance to help them to meet the necessities of life. There will be rents to pay, and gas bills and light bills and water bills and coal bills and clothing bills—things that are essential to life and welfare—and these must be met somehow. The church has agreed to help them to that amount and they are counting on getting a check each month for that amount. If those checks are not received, who can bear the hardships may be involved as a consequence! But the members of this Board cannot write the checks if the treasury is

empty. Brethren people must meet this need or it will not be met. We cannot expect Methodists or Presbyterians or Baptists or Lutherans or members of any other group to make up this deficit and meet the needs of the superannuated leaders of the Brethren Church. Neither can we expect any Community Chest nor the Red Cross to step in and make good our failure in this regard. There is really no other source from which the money necessary can be obtained than from Brethren people. It is distinctly a Brethren responsibility.

Brethren people are morally obligated to answer this emergency call on behalf of our superannuated ministers. They served the church for many years, asking little and getting less. In fact, they put absolutely no price on the preaching of the Word. They accepted whatever the churches were willing or able to give and they went about proclaiming the Whole Gospel, defending the faith, establishing churches and enlarging and strengthening churches already established. Wherever duty called they went without thought of monetary reward, but with large devotion they espoused. Many of the churches whose blessings and joys are the fruits of their labors and much of the religious life we prize is the accumulation of their contributions. These (or some of them) who served us so well in earlier years need of financial help, and they look to us for it. They expect us to do so, and we are under moral obligation to give what is needed. It is not "sweet charity" that we are asked for, but the paying of a debt, the discharging of a duty. We cannot honorably stop short of the complete fulfillment of our obligation. We cannot be conscience free so long as the deficit

(4) We should make up this deficit and provide adequately for this fund because the New Testament places upon Christian people the responsibility of caring for their needy. From the very beginning of the church great care was given to the poor. In Acts 4:34 and following we read of the disciples selling their possessions and putting the proceeds into a common treasury and of distribution being made "unto every man according as he had need." While the community of goods policy was of short life and impracticable, yet it is important to remember that the poor were cared for so that "neither was there any among them that lacked." One of the first difficulties experienced in the functioning of the early church grew out of the care of the poor widows, the solution of which problem resulted in the selection of the first deacons (See Acts 6:1ff). Paul writes to the Romans (15:26) that it "pleased them of Macedonia and Achaia to make a certain contribution for the poor saints" which were at Jerusalem. And in reporting the result of the first council of Jerusalem he tells the Galatians (2:10) that it was not required that the Gentiles should keep the Jewish law, "only they should remember the poor; the same which I also was forward to do." And if there should be any doubt as to the necessity of such benevolences, we need only to recall the words of the great apostle to his son Timothy, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). And without doing violence to Scripture that can apply to one's household of faith as well as to those of his own family. It is not a matter of choice but of necessity that we have undertaken the care of our aged ministers and their dependents. The sorry part of it is that we are not able to go as far as the early church did in the care of the poor. But still more blameworthy would we be to neglect the care of the needy among the superannuated ministers, inasmuch as the Lord hath "ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). And Paul admonishes, "Let him that is taught in the word communicate (or share all the blessings of life) unto him that teacheth" (Gal. 6:6). If that is the gospel plan for those who are active in teaching and preaching the Word, how much more is it right and necessary for those, who have spent their lives in the active ministry and have grown too old to engage any longer in such service to be supported by those to whom they have ministered! Therefore, neglect not to contribute to that fund which is set apart for the discharge of this highly important and bounden duty resting upon the church. If we had not before failed at this point, there would now be no deficit. We must make it up.

Being Deceived by Wet Propaganda

It seems strange how many of our good Prohibition friends are being deceived by wet propaganda. They do not realize how completely it is wet propaganda—all this newspaper ranting about the failure of Prohibition, the bootleggers it has created, the terrible crime wave it has brought upon us and the foolish gossip about how much better the liquor problem is being handled by other countries, particularly Canada, than by our own United States. The fact is, there is scarcely anything else in the way of Prohibition news that gets published in the average newspaper, and particularly in the great metropolitan dailies. There are a few papers that are fair, but they are few indeed. Most of the stories that are being broadcasted are given a decided wet bias, and those reading them must be very considerate and discriminating lest they be led to adopt the bias of the paper. Many find it very difficult to maintain their faith in Prohibition in the face of such constant criticism and seemingly damaging evidence.

A veritable campaign of deception is being financed by a small

company of immensely rich wet men who are working for the repealing of the Eighteenth Amendment in the hope that they might be enabled to get relief of their income tax burden by shifting it to the shoulders of the people by means of the dram shop. This is no mere guess or suspicion, but was brought out by the testimony of the wets themselves before a subcommittee of the committee of the Judiciary of the United States Senate on May 1, 1930 (See pages 4164 to 4167 of the transcript of the testimony). Along with these wet financiers working for repeal or nullification are those who hope to profit largely by the return of the legalized liquor traffic and those who want to drink and do not like the difficult and dangerous means that must be resorted to under prohibition to get their liquor.

The wet propaganda is telling us how successful is the Canadian method of control of the liquor traffic, that it has largely eliminated law violation and bootlegging and that prohibition by comparison is inefficient and ineffective. But according to Ben H. Spence, Canadian journalist, such claims cannot be substantiated. On the contrary he says that illicit sale of liquor flourishes and bootleggers are increasing in number under the present system, and have increased very considerably during the first three years of "liquor control" over that of the last three years of prohibition in the provinces of Ontario and New Brunswick. Convictions have increased for violation of liquor laws during the years specified from a total of 16,029 to a total of 25,841. Whereas under Prohibition in the United States arrests have greatly decreased from the record of pre-prohibition days, and it is estimated that Prohibition is not less than 73 per cent efficient and very likely much more. There is no comparison of Prohibition results in the States with the "liquor control" of Canada except by contrast, with the advantage all in Prohibition's favor. While the per capita consumption of liquor in the States has been steadily decreasing to less than one-fourth of pre-prohibition consumption, the per capita consumption of alcohol in Canada has increased 84 per cent since 1922 and the percentage of deaths from alcoholism has increased 113 per cent.

It would seem, therefore, that the main thing we can learn from Canada as regards the liquor traffic is that "liquor control" is a failure. But we do not need to go there to learn that; we only need to review our own dealings with the traffic to be reminded of the fact that alcoholic beverages are a commodity that cannot be controlled, nor properly sold under any conditions.

Recently a very deceptive piece of wet propaganda was put out by August A. Busch, of the Anheuser-Busch, Inc., of St. Louis, Missouri, known to all beer loving individuals. Attempting to turn the depression to his advantage, he recently indited "An Open Letter to the American People," in which he made the claim that "nothing would contribute more to relieve the unemployment situation, restore business confidence and stability, and be more conducive to the public health, its morals and welfare, than to again make it possible for the great American nation to enjoy as its national beverage, pure and wholesome 4 per cent beer."

Of course no one really believes that the re-legalizing of beer would in any way benefit the public health, morals and welfare, and it can be demonstrated on a scientific basis that 4 per cent beer is neither "pure" nor "wholesome." But there are some who are being deceived by the claim that the restoring of the legality of beer would do wonders toward relieving "the unemployment situation" and restoring "business confidence and stability." Mr. Busch claims that the re-legalizing of 4 per cent beer would mean "1,250,000 additional jobs." Taking his figures as he gives them, yet we are reminded by the American Business Men's Prohibition Foundation that the record of the liquor traffic during pre-prohibition days shows that for every man employed by the traffic, it displaced two or more from legitimate industries whose income was invaded and crippled by the diversion of millions spent for drink that would otherwise have gone for necessities and wholesome luxuries." Moreover, the brewing trade in pre-prohibition days showed itself to make a smaller return both to labor and producer than any legitimate industry, the proportionate remuneration to the farmer for raw material being nearly 60 per cent less than that received by the producer from all legitimate industries. So the farmer could not be profited much by the use of his produce in the making of beer.

Furthermore the claim was set forth that the return of legalized

beer would mean the swelling of the federal government's by \$400,000,000 in taxes, but this amount would be paid by the poor victims of the traffic rather than by the brewer for every dollar paid into the federal treasury the brewer would be profited by ten dollars. It appears, therefore, by whatever angle the problem may be approached, the return of legalized beer is an economic wastage and makes for devastation socially, morally, physically and spiritually and possibly contribute anything of value to the relief of the situation in any way. Let us not be deceived by the fallacious propaganda of the wets.

EDITORIAL REVIEW

LAYMEN'S DAY, THE SECOND SUNDAY IN OCTOBER—THE TIME TO LIFT THE EMERGENCY OFFERING IN SUPERANNATED MINISTERS.

Ohio churches should bear in mind that district mission offerings are due to be paid quarterly to the secretary—Brother R. A. Hazen, Ashland, Ohio.

All district conference secretaries should prepare the report list and the conference officer and mail to the National Conference Secretary, Rev. J. L. Gingrich, 186 Spring Street, J. Pennsylvania, and that should be done immediately following the close of conference. That sort of cooperation will help to the publication of the new Annual.

Brother C. D. Whitmer, Publicity Superintendent and the Senior Endeavor notes, asks for reports of society departments to keep his department fresh and interesting but also to have the cooperation of the correspondents from the various societies. Our Endeavorers can have much more space than if they will only occupy it.

A letter from Dr. Florence N. Gribble informs us that Lester Kennedy, one of our missionaries in French West Africa, is still in an uncertain, if not serious, condition. Sister Gribble thinks he may have been operated on and prays that "God's healing hand may have been upon him and continue to be until he shall again be restored to strength and service."

Brother E. M. Riddle, president of the Brethren National Union, sends a message to the Endeavorers this week. He says the societies have responded well this last year to the call for support and that the chances are good for increase this year. He announces two new officials, Miss Mildred Berlin, Pennsylvania, the new Junior Superintendent, and Floyd Sibert of Ellet, Ohio, Citizenship Superintendent. He urges upon societies to launch out upon their programs profusely and make it a successful year.

This is a week for conference programs and notices. L. G. Wood gives directions for getting to Fort Scott, Kansas, for our own church, where the Mid-west district conference is to be held October 6 to 8. The program is also to be found in this week's issue. The Indiana district conference is to be held at Mexico, October 10 to 12. The Mexico church and their pastor, Brother Mark B. Steffler, are eager for a large attendance. The program appears in this week's issue. Also the program of the Pennsylvania district is published in this week. It is to convene at Philadelphia in the Third church. Brother W. A. Steffler is pastor, and the date is October 10 to 12.

President E. E. Jacobs reports this week that the enrollment of the college is nearing the last year's high mark and is almost certain to fully reach it before the enrollment is closed. At his writing the enrollment was 290 and the final enrollment for the first semester was 295. He and his colleagues are to be encouraged over this holding up of enrollment, especially in view of the fact that a goodly number of students are experiencing a falling off. The new arrangement for the location of chapel is necessitated by the large enrollment and the capacity of the chapel. It is evident that there is real interest in a new chapel building, and if the loyalty, devotion and support of the past few years continue to prevail, it will certainly be possible in the near future.

The Church Which is His Body

By Florence N. Gribble, M.D.

have chosen the greatest subject which can present to the human mind, save the consideration of ourself. "The Church which is his body." To this church every saved sinner has had the same access spoken of in John 7:37-39. "If any man thirst, come unto me and drink. This spake he of the which they that believed on him were to receive, Spirit was not yet given because JESUS was not glorified."

is not only necessary for a lost sinner to know of him, but to recognize his need of him in order to approach him, and to participate in him, to join that holy company "the Church which is his body."

There is a moment when the lost sinner becomes a saved sinner when the unregenerate human being becomes a child of God. However weak, however frail, however tiny at the moment he is born of the Spirit of God, he becomes a member of Christ and enters into fellowship, as stated in 1 Cor. 1:12, "With all that call upon the name of the Lord Jesus in every place, their Lord and ours."

The Scriptural vision of the church is not fulfilled by any earthly glimpse thereof. The church of which we speak is not the Christian Church, the Baptist Church, the Methodist Church, the Presbyterian Church, the Episcopal Church, the Brethren Church, nor any other church, sect or assembly. It is not even the indigenous church of Africa, India, or any other land. The indigenous church is neither a unit nor a geographical whole. The new-born convert and the missionaries are both members, not only of the local church but of the Church of Christ, with all that call upon the name of the Lord Jesus in every place, their Lord and ours," whether Jew, Arab, Kanak, Karre, Boufi, Chinese, Siamese, Burman, or any other man, of that invisible "church, which is his body."

Eph. 2:18. For through him we both have our access to the Father by the Spirit. In other words, by access to the Son, and participation in the Spirit, the believer is enabled to say "Abba Father" unto God.—Eph. 2:18 says this text—both those that are afar off and those that were nigh, both the Jews and the Gentiles, the avowed sinner and the self-righteous, both the hated and the hated—both—all have access in one Spirit to the Father. How perfect is the privilege of salvation accorded to us—offered to all! For whosoever will come, and entering through him who said "I am the door," have access unto the church, which is his body."

Eph. 2:13. But now in Christ Jesus ye that once were afar off are made nigh in the blood of Christ. Yes, we who were once the chief of sinners, we who were Gentiles, we who were utterly lost and undone, eternally condemned, have been accorded this access, have entered this church, have been washed in the blood of the Lamb. With Paul at Tarsus, with John Newton, with others like them, we must humbly confess ourselves the chief of sinners, saved by grace—afar off (yet made nigh). No doubt we know—none other did they know. But we remain babes in Christ. We must grow up unto Christ who is the head, as we read in Col. 2:19, "... the church from whom all the body being supplied and knit together through the joints and bands, increaseth with the increase of God. The church must increase, not only in membership but in stature of its members.

Just as there was only one access, so there is only one Lord. Only through our Lord and Savior Jesus Christ, and through the Church can we be supplied with strength

and force to increase. Only through him the Head can we be knit together—with that wonderful system of joints and bands, which is his life. Again, just as we are saved as the apostles and prophets are saved, we must grow, we must increase in like manner. The Scripture employs another simile in Eph. 2:20. "Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone.

Words fail to express the majesty of him who is the Church's head. Not alone the Head, but the life permeating the body—: He who was the first-born of the Church in the beginning the only door—is also the chief corner stone of the glorious building, the church. Throughout eternity we shall rejoice in one another as members of his body. We shall know and love Luther, Melancthon, Knox, Cranmer, Gordon, Chalmers, Spurgeon, Talmadge, Paton, William Burns and Hudson Taylor as well as those dear ones whom we have loved and lost awhile. Estella and Ethel Myers with their sainted father and mother, you and I with our dearest on earth—yet shall rejoice the more in Jesus himself, the Head, the chief corner-stone.

Col. 1:18. "And he is the Head of the body, the church, who is the beginning, the first-born from the dead—that in all things he might have the pre-eminence." From that time before time, the remotest eternity, he, who in the beginning—co-equal with the Father, was chosen to be the first-born from the dead. Why? That in all things he might have the pre-eminence. Had it been possible for the church which is his body to be formed without our Savior's death, the Lord Jesus would not have had, could not have had, the pre-eminence in the resurrection. But now, in death or in life, and in all that pertains to death and life, he has the pre-eminence. To this great rule our Lord's ascension is no exception. "When he ascended on high he led captivity captive and gave gifts unto men," Eph. 4:8. Why? We have the answer in Eph. 4:12—"For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

There is a three fold purpose in his every gift to the church—in his every gift to every member thereof:—(1) Perfection of the recipient. (2) Ministry to others. (3) Upbuilding of the body. How many a gift of the Spirit has been supposed to be for the glory of the recipient, for ministry to self, for the upbuilding of some human plan or purpose! Yet those who are truly Spirit-filled in the church will overcome this dire danger. I knew a woman Spirit-filled, upon whom was bestowed the gift of healing. So marvellous was this gift that it brought her an astounding popularity. She was unable to support the homage of men. Realizing this, she humbly besought the Lord that the gift might be taken away. And it was! How different, however, has been the reaction of Dr. Dowie, Mrs. MacPherson and others!

Eph. 3:16. "The Gentiles are fellow-heirs, and fellow-members of the body, and fellow partakers of the promise in Christ Jesus through the gospel." God found it necessary to teach the early Jewish church through Peter's vision, in order that the body of Christ, the church, might be complete. It is a wonderful thing to be a fellow heir. In England the eldest son inherits the property. In America all the children are fellow heirs. So it is in the church. But it is a greater thing to be a fellow-member of the same body. And can there be a greater, deeper fellowship than to be fellow-partakers of the same promise? Not when he who has given the promise

is our immutable Lord! And all this oneness of Jew and Gentile and of every extremity which they typify has come to pass through the gospel. Let us not forget that unto us it has been given in behalf of Christ not only to believe upon him but also to suffer for his sake, even as Paul, who said, Col. 1:24. "Now I rejoice in my sufferings for your sake, and fill up on my part which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church."

While the sufferings of our Lord Jesus alone were vicarious and expiatory, yet every member of the church, which is his body, has been given a great privilege, that of entering into the fellowship of his sufferings. There is a very real ministry of suffering. It is because of this that suffering, even the suffering of illness, is not always disciplinary to the individual member who suffers, but to the body. "If one member suffer, all the members suffer with it." In illness as in other suffering, let us obey the injunction "Confess your faults one to another, and pray for one another that ye may be healed." And why? We find the answer to this and many other puzzling questions in Eph. 5:30. "Because we are members of his body Christ nourisheth and cherisheth the church." Why? Because we are members of his body. We should cherish one another. Why? Because we are members of his body. We should serve one another. Why? Because we are members of his body. We should be subject one to another. Why? Because we are members of his body. And let us remember that this tender cherishing, this humble service, this willing subjection is to be extended to all who are true members of his body, which is the church. Do we not as missionaries sometimes feel that toward the indigenous members of his church we must assume an air not of cherishing, but of severity, not of service, but of undue authority, an authority which absolutely excludes intersubjection?

Our love feasts and our communion should teach us otherwise, "seeing that we who are many are one bread, one body: for we all partake of the one bread"—1 Cor. 10:17—the one bread, which is never cut, but always broken; the one bread, which typifies his body alike for bishop, pastor and new-born babe in Christ; the one bread, the partaking of which shows forth his death until he come; the one bread, shared alike by the regenerate of every nation, every tribe and every tongue; the one bread, broken alike for the venerable saint and the prattling child, the one bread—one of the many infallible proofs of the inseparable unity of his body—which is the church, or to quote Eph. 1:23—"The church, which is his body, the fulness of him that filleth all in all. There is in this verse an unfathomable mystery, a mystery which shall be revealed only in that day when we shall know as we are known. His body, the fulness of him that filleth all in all." In humble adoration of divine wisdom, we can only bow and say: "What a glorious fulness shall the completed church possess, since it be indeed the fulness of him that filleth all in all."

To bring about this glorious fulfillment we cannot do better than to bear in mind the injunctions found in the Epistle to the Romans 12:4-5-6, so marvellously framed to reveal to the church the precious privilege and stewardship of gifts: Rom. 12:4. "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given unto us, whether prophecy, let us prophecy," etc.

Our gifts differ. They differ according to the grace

given us. They differ in proportion to our faith, differ by the Divine will and prerogatives which questionable and unimpeachable. "Where is boasting then? It is excluded. By what law? By the law of works? Nay, but by the law of faith." Without boasting that we exercise our gifts for the perfection of the church which is his body. Let us seek the righteousness cometh alone by faith, Romans 3:22, "Even the righteousness of God through faith in Christ Jesus unto all that believe," for "there is no distinction, for all have sinned and fall short of the glory of God.

Just as in every study there are emphatic positives in like manner there are emphatic negatives. It is possible that the church might be composed not of saved sinners, but also of angels or others who had sinned, then indeed there might be a distinction in its earthly constituency. Now the Word of God declares emphatically, THERE IS NONE, for all have sinned, not only have fallen short, but fall short of the glory of God. Only Christ the head of the church has the unique character of an eternal sinlessness. The rest of the church, which is his body, are all alike, saved sinners, is because of this that Paul emphatically says, Col. 3:11. "Where there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, bondman, free, but Christ is all and in all. In the church Greek and Jew are alike, sinners saved by grace. He who was saved by circumcision shall not precede him who was saved by uncircumcision. The Scythian from the Euxine and the Greek from the barbarian. The slave is fellow-heir with the freeman, there is no difference, for Christ is all in all, and the life of Christ fills the church, which is his body."

And as though there could be any doubt of the truth of this emphatic there cannot be in Col. 3:11. Paul adds another in Gal. 3:28. "There can be neither Jew nor Greek, neither bond nor free, there can be neither male nor female, for ye are all one in Christ Jesus. There is neither male nor female. Men and women members of the church which is his body are alike called to preach the gospel. On his man-servants and his maid-servants the Spirit of power is out-poured. The Christian man alone, following in the footsteps of Christ its founder, is man. Everywhere else, woman is an outcast, a Mohammedan, Brahman, Buddhist or pagan. In the Church of Christ alone she takes her place as a fellow-heir, fellow-member, and fellow-partaker of the promise. To all the apostle gives the same admonition except in negative terms. 1 Cor. 10:32. "Give no occasion of stumbling, either to Jews or to Greeks, or to the Gentiles of God." It is well for us to consider this negative command before we take up the positive ones which follow. Is that member of the church, who, holding the office of blameless in his walk, who is prepared to obey the commands of Christ. He who causes a Jew to stumble, who causes a Greek to err, he who provokes one of the members of any frail and backward church to fall, is not yet fully shod with the truth of the gospel of peace. And yet herein lies the danger, not all failed? Where shall we find the remedy? In the fulness of that very love which led Christ to himself for the church. Let us, therefore, 1 Cor. 13:1. "Follow after love, desire earnestly spiritual gifts, but rather that ye may prophesy."

The true prophet is the one who gives forth the message. He who preaches, prophesies. And the one who would hold this high office must have, as we have seen, certain qualifications—not of nationality, not of birth,

not of special custom,—there can be none of these things. Such an one must follow after love—not the flesh, but that deep spiritual love which is of God which is so beautifully portrayed in 1 Corinthians

13:1-3, "As we desire above all things to preach the gospel. If you must build, you may thus win your laborers; if you must heal the sick, you may thus win the lame; if you must teach the ignorant, you may thus win your hearers."

1 Cor. 14:39, "Wherefore, my brethren, desire earnestly to prophesy." If you have been called only to preach the message, you would have lacked vitality. It is in the various labors of the mission field that we have the opportunity not to be ministered unto, but to minister; in words, to follow after love. He who builds though his family not his own, she who teaches long hours in the school, he who has compassion upon the suffering, means of preaching the gospel which his life exemplifies, he who wins souls—and "He that winneth souls is

at that hour of glad consummation when the church, as his body, becomes his bride—when the plan of redemption shall be completed and our Lord shall come—we realize our privilege of having helped to complete the church, which is his body.

Laymen to the Rescue

Rev. F. C. Vanator, President Benevolence Board

The second Sunday in October is "Layman's Day" and is to be observed this year with a double purpose.

A concerted effort is being put forth to organize throughout the Brotherhood into bands which are doing for the men that which the Woman's Missionary Society and the Sisterhood of Mary and Martha are doing for the women and girls. This phase will be coordinated by the Layman's movement to you from other churches.

We here add our earnest plea that the matter be not delayed or neglected.

It is (and of course the vital thing to the Benevolence Board), whatever offering you give on Layman's Day to the Layman's movement is to be turned to the Benevolence Board for the relief of Superannuated ministers. It is as welcome news to us, for facing, as we do, a deficit in our fund this year, we feel that this fine cooperation will materially lessen the burden of the Board. One pastor has already written to me stating his willingness to go before his church again and help the church along with another contribution, and this church has already given liberally.

As a Benevolence Board, we are interested in the Layman's movement not for more than simply "the loaves and fishes," because the laymen can do more to help any church (beyond merely supplying the funds, which is the part which they do largely. Were we to depend on the contributions of the clergy to supply the funds for the work of our Superannuated gifts, the story would be the same. Without consecrated laymen in the church or church organization would long endure. Organized and undirected they are prone to be like the soldiers, each man for himself. But with a soldier being well directed; re-enforced by a feeling of purpose, they are more than simply individuals, running here and there, doing this and that, with no common purpose, they can accomplish in a few months what would take years of undirected effort to do. Witness the difference between the work of the

women and girls, now and before they were such an organization as they are. They were then local; they are now obeying the Lord's command to "go into all the world."

So we are urging that each church, each pastor, each layman, take up this matter in a serious way and organize your Layman's Movement and GIVE YOUR MEN A CHANCE.

Peru, Indiana.

REST

By J. L. Bowman

All plants and animals have at some period of their existence a time for rest, a time when growth is less rapid than it is at other times, when nature slows down and seems to be off her guard. Man was so constituted that he must have a fractional part of the twenty-four hours in a day when he may relax and rest. When he resumes his usual activities he is much more able to attack his task with vim and vigor and accomplish more in a given time than if he had not rested. It is no secret that machinery gives better service and lasts longer if given a period of rest. The student that does not take relaxation from the arduous grind of daily study sooner or later has a nervous breakdown which is nature's way of enforcing rest.

Our blessed Master shows the deepest interest and greatest sympathy in our weakness. He knows our frame and remembers that we are dust. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In his service there is perfect freedom. The rest that he gives is better than the rest for aching limbs and tired body. It is rest for a weary soul. The weary world is seeking for rest but alas is not seeking in the right place. The world is tired of turmoil and strife. It is tired of aching hearts and tear-dimmed eyes. It is tired of heavy burdens that gall bare shoulders. It is tired of rough roads that blister aching feet, tired of having the very foundations of faith in the living God torn from under us by the reckless hands of the destructive modernists, who let us grope on in the darkness and fall in the chasms of unbelief without a ray of hope to cheer us.

Oh, the world is seeking for rest, for it is tired of the frivolity and shallowness of this age but it is not seeking at the right place. You will never find the promised rest at the card table, in the dance hall, or in the movies. Those of you who have tried it, know that this statement is true. "I will give you rest!" What sympathy, what feeling, what heart-yearning he shows to give us what we are unable to secure for ourselves! Rest for the soul, peace for mind, a contented lot, because with him we have everything and we have naught to distract. If you are too near the Niagara Falls you cannot hear ordinary conversation for the roar of the falls. If you are too near the world you cannot hear the gentle voice of the Master as he says "I will give you the rest for which you are seeking"—rest.

Old World, you have tried about everything there is to try without any degree of success. Will you listen to One whose heart yearns to still the tumult in your soul? "I WILL give you rest." He calmed the troubled feelings of the mariners. The turbulent waves sank back in silence to the whispered words, "Peace be still." The waves which so recently had been churned into mist and spray by the fury of the storm now rested calmly on the bosom of the deep because Jesus said, "Be still." Surely the shipwrecked sailor, tossed on the waves of his own pas-

sion, can safely trust in one whom the winds and waves obey. He whispers, "Come unto me, and I will give you rest," and he adds this post script, "Him that cometh unto me, I will in no wise cast out."

Linwood, Maryland.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

2. The Agape or love feast is prefigured in the Old Testament.

We will understand the agape better if we remember that the feasts of the law were types of Christ, and this of the Gospel is a memorial of Christ. As they represent the same thing there is a parallel between them. The Lord's supper is a memorial of Christ as the Passover was a type. We have seen that the purification before the passover prefigured the feetwashing, and we now may note that the feast of unleavened bread prefigured the love feast. The entire Passover was a memorial of the exodus from slavery, a symbol of the fraternity under the old covenant and a type of the Messiah to come, whose love is expressed in the fraternity of the church of the new covenant.

Israel did not keep the law, but Christ kept it, and the "royal priesthood" which Israel lost by unbelief (Ex. 19:3-6; Heb. 4:6) is now the privilege of the church (1 Pet. 2:5, 9), whose righteousness is not its own works, but faith in the work of Christ (Rom. 9:30-33). As leaven was a symbol of sin (Mt. 16:6; Lk. 11:21) it was carefully removed from the houses, and the feast of unleavened bread represented fraternity based upon holiness.

Also in the holy place of the tabernacle, which was a type of Christ, there was the table of unleavened bread, with twelve loaves, which were changed every week, being eaten only by the priests, and that after having washed their hands and feet (Ex. 30; 19, 20; 25:29, 30; Lev. 24:5-9). The people by unbelief lost their priesthood and were then represented by an order of priests as mediators between the people and God. But Christ, as our High Priest, entered into the presence of God by his own blood (Heb. 9:7-28), and when he died the veil of the temple, a type of his body (Heb. 10:20), was rent in twain, signifying access to God by the new priesthood of Christ, the church (1 Pet. 2:5, 9; Rev. 1:6). The church therefore does not need an order of priests as mediators between the people and God (Heb. 10:12-20). The presence of these pretended mediators is a usurpation of the place of Christ.

In the institution of the Lord's Supper Jesus announced this privilege of believers to sit as kings and priests at his table (Lk. 22:29, 30), and the agape or love feast was established to represent the brotherly love or holy fraternity of this new and royal priesthood, the church.

(To be continued)

We have prayed for ourselves that we may know how to meet life's hard blows. Do you realize that the way in which we face the difficult things of life may prove our best way of winning others? Christians are the only Bible the world reads today, and if we would win others to faith it must be, in large measure, because of what they see in our lives.—Bishop Fiske in *Calvary Today*.

SIGNIFICANT NEWS AND VIEW

HONOR TO PARENTS AND CRIME

Yusuke Tasurumi, a Japanese author and political leader was in New York recently en route from the sessions of the Institute of Politics at Williamport, Mass., expressed the view that Japan did not have the widespread crime with which the United States is trying to grapple because of the powerful restraining influence of Japanese family life, with its traditional veneration of ancestors. Some of us may be a bit sensitive at such a suggestion considering the fact that honoring our parents is a fundamental principle of our religion. It is probable that the ingrained reverence for parents in Japan has had its influence in restraining crime and it has to be admitted that reverence for parents is not a standing characteristic of our present social life. It is a challenging suggestion. While it may be argued that the conditions which tend to foster crime which do not prevail in Japan, it still has to be acknowledged that a more careful observation of the Christian injunction to honor our parents would have a wholesome influence in America. It may be added that those boosting our crime record are of European stock.—*The Presbyterian Advance*.

CHURCH ATTENDANCE

Attendance upon church services and Sabbath observance is in direct relationship to each other. For that reason we were interested in the claim of Rev. M. Wayne Womer, of the Michigan Lord's Day Alliance. He says in a recent article: "Only one out of every 100 people attend church on Sunday morning and only one out of every 100 on Sunday night. In the 14 largest churches in the city of Detroit, with a membership of over 24,000, there are only 1,200 people present, including the visitors on a Sunday morning. There are more than 1,000 churches in the state which have regular Sunday night service at any time of the year. A survey of 257 churches has 35 churches permanent and 15 without pastors, while many communities have only one church service and Sunday school, no prayer meeting, no day night service, no young people's meetings and a number of churches are closed entirely for one month to six weeks during the summer season. Detroit has 250,000 public school children, 180,000 of whom are not enrolled in any Sunday school."—*The Evangelical-Messenger*.

WASHINGTON MOVES AGAINST THIRD DEGREE

In view of the scathing report of the president's commission on the prevalence of the third degree and a more recent paper in the current *Atlantic* on "The Lawless Arm of the Police" it is well to note that five Washington policemen were indicted recently for assault charged with resorting to third-degree punishment. This action may have been stimulated by the request of J. Edgar Hoover that if the third degree existed in Washington it should be severely punished. A wide reading of the report to which attention is called is urged. There are millions of Americans who do not know that the United States Supreme Court has recently held that "A confession is voluntary in law if, in fact, it was in fact voluntarily made." The facts are that false confessions by police are daily occurrences in a majority of the large class cities, and there is little doubt that this official lawlessness breeds individual lawlessness. As attorney General Mitchell says: "Nothing has a greater tendency to beget lawlessness than the methods of law enforcement."—*The Presbyterian Advance*.

The *Pathfinder* gives some interesting statistics of Jewish population and distribution. The total Jewish population of the United States is 15,630,000. Of this number, 7,500,000 are in Central Europe, 1,000,000 in Asia, 500,000 in Africa, and 4,228,000 in the United States. The present Jewish population of Palestine, the God-given homeland, is 161,000, with multitudes waiting to be brought as fast as local conditions will permit. There are 1,903,000 Jews in New York City. The Jews comprise 16.67 per cent of the population of New York State, 6.01 per cent of New Jersey, 1.5 per cent of Connecticut, 5.32 per cent of Massachusetts and 1.5 per cent of Illinois. They constitute 3.58 per cent of the total population of the United States. Always an industrious people, 85 per cent have sought the larger cities with New York as their Mecca. Throughout their long period of dispersion they have

their racial identity in a fashion so astonishing as to indicate a very definite divine purpose for them. That purpose seems to be fulfilled.—Methodist Protestant-Recorder.

NATIONAL CHRISTIAN DAILY

preliminary work for the launching of the new National Christian Daily, under the editorship of Stanley High, is in progress.

The effort is being made to sign up as many subscribers as possible before October 1, no payment on subscriptions being asked until the first copy of the paper has been received, as the amount to be paid somewhat on the number of advance subscriptions. The paper will be published every morning except Sunday.

The paper has back of it a large and distinguished group, from all over the United States, with the largest number from New York. The communication from this committee announcing the launching of the paper and soliciting of charter subscribers, bears the facsimile signatures of William F. McDowell, J. R. Mott, Daniel A. Poling, W. Sockman, A. W. Beaven, S. Parkes Cadman, William H. Coker and Stanley High. From this letter we take the following:

This paper, the need for which has been long apparent, will be a national, a great newspaper. Back of it are a number of the country's most successful publishers and most progressive editors. It features, and news services the new paper, from the first through the sports and financial sections to the last page, rank journalistically with the best dailies now published.

Association with these journalists is a group of nationally prominent business and professional leaders who have been long and intimately related to every significant effort for political, economic and social righteousness. Their backing is certain insurance on such vital issues as crime, corruption and social reform, on prohibition, on economic sanity and industrial justice, on international understanding and world peace, will be intelligent, aggressive, and morally courageous. Its news columns will be clean of social filth and its advertising space will be open to unquestionable products.

As we think, a striking proof of the widespread demand for daily publication that this project has already received the enthusiastic endorsement of the General Conference of the Methodist Episcopal Church, the General Assembly of the Presbyterian Church in the U. S. A., and the Northern Baptist Convention. Other significant groups including the World's Convention of C. T. U. have also expressed their wholehearted approval. The much-more-than-local scope of this newspaper's news coverage, its authentic analysis of news events, its emphasis upon items which in the broadest sense are of significance to the people, and the quality of its editorial leadership will, we believe, make it an indispensable part of the daily reading of every intelligent and right-thinking American. We cannot too strongly urge our conviction that here is an undertaking that should have the enthusiastic and active support of Christian people and of their ministers.—The Evangelical-Messenger.

AVERAGE SIZE OF SOUTHERN PRESBYTERIAN CHURCHES

In The Presbyterian of the South we quote the following summary compiled from the records of the year 1928 by The Dallas

No. of Churches	No. of Members	No. of Churches
24	664	118
49	790	56
74	551	40
99	324	12
49	417	4
99	193	2
99	222	0
	2400-2499	3

It will be noted in the figures that are given that there are more churches with a membership between 25 and 49 persons than any other size. One-fourth of the churches have 32 members or less. One-fourths have 137 members or less. Only one-eighth of the churches have a membership of 257 or more. These figures make it evident that the typical problems of the Southern Presbyterian Church are problems of the small church.—The Presby-

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

2 Cor. 6:8-10. In these verses we see something of the paradox of the true Christian of any age. In Paul's day Christians were more active than they are today; their beliefs seemed to grip them more, to be more real, and the opposition was accordingly more bitter. Yet even today if a man seriously tries to follow the teachings of Jesus he is honored by some, despised by others; some will consider him an ignorant fool, others a Christian gentleman; he may have every human cause for sorrow, yet be ever rejoicing. If we are true to him we may expect these things, but the sufferings of this present time are not worthy to be compared with the joys that shall be hereafter.

TUESDAY

2 Cor. 6:11-18. Today we still hear the complaint that church leaders impose needless restraint upon us; yet Paul says it is not he that has hindered and restrained them, but they themselves. Perhaps that is still true.

What a privilege is ours: the temple of the living God; he will dwell in us, walk in us, and we shall be his people, his sons and daughters! In return for such rich and unmerited blessings should we not be more than willing to live a completely separated life, and to touch not the unclean things which he hates? Increase our faith, O Lord!

WEDNESDAY

2 Cor. 7:1-7. Paul's love for the Corinthians was so great that he did not hesitate to tell them that which he knew was for their good, even though it hurt. This is no excuse, however, for needlessly blunt and inconsiderate speech. May God save us all from the discouragements that come from too frankly "speaking one's mind" to no purpose! Yet if we become discouraged, we have a "God that comforteth those that are cast down." And praise God he also has followers, such as the Corinthians, who know how to comfort!

THURSDAY

2 Cor. 7:8-11. Paul's letter had made them sorry. How good it is for our spiritual welfare when, occasionally, some word or event gets through our reserve and we are made sorry. Sorrow often bears the richest fruits. One of the old hymns prays that we may have more sorrow for sin: perhaps we need more ministers like Paul, who will remind us of our sins and plead for a return to the ways of God!

FRIDAY

2 Cor. 7:12-16. Paul wasn't trying to "run" things; he was merely evidencing the loving care of a true minister for his people, trying to help them in their difficulties. And what richer reward could there be than to find that your labors have not been in vain, but have borne rich fruit in godly life and obedience! For hope of this reward every faithful servant of his will labor on.

SATURDAY

2 Cor. 8:1-4. Note the impossibilities in these verses: greatly afflicted yet greatly enjoying the grace of God; in deep poverty yet liberal toward the needs of others, even beyond their own power. But after all, it has never been greatly different: it is the common people, who are not able to do it, who suffer, fight battles, and win the wars of this world, not the rich or powerful. It is equally true in the church that the greatest gifts are from those who can least afford them. Let us praise God for the gifts of self, service, and substance from those who cannot afford it! And may we consider well the question: Are WE doing what we should?

SUNDAY

2 Cor. 8:5-7. Giving for the needs of others is here defined as a Christian grace. Yet we do wrong to so frequently place such emphasis on giving: they first gave their own selves to the Lord! If we could only induce church members to do that today, what a difference it would make in our giving! May thy people give themselves more fully to thee this day than ever before! Amen.

W. I. DUKER,
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NATIONAL SUNDAY SCHOOL ASS'N.
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The Calling of the Sunday School Teacher

By J. A. Clement

(Continued from last week)

Interest manifested on the part of the teacher is sure to beget interest on the part of the pupil. Sometimes the young or the inexperienced older teacher makes a success of the first attempt at teaching because of the enthusiasm manifested in the work. This is as true of Sunday teaching as it is of Monday teaching.

The vitalizing Sunday school teacher must have a deep love for her calling. For every person ought to be called in one way or another, as well as selected by the proper authorities.

Personality

We have almost worn this word personality out by our use of it especially in the field of pedagogy. But its power has been felt everywhere. It has been the possession of every great leader, man or woman. It is the teacher's largest tool for wielding a lasting influence. It is the largest factor in the development of character, in moral training. It is of equal importance in the life of a religious leader.

What a noble soul the teacher ought to be was the sentiment once expressed by an eighteenth century educator of wide repute. So often is it true that as is the teacher so is the class likely to be.

The most influential teachers possess usually a winning and sometimes a striking personality. The influence of such power is easier felt than defined. It irresistibly draws men and women. It quietly but steadily works.

There are no two people quite alike inside or outside of the Sunday school. There are as many individualities as there are human beings that live. You cannot be anybody else but yourself. Therefore be yourself when you try to teach.

The effective Sunday school teacher will be so magnetic, so broadly sympathetic, so simple, so kind, so forgiving, so self-controlled, so loving, and so patient that every class member will feel the presence, consciously or unconsciously, of a positively good man or woman.

To such a person love will be the fulfillment of the whole law, and of the whole life of those who are led. Everybody inclines toward such a master teacher.

What an embodiment of patience was the Teacher as he tried to get his small class of disciples to understand him and his mission! Even he had nine undergraduates at the foot of the mountain who had not yet prayed enough to perform the lowly service of the teacher.

It is the spirit of unlimited compassion which included the Syro-Phoenician woman and the believing centurion, that is needed today in our Sunday schools.

If this ideal of leadership be too high then let us remember the helpful service which the humbler ones may perform. For sometimes 'tis the power of the gentle hand that sways the world, and 'tis the quietness

of a calm, sweet soul that wins our boys and girls to the holier life. 'Twas such as Socrates, and John, and Jesus that taught us this so long ago.

Love Without Ceasing

Love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thy pupils, thy learners, as thyself. This is the first and great commandment to the Sunday school teacher.

Both the love for children and the love for truth are indispensable. Love for one's calling and for one's work will help greatly in imparting religious truth.

The long list of names that occur in the history of education, are there, many of them, because of the spirit of love manifested in their work in its varied forms. The ambitious search for enduring truth has been the occupation of many a one.

Socrates, with his disciples, searched vigorously for the profoundest principles governing the moral life, but he died after drinking the poisonous hemlock because he was misunderstood. Pestalozzi slept many a night on hard board beds in order that his children might have a place to rest in, and thus day after day be taught. The Great Teacher had scarcely time in which to eat, or place to rest his head. 'Tis such love as this that will pave the way for sweeter childhood, for nobler manhood, and purer womanhood.

Meditation

Effective religious life is made up neither wholly of contemplation nor wholly of action. These factors supplement each other. A life that is all meditation will stay on the mountain-tops away from the needy multitudes. It sometimes desires to build Peterian tabernacles in which only refined selfishness may dwell, and revel, and dream of celestial things. A life that is all action among the needy crowds without any quiet retreats will exhaust itself, and inefficiency will be the result. It will blind its own pathway with clouds of dust.

But he or she who will take time to go apart into the mountain, or into the desert alone, into the hills, the valleys or the plains, into the closet or study, into the kitchen or the living room and there pray like the one who sanctified his selfhood on the mountain top, can descend and perform a richer service for the boys and girls, for the men and women who sit in our classes each Sunday morning. The continuous application of lessons without this meditation in God's law day and night will always be but empty formalism. A sanctified selfhood through meditation prepares us for secular and sacred social service among our pupils.

Be a prayer, that is, one who prays. Meditation and prayer are a guarantee for right thinking. This is good modern psychology. Thinking leads to action. Ideas which we set going in the child's mind are seeking all

their waking hours to express themselves in some sort or other.

It is a long and eternal principle, day school pedagogy that right thinking the part of the teacher will lead to action somewhere. Thinking up the mountain of Transfiguration is likely to lead there. Thinking down the mountain into the field of service among our boys will sooner or later lead one there.

The main difference between the child and the adult in this principle is that the child's ideas are more likely to pass immediately into action. He can not hold on to an idea as long as the grown person, nor can we expect him to in the Sunday school. We must not expect the child mind to taste and pray and think as long as we do as we expect the grown person to.

The Worth of a Child

In one sense the parent alone who has lost his only child can know the worth of it. In another sense only the parent teacher who has seriously studied the most interesting ways of the child and its development can know him.

The Galilean Teacher loved and treasured childhood. But he also appreciated and understood its nature. On almost the last day of his great school which he founded, he called attention to one of the main characteristics. No doubt he understood the other characteristics of childhood.

But on this occasion when he was to teach his apparently well-matured scholars a greatly needed principle then it was he took up a child much like any other child you no doubt, and placed it in their hands. Here he placed a child like all normal children, simple, honest, trustful, temperate, humble, susceptible, openminded, unselfish, pure, unselfish, plastic, and imitative. It is just this sort of being that unfolds under the direction of good school teachers. The Sunday school child like the public school child is a bundle of instincts and interests seeking expression. It is the same active, imaginative, imitative, acquisitive, sociable, constant, playful, and imitative child which is a bundle of humility for those that are in the religious life.

This plasticity during the period of physical and educational infancy, this opportunity of the mind, soul and nervous system of the primary Sunday school teacher.

Such a child is like divine clay in the hands of a careful potter. It is the twig of many tendencies budding, and developing into the tree of religious life. It is a bundle of possibilities with the finest outlet.

The kindergarten has attempted to direct these early impulses. Manual training department utilized the constructive aspect. Literary debating, and musical organizations guided the social side. The Sunday school teacher is seeing that we must use the whole child on Sunday as well as on weekdays if we would build up the most interesting type of character.

The adolescent boys and girls are living their dreams and seeing their limitations. The one who leads these early social minds may guide the dreams and visions of many a Joseph at seventeen years of age. An intimate companionship friendship with a good teacher at that time will save many an adolescent boy at that time. Wholesome friendship will purify and steady the productive imagination of

...piring lives. It is the time for ideals both in literature and in com-
...ips.

...time par excellence for stamping
...ing and vitalizing and governing
...which control the unfolding life. It
...portune time for the more full ex-
...of that social and religious life
...ay easily terminate in religious con-
...It is one's privilege to sow many
...human souls, which will bring forth
...t of souls.

(Continued on page 15)

...or's Select Notes on the ...nday School Lesson

(Lesson for October 4)

The Macedonian Call

...re Lesson—Acts 15:36 to 16:15;
...18-21.

...l Text—Acts 16:6-15; Rom. 15:18-

...onal Reading—Heb. 11:8-10.

...Text—Go ye therefore and make
...of all nations.—Matt. 28:19.

Introductory Note

...we see Paul set out on his second
...y tour, intending merely to revisit
...converts, encourage them and tell
...the "Charter of Liberty" won at
...n. Show how the Holy Spirit, intent
...ater plan, directs Paul's steps to-
...oas, 16:6-8, where he is given a
...which decides him to cross the
...sea, and preach the gospel in Mac-
...which is the near-east corner of
...Since that time, the history of
...missions has assumed an almost ro-
...nterest. The sainted A. J. Gordon
...t to say that "One who is not a
...y Christian will be a missing
...when Christ calls the roll of his
...servants."—Selected.

Comments on the Text

...3:6. Forbidden. How, we are not
...ia. The Roman province of Asia

...hynia. A part of Asia north of
...and Galatia, along the coast of the

...as, about four miles south of the
...of Troy, made famous by Homer.

...nan of Macedonia. Known to be so
...appearance, dress, and words. Over
...the sea.

...ote the prompt obedience to the

...mothrace. An island in the Aegean
...opolis. The seaport of Philippi,
...miles distant.

...ilippi. So called from its founder,
...Macedon, the father of Alexander

...Near it were famous gold mines
...elded that monarch thirty million

...year. Macedonia. Under Philip and
...r the mistress of the world this

...a Roman province. The first of
...ct. The most important city in the

...politically and probably in every
...sense—the metropolis. And in

...history the first city in Europe
...the message of Jesus. A Roman

...The word Roman is in italics there-
...in the original. None of the read-
...at time needed to be told that the

...the world was Rome, but it was in-
...explain the words to a modern

13. A place of prayer. Not a synagogue,
...but a simple resort where the Jews wor-
...shipped. The Rabbinical rule was that in
...every place where there were ten Jewish
...men in residence there should be a syna-
...gogue. As there was none here it seems
...probable that there were not so many as
...that.

14. At this service was a prominent
...woman named Lydia, a seller of purple, that
...is, she was a rich business woman, for "pur-
...ple" means the very expensive dye from a
...shellfish found in the Mediterranean, or
...cloth dyed with it. In either case it took
...a large capital to maintain the business, and
...it was very profitable. Of Thyatira, one of
...the "seven cities in Asia" named in the
...early chapters of Revelation. **Worshipped
...God.** Usually this phrase means a Jewish
...proselyte, but as in other cases it may sim-
...ply mean that though belonging to Thyatira
...and to Philippi she was in reality a Jew.
...Whose heart the Lord opened. Only through
...the power of Jesus could any effect have
...been produced upon such a woman. **Spoken
...by Paul.** Just before it indicates that all
...were speaking of Jesus but Paul, the leader,
...was the principal speaker.

15. **Baptized.** As soon as she believed
...she conferred her faith in the appointed
...way, by baptism. And her household—per-
...haps children, certainly employees and
...slaves. **Come into my house and abide.** Make
...my home your headquarters. **Constrained**
...does not mean loud clamor or physical force,
...but the expression of a deep longing to be
...allowed to serve the Church in this way, so
...deep that they could not refuse if they had
...desired to do so.

Romans 15:18. In this chapter Paul is
...speaking of his authority as the apostle to
...the Gentiles, and is saying that there is no
...need to make any claim save to point to his
...well-known missionary labors, all accom-
...plished by the power of Christ, and not by

his personal ability or strength. **Obedience
...of the Gentiles.** Obedient faith in Jesus
...Christ. **Word and deed.** Not only preaching,
...but the miracles which God did through him.

19. **Signs and wonders.** All kinds of su-
...pernatural works, done by the power of the
...Holy Spirit, and the display of the Lord
...Jesus Christ, which Paul claimed he pos-
...sessed beyond measure (1 Cor. 4:18) **From
...Jerusalem . . . to Illyricum.** Though Paul
...began preaching in Damascus, Jerusalem
...was the point which would indicate the
...greatest distance from the other extreme
...of what might be called his "parish."

20. **Not where Christ was already named.**
...Not where preaching had been done by
...others, where the people had had a chance
...to learn of Christ and to accept of his sal-
...vation. Not only to avoid any conflict of
...opinions or even to divide geographically
...with other workers the mission field, but in
...the desire to lay the foundation of a uni-
...versal church—to be sure that one land
...should not suffer lack of knowledge while
...another had an almost over-abundance.

21. **As it is written.** In Isaiah 52:15.
...This is a clear prophecy that men who know
...nothing of Christ would be taught of him.—
...Illustrated Quarterly.

The Adventure of Faith

It really seems that some people are so
...constituted that the essential business of life
...for them is just to maintain the good which
...they find in the world. There are others so
...constituted that life to them must constant-
...ly mean obtaining new good for themselves
...and for the world. Paul distinctly belonged
...to the second class. Dreams of unknown
...strangers calling from alien lands never
...come to the minds of some men. They are
...incapable of conceiving such things even in
...the fantastic visions of the night. The men
...who have been the pioneers in discovery

(Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. Deball Ave., South Bend, Ind.</p>	

A Message from the President

Dear Endeavorers:

Another conference year is before us. Our reports for Christian Endeavor were very encouraging for the past year. Thirty-one societies had a part last year in taking care of the Krypton Missionary work, as against fourteen societies the previous year. These gifts ranged from \$3.25 to \$25.00. There were two societies which paid the last named sum. However, we already have the assurance that there will be others running in this twenty-five dollar class during the coming year. We have some newly organized societies in different parts of our brotherhood, who will likely share in this fine work for the new year.

A letter from Brother Albert Lantz at Spokane Washington under date of July 14th, says, "Since our coming here we have had the privilege of organizing a Junior, an Intermediate, and a Senior Christian Endeavor. At the first meeting there were forty present. The future looks promising." Sounds good to your president.

New National Officers

We welcome the newly elected officers to our staff. Miss Mildred Dietz of Berlin, Pennsylvania and Rev. Floyd Sibert of Ellet, Ohio, are the two newly elected to our force. The former will take the duties of the Junior Superintendent, the latter will be Citizenship Superintendent. To each one who was re-elected we say, we believe you will share as formerly in the responsibilities of our work and be willing to do all in your power in your fields of labor to promote the interests of Christian Endeavor.

To Every Society

Your officers are urging that a very earnest effort be put forth this year, that no part of our work shall suffer. Your first task this fall is to build a program and organize your forces. Hold out-door events, a hike, corn-roast, field day, or an auto pilgrimage to a historical spot. Select leaders for three to six months in advance. Se-

cure your pledge for Krypton, report it to our Secretary and work to the end that it may be paid by June 1st.

I must close by merely saying that the Annual C. E. Banquet held at the Brethren church in Warsaw in connection with the conference was a huge success.

Our C. E. Staff stands in readiness to help any society or group in whatever way we can.

Yours for C. E.

E. M. RIDDLE, President.

ATTENTION! PLEASE

Dear Endeavorers:

As Your Editor of C. E. Notes and your Publicity Superintendent, beg to say that I would appreciate an article from any C. E. Society or individual relative to the progress in your own Society or C. E. Union.

Let me hear from you, Endeavorers, and I will have your report published in the Evangelist.

WHO WILL BE THE FIRST TO REPORT?

C. D. WHITMER,

Publicity, Superintendent.

South Bend, Indiana, 217 E. Dubail Ave.

FIVE SUGGESTIONS FOR THE PRAYER MEETING COMMITTEE

1. **Plan.** Select leaders well in advance. Meet monthly with leaders to plan coming meetings.

2. **Pray.** Enroll Comrades of the Quiet Hour to pray daily. Hold pre-prayer services before the meeting. Encourage public prayer.

3. **Publish.** Tell everybody about the meetings. Use posters, letters, telephone, and personal calls.

4. **Present.** Each meeting should be pre-**R**-everently, **E**-nthusiastically, **P**-romptly, **A**-ttractively, **I**-mpressively, **D**-ifferently. You will be "repaid."

5. **Participate.** Encourage every member to "take some part aside from singing," through sentence prayers, brief testimonies, Scripture verses, debates, discussions, etc.—Selected.

A CHRISTIAN ENDEAVOR INDUCTION CEREMONY

For Receiving New Active Members

A form of induction for new active members into the Christian Endeavor society is recommended by Rev. J. W. Hoyt, Jr., of Placerville, California. A condensed form is given below, and pastors and societies may well use this as a guide in perfecting a ceremony particularly suited to their own needs.

Those participating in the ceremony are the president, the vice-president, the secretary, the treasurer, the social committee chairman, the lookout committee chairman, and the missionary committee chairman. In the Placerville society the vice-president also acts as prayer meeting committee chairman. The new members stand in two diagonal rows beside a table on which a circle of six small candles surrounds a larger central candle. All other members are seated.

The president in opening the ceremony explains that the candles represent seven major principles of Christian Endeavor membership, and that, as each principle is accepted in turn, a candle will be lighted. "As their light grows, so the church has been made to increase through their power in the hearts of men," he concludes. "Thus also your spiritual life will increase as greater light glows in you."

"I am the light of the world," which

Christ spoke concerning himself, is the theme of the president's explanation as he lights the central candle.

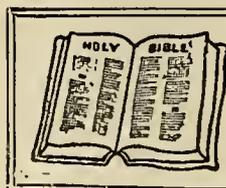
The vice-president speaks from the quotation, "More things are wrought by prayer than this world dreams of." At the acceptance of the obligation of prayer, as given in the Christian Endeavor pledge, the vice-president lights a candle.

The secretary speaks on the Bible, "a lamp unto my feet and light unto my path," concluding with the question, "Will you make it the rule of your life to read the Bible daily?" As the new members respond, the third candle is lighted.

The treasurer speaks about the church, recalling that the Christian Endeavor motto is, "For Christ and the church." "Christian Endeavor is a child of the church," he may say, in part. "To the church she owes her

birth and her support. The church is her best friend." On acceptance of the motto "to support my own church in any way," another candle is lighted.

The social chairman presents the motto "to take part in the meetings and activities of the society." The missionary chairman reminds the new member "your service may not be on the field or in the pulpit, but, whatever your occupation, you can use your money, and example to advance human progress." The lookout committee chairman reminds the members the promise to observe the principles "unless hindered by some special duty which I can conscientiously give to my Lord and Master." All seven candles have been lighted, and the ceremony closes with a prayer of reconsecration, led by the president or some other officers.—C. E. V.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



MR. KENNEDY'S CONDITION CONTINUES SERIOUS

September 15, 1931.

Editor George S. Baer,
Brethren Evangelist,
Ashland, Ohio.

Dear Mr. Baer:—

We know that since the receipt of the cablegram in August, many are anxious to hear more in detail concerning Mr. Kennedy's condition.

Three letters have been received since conference from Missionaries at Yaloke dated respectively June 28, July 12, and July 19. From them we quote as follows:

"Mr. Hathaway was called to Bassai because of the illness of Mr. Kennedy. After a week of no news we are relieved to hear that the Bossongoa doctor was called to see him and that his illness was not as serious as had been feared. He is extremely ill though, as it is (after-effects of the flu followed by dysentery upon arriving in Africa.)"

From another letter we quote:—"Mr. Hathaway was gone ten days from Yaloke and covered about five hundred miles. Miss Tyson had sent word that Mr. Kennedy wanted to go to Bangui to see the doctor, but when Mr. Hathaway arrived he was somewhat better, so Mr. Hathaway went after the doctor at Bossongoa who was not at home. Mr. Hathaway therefore, went on to Kouki for the doctor and of course, after the doctor's visit to Bassai returned him to Kouki. It seems to be the after-effects of dysentery with resulting swelling which the doctor thought to be a sack of water forming. The doctor put him on a strict diet and felt he would be O. K."

We are inclined to think however, that the swelling was not water but the pus of liver abscess and that Mr. Kennedy having become worse after the visit of the doctor from Bossongoa, that Mr. Kennedy was taken to Bangui possibly for operation. The date of the cablegram is fifteen days later than that of any letter yet received from the field. We can only continue to pray that whether the intervention of the Bangui doctor was medical or surgical, that God's healing hand may have been upon him

and may continue to be until he shall be restored to strength and service.

Trusting that favorable news may be received.

Sincerely,
FLORENCE N. GRIFFIN

NEWS OF THE COLLEGE

The enrollment for this semester is a matter of some anxiety but at the end of the year, it is very encouraging. The enrollment last year was somewhat larger than any before, when we had 295. Now the enrollment stands at 290 and before the enrollment closes, I am confident that we will reach last year's figures.

Word received from several other colleges indicates that their enrollment fell much less than we had expected it to do, due to the depression. So we feel very much encouraged here. And what is best about the situation is the large number of upper classmen.

The second semester will doubtless reach the 300 mark as it is always larger than the first semester.

It seems good to have the second semester so strongly represented. The tuition of George Drushal are here. When he came to Ashland. Brother Drushal senior and his wife was also in college. Dorothy Whitted, daughter of Rev. W. H. former student, is now a senior. I have a son in the Junior class. Rev. Charles has three children in college now. There are others.

The Fall College reception was held Tuesday evening and was well attended.

The Annual Convocation was held as usual when the writer gave the opening address. From this on chapel will be held so that we can accommodate the new students we have. Certain days, the seminary students will meet by themselves. Other days the Freshmen will meet separately. Thus we can get all of our students to chapel as we have about 100 more in our chapel will hold. We need a new building.

Our first football game will be held Tuesday night when we play Marietta.

Dr. Caldwell of the department of biology has recently had an article published.

Journal of Sociology, a journal difficult to get to accept articles.
EDWIN E. JACOBS.

OF MIDWEST CONFERENCE,
ott, Kansas, October 6, 7, 8

TUESDAY, OCTOBER 6

Evening

ference called to order by Moder-
W. R. Deeter.

apture and prayer. Robt. Williams
come address. Rev. L. G. Wood
ponse by delegates

pointment of Credential Commit-

mon by Rev. H. H. Rowsey

WEDNESDAY, OCTOBER 7

Morning

g Service
e Meditation and prayer.

Rev. Raymond Blood

ness Session

anization and Reports

erator's Address.

Rev. W. R. Deeter

cial Music.

dress by Rev. S. M. Whetstone,

representative of National Sunday

ool Association

Afternoon

g Service
e Meditation and Prayer.

Rev. H. H. Rowsey

. Session, Address by J. S. Cook

n Discussion

rch School Session

ress. Rev. S. M. Whetstone

n Discussion.

Evening

g Service
e Meditation and Prayer.

J. G. Walters

ress on Africa. Miss Estella

rs, Returned Missionary

ionary Play, by Ft. Scott Church

THURSDAY, OCTOBER 8

Morning

g Service
e Meditation and Prayer.

Rev. L. A. Myers

ness Session

nished Business

Business

ounting Mission Achievements.

Dr. W. S. Bell

ory of Local Church, by

Rev. L. G. Wood

ion Address.

R. Paul Miller, Secretary Home

ion Board

Afternoon

g Service
e Meditation and Prayer

stitutional Elements of Church

nion

riptural Basis.

Rev. Raymond Blood

Practical Application.

Rev. J. S. Cook

M. S. Hour

Service

Meditation and Prayer.

Mrs. Wygal, Mulvane, Kans.

ram to be filled in.

Evening

Service
Meditation and Prayer

ess, College Representative.

Dr. W. S. Bell

Address by R. Paul Miller

Song

Closing Prayer of Consecration

Conference Organization

W. R. Deeter Moderator

L. G. Wood Vice Moderator

L. A. Myers Secretary-Treasurer

THE FORTY-FOURTH INDIANA DIS-
TRICT CONFERENCE OF BRETH-
REN CHURCHES, OCTOBER

6, 7, 8, 1931

PROGRAM

TUESDAY EVENING

7:15 Devotions. Rev. J. W. Clark.

7:30 Address of Welcome.

Rev. Mark Spacht

7:45 Sermon. Vice Moderator E. M. Riddle

WEDNESDAY MORNING

Ministerium

(8 to 9:30)

8:00 Devotions and Remarks.

President B. F. Flora

8:15 General Discussion:

"The Spiritual State of Indiana
Churches, led by Rev. Freeman
Ankrum

"The Challenge of Our National
Work to the Ministers of State."

Rev. H. F. Stuckman

"Benevolences in Our Church."

Rev. F. C. Vanator

Women's Missionary Society

(8 to 9:30)

8:00 Devotions. Mrs. Samuel Adams

8:15 Reports, Officers S. M. M. and Com-
mittees.

8:45 Paper, "Value of a Definite Reading
Program." Mrs. Clyde Rager

Missionary Address, "The Spiritual
Side of the African Work."

Mrs. L. A. Foster

Laymen's Program

(8 to 9:30)

Conference Session

9:30 Scripture and Prayer.

Rev. D. A. C. Teeter

9:45 Organization of Conference, Creden-
tial Committee Report, Committee on
Committees, Statistician's Report,
Other Business.

10:45 Moderator's Address.

Rev. W. I. Duker

WEDNESDAY AFTERNOON

Sunday School Session

1:30 Devotions. Rev. B. F. Owen

1:45 Sunday School Institute Work.

Rev. N. V. Leatherman

2:00 Address. State President, Prof. J. R.
Schutz

C. E. Program

2:30 Devotions. Rev. O. E. Lemmert

2:40 C. E. Address. Miss Helen Garber

3:00 Round Table on C. E. Problems.

Rev. E. M. Riddle

WEDNESDAY EVENING

7:15 Song Service

7:30 Scripture and Prayer

Rev. H. M. Oberholtzer

7:45 Sermon. Rev. Robt. F. Porte

THURSDAY MORNING

Ministerium

(8:00 to 9:00)

8:00 Devotional Bible Study

Dr. G. W. Rench

8:30 "Essentials in Program of Local
Church." Rev. S. C. Henderson

Discussion

8:45 Business

Women's Missionary Society

(8 to 9:30)

8:00 Devotions. Mrs. R. P. Miller

Elections

Duet

Paper, "Our Serious Obligation to
Our District." Mrs. H. L. Stuckman

Talk, "Our Objectives for the Year."
Mrs. Fred Kennedy

Talk, "Some Practical Tasks for Our
Consideration." Mrs. Jack Alger

Installation Service

CONFERENCE SESSION

9:30 Prayer and Scripture.

Rev. Samuel Adams

9:45 Election of Officers

Report of Committee on Nominations

Report of Resolutions Committee

Miscellaneous Business

THURSDAY AFTERNOON

District Missions

1:30 Our District Program.

President Glenn Carpenter

Report of District Officers

Election of Members to Board

2:00 Address, "The Present and Future of
District Missions." Rev. A. T. Wirick

Trustees Session

2:30 Report of Secretary. Mr. C. G. Wolfe

Report of Treasurer.

Mr. Ephraim Culp

"The Future of Shiphewana."

Rev. A. T. Wirick

S. M. M. Session

3:30 National Conference Songs, National
Conference Echoes, Plans and Poli-
cies.

Reports of Officers

Mrs. F. J. Parcell, Secretary, Treasurer

THURSDAY EVENING

7:15 Devotions. Rev. S. Lowman

7:30 Lecture, Illustrated by Stereopticon
Pictures. Mr. L. A. Foster

Benediction. New Moderator.

SOUTHERN CALIFORNIA CONFER-
ENCE

The District Conference of Southern Cal-
ifornia was held at Long Beach in the First
Brethren Church, July 24th to August 2nd.
It was a splendid conference in every re-
spect. There was a larger registration than
at any conference in the past. The morn-
ing and afternoon sessions were better at-
tended than in recent years. It was refresh-
ing to be in every session, for there was
something more than usual from every
speaker. The music, in charge of Leo Pol-
man and Iva Bauman, was a feature of the
conference throughout.

The business sessions were most profit-
able. Splendid reports came from all the
churches and organizations. Many expres-
sions of gratitude were heard because of
these unusual reports in these strenuous
times. There were few items of great im-
portance that came before the conference,
consequently there is little for the secre-
tary to report to the brotherhood. Several
items were referred to the Executive Com-
mittee for consideration before they will be
reported.

The election of officers for the coming
year produced the following results:

Moderator, A. D. Cashman; Vice-Moder-
ator, Dr. H. V. Wall; Secretary, Alan S.
Pearce; Assistant Secretary, A. L. Lynn;
Treasurer, C. W. Mayes; Member-at-Large,
E. L. Culp; Statistician, J. G. Lienhard.
College Trustee, L. S. Bauman; Executive

Committeeman for National Conference. A. J. McClain.

ARTHUR D. CASHMAN,
Conference Secretary.

We append the following appreciations of our conference:

My Impressions

of the Annual Bible Conference of the Brethren Churches of Southern California.

Home again, after a wonderful conference. Most certainly an inestimable privilege to attend a conference of this calibre.

A very comprehensible program, duly emphasizing every phase of the church work. Our hearts were stirred and warmed. Our visions enlarged and clarified. Our devotion to the cause of Christ cleansed and deepened.

We received many impressions during the precious days of the conference. However, there are three that stand out.

First, we were deeply impressed with the spirit of unity which was continuously evident. "Behold how good and how pleasant it is for brethren to dwell together in unity." We are all one in Christ Jesus. Wonderful grace! External estimates counted for little here. Eloquence, position, popularity, wealth, learning, are of little account. We are brethren, and it is our common privilege to show forth the praise of him who hath called us out of darkness into his marvelous light." Faith can do in an hour what nature can never do.

Secondly, another impression that brought joy to our hearts was the splendid report given by every church in the district. Every church in the district showed a substantial gain in membership. Every church reported much time and emphasis given to prayer and Bible study. And in spite of the world wide depression, the reports show that we gave our banner missionary offering this year. A notable achievement! "They that know the Lord, shall be strong and do exploits." I thank God that in these days of increasing apostasy, that the fire of evangelism is burning steadily in our midst, and that we are contributing money and life to evangelize the regions beyond.

Finally, we were thrilled and inspired with the strong messages during the conference. Every speaker rested on the word and drew from its treasures things new and old. There was nothing stale. Every message given found there fresh springs in the Word that liveth and abideth for ever.

The executive committee is to be congratulated and likewise thanked for preparing such a rich feast of good things. Unity, harmony, sweet fellowship dominated every session. A deeply spiritual atmosphere enveloped every gathering. It was a challenging conference, a mountain-top experience. And so back to our respective churches, better prepared we go for service in his name.

ARCHIE LYNN.

My Impressions of Conference

To begin with, I believe it has been one of the most practical conferences that it has ever been my privilege to attend. The Moderators address was very practical, so much that it was voted to have the same published in tract form. Such addresses as, "The National Need of the Hour," by Dr. Monroe; "Can a Christian Serve God and Napoleon?" a message on the question of war from the Brethren standpoint, delivered by Dr. Bauman; Another by Dr. Bauman, "The Deacon and His Job," was very practical;

The message on "The Threefold Nature of Man" by Dr. Talbot, was a very timely message; The Sunday School Department was well represented in this conference, directed in a practical, workable way, by Dr. Monroe; Personal Evangelism, Tithing, Missionary, the Bible, O. T. and N. T. confirmed by archaeology and early Papyrus writings, etc.; Brethren Seminary was shown to the conference practically; The History of the Brethren Church also was given by the LaVerne Brethren in a very practical way, even though some found that other important things might be added to this Historical Pageant. A Saturday night Testimony meeting was presented which proved very practical. Here we had the privilege of listening to Living Witnesses, the last word in Christian Evidences, as they were called. Some saved from the Guttermost to the Uttermost, while others were saved from not so low a position and yet from a lost state to the Uttermost nevertheless. Yes, the conference was practical in many ways, even to the respective churches of the district. I believe they enjoyed the exchange of speakers in their pulpits during this conference. Each Sunday found a new speaker other than their pastor bringing at least in part some of the conference to the local church. What else can we say, other than to recommend just such a program now and then to any dis-

My Impressions of the Conference

The Twenty-First Annual Bible Conference of Brethren Churches of Southern California is now a matter of history, and yet there are many things that will continue to live with us, we hope, for all time.

To me, one of the greatest values of these conferences is the spiritual fellowship of the Brethren—the intermingling of congregations and the mutual helpfulness that comes from such intercourse. During my acquaintance with the conference better fellowship has not prevailed. There was perfect unity and confidence throughout the conference.

The program was exceptionally strong this year. Every speaker is deserving of special mention. From the address of the moderator, C. W. Mayes, to the closing address by Brother Orville D. Jobson, the conference maintained a very high spiritual level. Every message was strong, timely, well developed and well delivered. There was no suggestion of doubt as to our doctrinal position; but always the note of genuineness, of things eternal and of first import. Brother Monroe and Brother Jobson added greatly to the high quality of our program. We feel that it was a real treat to have them with us, and we shall not soon forget their ministry.

As a whole it was a great conference. The emphasis was always Godward. Christ was exalted and we were admonished to be filled with the Spirit and to undertake every task in his strength.

W. A. OGDEN, Fillmore, Cal.

ALCOHOL AND MORTALITY IN CANADA

(Continued from page 2)

inent young business man of Toronto, Dr. Crawford, chief coroner, said some strong things about the liquor-gasoline combination. The article is headed: "Drinking Drivers Scored by Coroner at Murdoch Inquest." The Globe reports Dr. Crawford as follows:

"I do believe the death of this ied man ought to be a warning driving cars at any time that liquor and gasoline do not mix. Here i man with a family whose life snuffed out, and just how much credited to the liquor that was pretty hard to say."

"The coroner emphatically decl people driving a car on the highway any business taking liquor. It warped the power of judgment, tained. 'If we could get to the r of these cases we read about on he continued, 'we would find the of those drivers had been interfere drink.'"

Over and over again, at inques courts, liquor is related to deaths dents. The offense may be only breach of traffic regulations—wh safety-first code—but the accuse mit having "had just a few drinl further being demonstrated that est highway menace is the "drink er than the "drunken" driver. The can still drive his car with no obv culty, but yet is not normal b liquor, is the most dangerous m highway. When an emergency wits and control are simply not t

But alcohol is a killer in other In industry "sobriety always" is a prerequisite of "safety first." It i ply a coincidence that industrial in the Province of Ontario, ec claims under the workmen's con act which were 65,195 in 1926, th fore the adoption of the present l trol act, had mounted to 87,103 i increase of 21,907 in three years.

Sunday School Note

(Continued from page 1.)

and the builders of empires for of man have always had a windo ward the unknown. They have l always for adventures of faith. the Great sent Augustine to En cause he had this sort of faith. T of its confidence carried Boniface ests of Germany. It is alive in of the men who regard our moc as the great frontiers which ma tured and held for God, and wh upon the hazardous and tremenc prise. The faith which won Et burns in the hearts of men.—Ly Hough.

Divine Guidance

"In the light of eternity we sha what we desired would have bec us, and that what we would ha was essential to our well-being." pected meeting of Luke, the ph Troas, giving Paul physical aid and a writer concerning his mis sors, may have prolonged Paul his work, as it certainly helped t work and influence immortal.

"Sensitiveness to the leading o of God is one of the two great fi lessons taught in this story of P companions. How many mistake today, just because men and won sensitive to the Spirit. When the voice speaks, they are listening thing else. When it speaks lou to force their attention, their o resist and force them in an o rection.

Other hand, no mistakes are made heart is truly sensitive to God's the listening ear, the waiting will, ul soul, will never be denied its n." Instance the lives of Living- n G. Paton, A. J. Gordon, and s who have lived and walked and der the direct guidance of the od.

ot far off, God is not speechless, nterested, God is not careless. ouble is that we so often bungle r plans and at our work, without y alive to just what he wants us just where he wants us to go. e are sent out with sealed or- there always comes a time when to be broken and the course be- n. The fine sensitive tuning of s instrument to another means ful receiving of the messages ay be, through the dark night, e directions for the safe home- some great vessel. But the re- trument must be in exact tune nding instrument. The receiving e in exact and most sensitive e great heart of the Master, or ssage will fail of its destination. ess to God's leading is man's , and the only guarantee that he ight place and doing the right ms.

ing of the Sunday School Teacher

Continued from page 11)

Imitation

is one of the methods by which al makes progress. Sometimes ous, sometimes almost uncon- a flock of sheep following the

it is the tendency to do, and be, like somebody else. Suggestion of the teacher and imitation on the pupil in one form or another he larger part of the teaching

s natural for the young to follow , it is wisest to be positive rath- gative in our statements. It is rry the whole class with you to- ight, the good, and the true sitive than through negative . Let the motto of every teacher nitators of Christ.'

Are Ye Able?

seen that there are no two teach- two pupils who are quite alike al capacity. This is equally true ness and the badness of children

a very few very good children; ome quite good children; there ny good average children; there ther bad children who are a lit- e average; but there are a very d children in our Sunday school ost of our children come between l and the very good groups. rfect goodness in the child, or r, which we should expect, but oy of constantly striving toward

eneration the Final Aim

aim of the Sunday school teach- o get Biblical knowledge actual- ctice. The Sunday school must interests of the church as well

One of the highest tributes ever paid to an earlier educator was that he had helped to regenerate Germant. MORE LIGHT, MORE TRUTH, MORE LIFE, could well be made THE WATCHWORD OF THE SUNDAY SCHOOLS DURING THIS CENTURY.

Life when multiplied by love will lead to regeneration. Let Sunday school and public school teachers inside and outside of the church houses love their calling, love their children, love their Christ who has been and always will be the Model Teacher of the model schools for all the ages.

Get the Right Habit

Habits are the outgrowths of repeated acts. They are ingrained into our nervous systems. The way for the teacher to form them in his or her life is to begin at once, and make no delay, be decided in the initiative, make no exceptions. In order to make it easier, try to create favorable surroundings, and substitute something new which you do like, for the old which you did not like to practice.

This is one way for the Sunday school teacher to get the habit of preparation, the habit of Bible study, the habit of originality, the habit of enthusiasm, the habit of meditation, the habit of love, the habit of prayer.

Keep Alive Your Be's

One of the best Bible teachers of New England once replied when asked the secret of his success in conversions, "I just keep shelling my pod of P's: Pray, Plan, Prepare, Pour out, Pull in." One might mean much the same thing by saying keep alive your hive of Be's. Be a Bible student, Be an expert, Be a thinker, Be a mediator, Be an enthusiast, Be a magnetizer, Be a lover, Be a regenerator, Be a prayer. Keep alive your hive of Be's and let the "lover" be your queen.—Selected Material.

OUR LITTLE READERS

EAGLE LEGENDS

By Beatrice M. Parker

If you were a bald-headed man, how would you like to have an eagle drop a turtle on your head? That seems ridiculous, yet, according to an old Greek legend, that is what an eagle did to the famous poet Æschylus. That eagle thought the poet's bald head was a rock; and as the bird wished to crush the turtle in order to eat it, what better way could be than by dropping it upon a smooth, round stone? This caused the ancient people of Greece to look with more respect upon this great bird, as Æschylus had declared that people should not hold the eagle in such high esteem. According to the legend, the eagle unwittingly punished the poet for discrediting him.

People of the early centuries of civilization considered the eagle a royal bird, perhaps because of its dignified flight and perhaps because of its fighting ability and strength. Many tales are told of the manner in which it has carried off lambs, calves, and even children, yet most of them seem to be of mythical origin. The eagle is a bird of pray and typifies power. Many of our forefathers objected when the eagle was chosen as the bird of the new nation, the United States, claiming that it was not proper for a republican nation.

There are a great many interesting legends of the eagle fully as good as that of dropping the turtle on the poet's bald head.

If you will look on a Mexican stamp, you will see an eagle in the center. According to an old legend, the City of Mexico was founded when the Aztecs, persecuted and driven from place to place, were told by Tenoch, their high priest, that when they found an eagle perched upon a cactus, holding a serpent in its mouth, there they should found a city that would not be destroyed. The Aztecs wandered for many years, but in the valley, now occupied by the present city, they did find an eagle as described by their chief. Because of this fact the city was founded, and the eagle was considered a bird of good luck, and laws were made to forbid the killing of any of these birds. Since that time the eagle has always been included in all national devices of emblems such as is found on the postage stamps.

At the time when the Christians and Moors were fighting for the control of Spain a very critical battle was being waged. Many knights were sacrificed, and finally when all but two were exhausted the others withdrew to have the conflict settled by these two. One was a knight noted for his swordsmanship, and the other was a gigantic Moor whose strength was greater than any of the Christians had ever seen before. The knight fought valiantly, holding his enemy back by his skill; but he tired, and just as it seemed as if the Moor would conquer him an eagle flew in the Moor's face and enabled the Christian knight to win the conflict.

Another legend tells us that an eagle caused Byzantium (now Constantinople) to be chosen as the capital of the Eastern Empire. Ancient Troy had been selected as the capital, and engineers were sent to survey this old city with a view to strengthening it. An eagle flew down and snatched the measuring tape in his beak, flew away with it, and dropped it at Byzantium. This was considered an omen, and the capital was instituted there instead of at ancient Troy.

The old Roman scepter had an eagle's head on it. The reason is said to be as follows: When Ancus Martius was ruler of Rome, a wealthy Etruscan, Tarquinius, visited the emperor. As he sat waiting in his chariot an eagle swooped down and snatched his cap away; then, flying up and around the city, this bird returned and dropped the cap on his head again. When a few years later Tarquinius became the Roman emperor, he adopted the eagle's head for his emblem as an omen of good luck.

Another legend tells of the rescue of a famous general of olden times from death by execution when an eagle perched on his shoulder when the executioner was ready to behead the general. There are several such legends and others of princesses being rescued from bands of robbers by rescuers learning of the whereabouts of these princesses because eagles hovered above them. So we find that the eagle has played a very important part in the history of many places, and there are at least a hundred States and nations that have the figure of this noble bird on their emblems.

In mythical times the eagle was named the "king of the air of heaven" and was supposed to be the interpreter of the deity, Jupiter. He was always pictured in ancient writings as bearing the thunderbolts of Jove.—Christian Advocate.

Graniteville, Mass.

A brave man does not stop to reason out his bravery. The man who deserves the medal is the man who never thought of it.

Benevolent Board of the Brethren Church.
By F. C. VANATOR, President.

We are pleased to have you come and will do all we can to make your stay pleasant and profitable.

L. G. WOOD,

ANNOUNCEMENTS

A CORRECTION

Our attention has been called to the fact that a mistake was made in the report of the amount of money contributed to the Superannuated Fund by the First church of Johnstown, Pennsylvania. The amount appearing in the printed report was \$5.00. This should have been \$50.00, and we are glad to make this correction.

CONFERENCE CALL

The Mid-West District Conference assembles at the Brethren church of Fort Scott, Kansas, on October 6, 7, 8 and the local congregation is looking for a full attendance. Highway 73 comes in from the north and 54 from the west, also three rail systems, therefore Fort Scott is not difficult to reach from any direction.

Those coming by rail drop a card to the writer, and those by motor come to the church at Fifth and National and there will be a committee to receive you.

INDIANA DISTRICT CONFERENCE MEXICO, OCTOBER 6, 7

All roads lead to Mexico on the Indiana side. All Indiana churches and their members should plan to be there. Mexico is 31 miles and is Northwest of Peru. R. Spacht and his people are all set to come us. A good program has been prepared. Let's go!

M. L. SANDS, Secretary

PROGRAM OF THE FORTY-THIRD PENNSYLVANIA DISTRICT CONFERENCE OF THE BRETHREN CHURCH PHILADELPHIA, PENNSYLVANIA THIRD BRETHREN CHURCH, OCTOBER 5 TO 8

MONDAY MORNING

- 7:30 Worship. J. E. Braker.
7:45 Devotional Bible Study. A. V. Kimmell.
8:00 Announcements, Special Music
8:15 Sermon—"Fulfilling the Purpose of the Church."
Claud Studebaker

TUESDAY MORNING

- 8:30 Simultaneous Conferences:
W. M. S. Devotions. Mrs. Claud Studebaker
President's Message. Mrs. D. C. White
Secretary-Treasurer's Report. Mrs. W. C. Benschhoff
Appointment of Committees
S. M. M. Devotions
Business
Address—"Goals for Sisterhood"
Ministerial—Devotions
Address—"Ministerial Experiences." I. D. Bowman
9:30 General Session
Devotions—S. E. Christiansen
Address of welcome. J. E. Braker
Response of Delegates
10:00 Moderator's Address. J. L. Gingrich
10:45 Business Session—Reports:
District Evangelists, District Missions, Statistician, Ministerial Examining Board.

TUESDAY AFTERNOON

- 1:30 Christian Endeavor Session:
Scripture. Mrs. Laura Frank, Vice President District C. E.
Prayer. Wm. Clough.
Special Music
Address—"Possibilities in C. E." W. H. Schaffer, Jr., President District C. E.
Address—"More Christ in Christian Endeavor."
Leslie E. Lindower
Special Music
"What our C. E. Societies in the Pennsylvania Conference are Doing"

- 2:30 Sunday School Session:
Devotions. Robert Crees
Address—"Preparation and Delivery of a S. S. Lesson."
Homer Kent, National S. S. Organization Representative
Address—"Relation of the S. S. to the Church." W. E. Ronk
Round Table Discussion of Sunday School Problems

TUESDAY EVENING

- 7:30 Worship. I. D. Bowman
7:45 Devotional Bible Study. R. I. Humbert
8:05 Announcements, Special Music
8:15 Bible Lecture—"Studies in Christian Doctrine."
A. J. McClain

WEDNESDAY MORNING

- 8:30 Simultaneous Conferences:
W. M. S.—Devotions. Mrs. W. C. Benschhoff
Presentation of New Program, Goals and Budget

- Address
S. M. M. Devotions
Business
Address—"Devotions in Sisterhood"
Ministerial—Devotions
Address—"The New Pastor and His Young People,"
Thomas

- 9:30 General Session:
Devotions. W. C. Crofford
Benevolences—Brethren Home, Superannuated M
Address. A. V. Kimmell

10:15 Business: Organization WEDNESDAY AFTERNOON

- 1:30 Ministerial Session
Devotions. Wm. Gray
Address. Alva J. McClain
2:30 Home Missions.
Address—"Solving the Problems of a Home
Church." W. A. Steffler
Address—"The Layman's Part in Church Extension."
D.

WEDNESDAY EVENING

- 7:30 Worship. Geo. H. Jones
7:45 Devotional Bible Study. Thomas Presnell.
8:05 Offering, Special Music
8:15 Bible Lecture—"Studies in Christian Doctrine."
A. J.

THURSDAY MORNING

- 8:30 Simultaneous Conferences:
W. M. S. Devotions. Mrs. Laura Frank
Election of Officers
Address
S. M. M. Devotions
Business
Address—"Duties of Officers in Sisterhood."
Ministerial—Devotions. Paul Smalley
Address—"The Believer's Kenosis"
9:30 General Session:
Devotions
Business Session
11:00 Bible Lecture—"Studies in Christian Doctrine."
A. J.

THURSDAY AFTERNOON

- 1:30 Foreign Mission Session:
Devotions. A. V. Kimmell
"The Future of the Brethren Missions in Africa."
A. J.
"The Future of Brethren Missions in South America."
C. I. A.
"The Part of the Home Churches in Extending Foreign Missions."
Carl H. Seitz.

- 3:30 Unfinished Business

THURSDAY EVENING

- 7:30 Worship
7:45 Address. C. H. Ashman
8:05 Offering, Special Music
8:15 Bible Lecture—"Studies in Christian Doctrine."
A.

THE BRETHREN EVANGELIST

Why Do I Go To Church?

By A. J. Moncrief in "The Christian Index"

1. To Pray. "Men ought always to pray." The need is constant, therefore we must "pray without ceasing." We ought to pray in the closet and on the street; in the office and on the highway; in the market-place and on the hustings. But no place is so fitting for prayer, so conducive to prayer and so assuring in prayer as the house of God. Jesus said that the Father's house is a house of prayer, and in the covenant of the temple the Father said: "Mine eyes shall be open and mine ears attent to the prayer that shall be made in this place."

2. To Worship. "Thou shalt worship the Lord thy God." Worship is of the spirit and we may worship God anywhere, and ought to worship him everywhere. At the fireside and in the open spaces; at the altar and in the mountain fastnesses, we may worship God "in spirit and in truth." But no place is so worshipful as the sanctuary of the Lord. It is designed for worship and dedicated to worship. Its services are arranged for worship and its atmosphere is inspiring to worship. The psalmist well understood this when he said: "I will come into thy house in the multitude of thy mercies, and in thy fear will I worship toward thy holy temple."

3. To Witness. "Ye shall be witnesses unto me." For the glory of our Lord and the good of our fellowmen we are to bear witness to the goodness of God and the saving grace of Christ. By word and deed, in season and out of season, anywhere and everywhere, we ought to be his witnesses. Example is more potent than words. Our presence in the church is a more effective witness than our professions apart from the church. For this cause we are admonished not to forsake the assembling of ourselves together, and to keep the ordinances in remembrance of him and for witness to him.

4. To Serve. "Serve the Lord with gladness." Indeed it is a glad privilege and a surpassing honor to be "workers together with God." He that would be worthy let him be a servant, and the measure of worth is the measure of service. There is no other way in which we may project our lives in so many helpful directions as through the ministries of the church. Every good cause seeks and finds support in the church.

5. To Keep Faith with God and Man. "Except a man abide in me he is withered." We cannot sustain vital spiritual life and neglect the means of grace—the provision for its sustenance. Neither can we rightly appraise moral values and human rights without spiritual vitality. Our souls are sensitized by contact with God and the impact of his Word upon them. The church is the place where this sensitization may be sought and found.

Signs of the Times

by
Alva J. McClain

NEW Members or New Folks?

"We should be more concerned about getting saved people into our churches and less concerned about adding to our church membership. When we add names to our church roll we ought to be adding souls to the kingdom of God. It is quite evident to the most casual observer that many of the names we write in our church books are never written in the Lamb's Book of life. Their connection with the church is of the vaguest, most tenuous character, and they are strangers to Christ. The day will come when Jesus will proclaim to their faces that they are strangers to him. A man may add the names of 100 people to his church roll and yet add no glory nor power to the church of Jesus. On the other hand he may add in a year only one name to his church roll and yet add a host to the redeemed of the Lord. Some one has said: "What we need is not more church members but a better brand of them." We talk about purging our church rolls, but if the Lord purged them they would look like a Kansas wheat field after the locusts had passed through. The cause of the almost mortal sickness among the churches, the lack of power to save a lost world, is found in large measure in a church filled in the main with unredeemed people. The world has come in and filled and swamped the church. We let down the bars lower and lower until at last there were no bars whatever. We made it easy for the worldly to come into the church just as they were, and we made it easy for them to stay just as they were. The church wanted crowds of people. They got the crowds for a while, but then they discovered that somehow or other in getting the crowds Jesus was left outside the door.

The church door and the strait gate are two entirely different things. They ought to be the same but in practice they become more and more unlike. We have changed the strait gate of Christ into a church door wide as the gate of the world and we have changed the narrow path of righteousness into the broad way of every sin and folly. How can we any longer distinguish between a church member and a worldling? We cannot any longer distinguish between them. Ordinarily they are as much alike as two peas. They seek the same things; they go to the same places; their speech is the same kind of speech; they walk together on the same level and share the same kind of companionship; they are of the earth earthy.

"Come in," we said, "and no embarrassing questions will be asked. Come in just as you are." And the world came into the church, and the world remained unchanged in the church, and the world was entirely comfortable in the church and the world at last made the church in large measure just like itself. Thus the church lost power to energize life and to transform life through the Spirit of God . . . Undoubtedly the first big task of the church today is to bring salvation to its unredeemed, unsanctified church members. It is easy to get new members into the church, but it is not so easy to get new folks."—H. H. Marlin in *Bibliotheca Sacra*, January, 1931.

WE Perish

Among those suffering from the implacable Communist persecution are numbers of Mennonites. Their horrible experiences are described by Dietrich Rempel, Field Representative of the Canadian Mennonite Board in an article published in the last issue of *Serving and Waiting* from which I quote:

"The rumor that several families will be exiled gives the villager many restless nights. Who will it be this time? Most of them are not taking an active part in the program of the communists for conscience sake. How can they? To be in sympathy with the activities of the Soviet Government would mean the denial of God, their Father. It would mean also to give up their religion, their family life, their morals, in fact, everything that is sacred to them. No, they can not do this willingly. They trust in God.

It is a cold, quiet, Russian winter night. The village is apparently peacefully asleep under its white and heavy blanket of snow. There are no lights in the windows. The almost deathly silence is broken only by an occasional lonely howl of a hungry dog. Suddenly the severe barking of the dog drives every one to sit up and listen. "They are here!"

There is a cursing and swearing at the beasts. A loud rapping at the door. Pale, and with trembling hands the door is opened. The intruders are scarcely human. Between profanity and threats they give orders to leave the house in thirty minutes. "But where must we go? I can't take the children into the cold night," pleads the mother!" "You'll see! You're to die like dogs," is the grim answer with a satanic grin!

The remainder of the night the prisoners spend on the street, arranging what little they are able to take with them. With dawn they are forced to walk fifteen miles to a railroad station. Mothers carry crying children. Old grandmothers are supported by their sons who are already bending low under their heavy loads. The train is a day late and the unfortunate must spend a whole night without a shelter. To keep warm they all huddle together on a coal-pile. There are now hundreds of prisoners at the station. They must board the train in such a hurry that some families are separated. Then the doors of the boxcars are closed and locked. Forty to fifty, and even more, men, women and children suddenly find themselves imprisoned in a single car. There are no toilet conveniences, and they receive water only once a day. The air becomes unbearable. Children cry for water. Before the transport reaches Moscow, there are deaths in nearly every car. But the train does not stop for them. Mothers see their own children tossed out of the train.

How is it possible that such crimes can be carried on openly in, what we call, a civilized world? Yet, the worst is still ahead of them.

In Moscow they are permitted to clean the cars. They receive some food and hot water. Even a radio is heard over a loud-speaker near by. The cars bear an inscription in large print. "Volunteers to Settle the North." Speakers greet them and tell the passing crowd that the people in this train have voluntarily decided to go to Siberia to do pioneering.

When they arrive at their destination in Siberia, many of them have already died. They are put into a large camp where thou-

sands are living in huts built by themselves. I do not have to tell the reader of all the heart-rending of these camps. The men march the woods, miles away, where they stay for weeks and even months. They must submit to everything that is demanded of them. On one occasion we were working on a frozen swamp when spring comes the ice melts, and the prisoners are cut off from the camp and are forced to face death and starvation. A few are able to make their way, but many despair, one of them climbs a tree and shouts, hoping that perhaps a foreign radio might catch his cry.

"We perish!! Save our wives and children!!"

The law of human helplessness is that everyone shall so live that through the world will be a hindrance to others. High or poor, the responsibility rests upon

My Rich Pearl

By Ruth Waymire

(The thought comes from the thought of a pearl, namely, a foreigner turns the shell of an oyster, unable to expell it, wraps it all around it, and a pearl is formed.—R. W.)

*The heartache that I carried
Within my breast for years
I prayed that God would take
With anguish and with tears*

*But he with loving wisdom
Not so would answer prayer
He showed me how to overcome
And leave the sorrow there*

*And so the seed of heartache
Is wrapped with love so warm
The Holy Spirit makes of it
A pearl within the shell.*

*The hurt is almost lost in love
The sorrow hid from view
And I thank God for my love
His love and wisdom grew
Englewood, Ohio.*

IN THIS NUMBER

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The Tie that Binds,	In the Shadow,

GEORGE S. BAER

Editor

C. R. TEETER

Business Manager

All moneys to the
Business Manager

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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The Men at Work in the Church

is good for the future of the church when the laymen bestir themselves with a desire for greater spirituality. And they are beginning to do that, as is evidenced in denominational groups by plans and programs for the inactivity of laymen. It is so in our own church. Laymen's desire of the emergence of a desire on the part of the men of the church to count more largely for Christ and the church. It is a good token. For the men of the church have not been as devoted to the interests of the kingdom as they might have been, as much as have the women, whose activities and achievements have long been a challenge to the comparatively unused powers of the men. The largest latent force the church has in the laymen, and if that could somehow be called forth and transformed into active energy, and organized and directed toward useful ends, it would mean a revival of the church's life such as has not been witnessed in generations. Doubtless it expresses something of the real desire and hope in the hearts of the leaders of the laymen's movement in our church. Their plans and efforts to such an end they deserve the encouragement and cooperation of every minister and congregation. On the eve of Laymen's Day it may be interesting and helpful to know some other Dunker laymen are attempting to do a similar thing. The laymen of the Church of the Brethren have adopted a very comprehensive and constructive program, which is seeking to put into operation in a most aggressive manner. They have a National Council of Men's Work with a layman as executive secretary, from whose office go out quarters of several pages containing the monthly programs and suggestions for men's activities, brief reports of what men are doing in various localities and words of encouragement and inspiration. From this office also go correspondence and a variety of materials for the organizing of a Council of Men's Work in every church and for the promotion of their programs. Their objectives and service suggestions are commendable, and they divide into five general phases of religious activity. The first is "personal and spiritual culture," under which are suggested three lines of activity—personal evangelism, church work and home record. The second is "missions," home and foreign, with suggestions for the promotion of missionary education and increased giving for missions. All too much of our missionary education is confined to the women of the church. It is good to see an organized effort to bring men also under the inspirational quickening power of missionary information. The third is "Christian education," which finds expression in local schools, agencies, the Christian college and boys' work. The fourth is "service," encouraging cooperation in "community betterment and moral welfare" and in "recreation." And the fifth is "stewardship," aiming to educate people in the responsibilities of Christian stewardship so as to encourage the right attitude toward life and property and to promote the financing of the entire program of the church. In the various departments outlined there are some very interesting suggestions for laymen activities, some of which are so important that they deserve special mention. For example, it is suggested that the laymen be used to promote evangelism by being sent two-by-two on a personal work campaign; that they form "Gospel Teams" to nearby towns; that they make comings and goings, and be allowed to take charge of a Sunday evening service occasionally. That last suggestion might help to stimulate in some of our sparsely attended Sunday evening services. Other suggestions are the conduct of an "every member solicitation" for subscriptions for the church paper, cooperate in a "laymen's own church campaign," teach facts about narcotics and take an aggressive stand against the repeal of the 18th amendment, and many other ways it is suggested that laymen

be trained and put to work for Christ and the church. And because of the practical nature of the plans and suggestions, there ought to be realized a great net profit to our sister church if its lay leadership succeeds in securing a wide cooperation in their program.

Few things are more important than putting the laymen to work, and it is most encouraging when the laymen begin to put themselves and their fellows to work. The ministers may well thank God for the growing interest on the part of the men of the church and for their desire to do a larger share in the great work of bringing in the kingdom of God. If we are wise we will give them the opportunity and the encouragement to demonstrate that larger loyalty and service of which they are capable and which many of them really crave.

The Emotional and Intellectual in Religion

The tendency of the present is to over-emphasize the intellectual in religion and to under-emphasize the emotional. There are some erratic groups who go to extremes in their emphasis of a certain type of emotional religion. But it is not emotionalism that we plead for. It is not religious thrills that we need, not that bubbling and sputtering of religious feelings that flourishes where there is a lack of intelligence. That could add nothing of value to our modern life. What we need is the enrichment and strengthening of our emotional life, the development of that side of life that gives control and leads to right conduct and moves to unselfishness and service. We need to emphasize the cultivation of the qualities of the soul rather than the power of the mind. Not that a good mind is not important, but that over and above the worth of a good mind is the quality and attitude of the life or soul. We have fallen into the way of appraising the individual according to the intelligence he manifests and have almost lost sight of the more important factor of emotional control. We have not concerned ourselves much with the individual's attachments, his loves and loyalties, his reactions toward standards of conduct, his sense of the rightness and wrongness of things. We have thought we were doing a good job of our training when we gave instruction to the mind and passed on an accumulation of information concerning standards of conduct and religious beliefs, and failed to give proper care to noting the emotional reaction to a particular problem or temptation and seeking to influence the right attitude of heart. But such a one-sided emphasis means failure, and has meant failure, because it neglects that which most determines character.

This tendency to over-emphasize the intellectual shows itself in every phase of life's interests. We grade pupils in our public schools almost wholly by their intellectual keenness or dullness, and by what they are able to store away in their minds, and by the speed and accuracy with which they are able to think. The intellectual qualities are necessarily important in educational standards, but they do not tell the whole story, either as to intellectual worth and probable achievements or as to moral dependability and vision. We must come back to the placing of more emphasis on the emotional development, and grade a person's ability to take a proper attitude toward standards of conduct and to exercise a sympathetic understanding of life problems, as well as the purely intellectual training, and when we learn this lesson better, our schools will place more emphasis on those things that make for character than they do at present.

In our dealing with delinquents and criminally disposed people we have placed and are placing an exaggerated emphasis on the quality of the intellect. This fact was brought out in a clear-cut manner by an editorial published in the Akron Sunday Times (August 16, 1931), and its words are worth quoting:

Trying to figure out the degree of mental responsibility possessed

by men accused of crime is always a tough job. We have made it a good deal tougher by tackling it wrong end to.

A psychiatrist, addressing the bar association of a large American city the other day, pointed out that the courts, in common with most of the rest of us, have a faulty idea of what insanity really is.

"America," he said, "has put intelligence on a pedestal and has neglected to recognize that the greater part of life is emotional control. It is a misconception to base a knowledge of right or wrong on intelligence. Academically trained persons may be sub-normal in emotional control."

When we look for signs of insanity in a criminal, then we look in the wrong place. We ignore the man's emotional processes, and inquire only into his intellectual side. If he seems to have a normal intelligence we at once decide that he is fully accountable for his actions—entirely forgetting that an emotional whirlwind can break down the barriers and turn a highly intelligent man into something very like an out and out lunatic.

Who has not witnessed or read of a criminal trial in which the prosecutor, attempting to prove that the defendant was mentally sound, pointed out that the crime itself was so complicated, so carefully planned, that a man of defective mentality could not possibly have committed it? That plea is a commonplace of the criminal courtroom; and yet, as the psychiatrist reminds us, how little it means! A man's mental processes may be faultless—but some quirk on the emotional side can transform him into what we call a maniac.

In other words, we are basing our criminal court practices on scientific theories that are a good half century out of date. It is high time that we overhauled the whole system in the light of modern knowledge.

It all grows out of our over-emphasis of the intellectual and we must begin the recasting of our criminal court practices as well as many other difficulties in our modern life by balancing up the emphasis of the intellectual and the emotional. And we must lead the way in our religious instruction and training. We must not forget that out of the heart, and not the intellect, proceed the things that really defile a man and also that out of the heart come the things that give character and eternal worth.

EDITORIAL REVIEW

Don't jump at the conclusion that because some one refuses longer to argue with you that you have gotten the better of them in the argument, or that you have converted them to your views. It may be that you have simply convinced them of the folly and the hazard of arguing, in which case there is no reason for your taking credit to yourself.

Word from Brother Freeman Ankrum informs us that the evangelistic meetings in which he is doing the preaching at Flora, Indiana, are being well attended and that six accessions have been received thus far. The Flora church has joined the increasing number of those who are improving their service by the publishing of a weekly bulletin. The Flora bulletin is being launched with the support of advertisers.

We learn from their weekly calendar that among the important dates just ahead for the church at Washington, D. C., where Brother Homer A. Kent is the able pastor, there is to be Building Campaign Day on Sunday, October 18th, when Brother A. V. Kimmell of Philadelphia will be the special speaker. The Washington Brethren are still struggling forward in a noble way toward the goal of a completed church building in our Capital City.

Dr. and Mrs. Henry Shomber of Fellsmere, Florida and members of the Ashland, Ohio, Brethren church, recently paid a visit to the Publishing House. They also attended worship on Sunday, September 27th, when Brother Shomber, who is an Elder as well as a practicing physician and surgeon, shared the pulpit, with the pastor, Brother Dyoll Belote. Dr. G. C. Carpenter also was present and assisted in the morning service.

Dr. Florence N. Gribble has brought to completion a tremendous task, that of the writing of the life of Elder James S. Gribble and incidentally the history of the Brethren mission work in French Equatorial Africa, a book containing about 180,000 words after it was abridged. Sister Gribble has splendid natural ability as a writer, and besides she delights in writing and puts her soul into it. We are looking forward to the receipt of our copy of "Undaunted Hope" with keen delight, and we anticipate for it an enthusiastic reception on the part of all those interested in African missionary endeavors. Already the releases in a widely circulated

French missionary magazine have been read with avidity and quickened spiritual pulses. Members of the Brethren church desire to take advantage of the pre-publication price of \$1.00, price limited to the first 1,000 copies, should write immediately to Dr. Louis S. Bauman, Long Beach, California, and place the

Brother Grant McDonald has accepted a call to the pastorate of the church at Ellet, Ohio, from which Brother Floyd Siderer has resigned his resignation sometime ago after nearly four years of devoted service which resulted in the launching of a new time pastorate and the erection of a new church building. Brother McDonald has resigned the Smithville-Sterling church and taken charge at Ellet the second Sunday in October. The Ellet church has its problems but it also has a field that is big with possibilities, and some noble, self-sacrificing people, whom we trust God can use to build up a strong church for himself in the community.

Dr. K. M. Monroe, secretary of the Ashland Seminary, gives us the first installment of "Seminary Notes" for the new school year. The growth of the seminary in number of students seems to be satisfactory, there being at present ten regular students in the graduate school and ten doing special work in the graduate school. Graduate and pre-seminary students number thirty-seven men and two ladies. The new Seminary building is equipped with all necessary furnishings, is conveniently located and is occupied rent free by sixteen men, who enjoy the good fortune of having as their house mother and cook Sister mother of Brother Ernest Pine, one of the Seminary boys. The theological library of the college is being re-arranged for the advantage of the seminary students and effort will be continued to improve the library as rapidly as funds may allow. Such a development mark a great advance in the encouragement the church has in young men preparing for the ministry.

Brother Raymond E. Gingrich, pastor of the Fairhaven church near West Salem, Ohio, reports progress in his part of the vineyard. He was assisted in an evangelistic campaign in August by his brother, Rev. J. L. Gingrich of Johnstown, Pennsylvania. Fourteen souls were added to the church by baptism one awaits the rite. Another evidence of growth is the fact that the church has undertaken full time pastoral work, the preaching services continue as before on alternate Sunday. Brother and Sister Raymond Gingrich are to continue their labors for another year at this place. The various auxiliaries are functioning well and prayer and music are being emphasized. Special effort is being put forth to care for the social as well as the needs of the young people, and through them in particular a friendly spirit is being built up with the neighboring Church Brethren.

President E. E. Jacobs announces that the enrollment of students at Ashland College continues to increase and has gone beyond the last year's high record of 295 for this time of year. The enrollment now stands at 300, which is a banner record for the semester. Dr. Jacobs gives public recognition to the nativity of Mary and Martha for gifts that made possible the purchasing of new and attractive furniture for the Girls' Institute. Also the college recently received a bequest from an estate in Falls City, Nebraska, and the president is encouraged by that that this sort of remembrance of the college is increasing. It is right that it should. If Brethren people had begun to do this sort of thing many years ago, Ashland College might have been the grade of standard school long before she did, and it might be much more strongly fortified to meet all the demands of that class than she is at present. That Brethren are beginning to do this is an indication that they are becoming more conscientious in the discharge of their stewardship. And such fidelity ought to continue to increase. Christian stewardship is as surely a part of the Gospel as baptism or footwashing, and it seems more desirable for Brethren people to practice, but it is no less binding upon those professing to be a "Whole Gospel" church. Faithfulness in stewardship involves the proper distribution of what we have behind as well as the use we make of our substance which we have. There are many more people throughout the brotherhood who ought to be seeking the will of the Lord in regard to the disposal of their material possessions either by will or by testament.

The Pastor's Relation to the General Interests of the Church

By R. D. Barnard

(Paper read before National Ministerial Association at Winona Lake, Indiana, August 26, 1931)

not at all sure why I should be chosen to deal with interesting and important subject. I am a pastor, do not know of, and am interested in the general interests of the church. But, as I look over my short ministry I often have been negligent in the presentation of these interests in my churches. Perhaps that is why I am

I am sure of one thing—in thinking of this subject throughout the last few months I have seen a new light come in, and feel a new responsibility to, the interests of the church. That shows that something has already been accomplished. Perhaps it would have much more effect upon you, if perchance any of you might have had a tendency to be half-hearted with respect to the interest of the church.

I acknowledge in the very first what you all know, I am not an expert in this field and am not writing one. I am not writing as the most experienced in the denomination, I am far from that. I stand in the presence of the many here this morning who have had many, many more years of experience than I have in many different fields. I am writing only as a member of a church in the Brethren denomination. I am not at all that I do not have a panacea for, or a perfect solution to the problem at hand. I do desire to make some suggestions, raise some problems, offer some suggestions, and leave plenty of time in this session for general discussion of the subject at hand.

The pastor should be interested in his local congregation, more than a bread furnishing institution for him and his family. It is his passion, if he be a true pastor. Its joys are his successes, its joys are his joys, its victories are his victories, its problems are his problems. He should never hold in his mind that he is giving of his life to grow the Bride of Christ. I say all this to prepare the way to say another thing. The pastor's interest should extend far beyond the borders of his local congregation. It should encompass every part and department of his denomination. If there were no denomination there would probably be no local congregation. The rise and fall of the denomination is the certain yardstick by which its own congregation is to be measured in the eyes of the world, and of other Christian people.

The denomination cannot long exist, and cannot be maintained without the INTERESTS to which the discussion in this paper is dedicated. Whatever fails to grow and prosper. Even if one part of our body fails to function the whole body is sick. Likewise, if a single one of our church interests fails to receive proper support the whole will die and the whole denomination thus afflicted soon be ill.

There must be educational interests. I am thinking of Sunday school, Christian Endeavor, Publishing, and all other educational interests under this head. The problem that is in America today educates. Unless the Christian forces educate, and educate uncompromisingly, the Christian we are the terrible losers. If we do not have a Christian connotation into the words of Carnegie, they are very meaningful for us, "Truly a thinking man's worst enemy the Prince of Darkness can be the lack of education of our own youth just cannot be done to our satisfaction in other denominations.

We must have our own denominational inter-

ests. We must have the missionary interests. Christ enjoins it. The victories of the mission field vindicate it. The reflex benefits in our own local congregations prove it unquestionably necessary. A great preacher of the last generation when asked what he would do first if he were given a call to become the pastor of a weak struggling church said, "I would preach a missionary sermon, and lift a missionary offering." Mission interests are intensely personal. Those from among us—our dear friends go into the near or distant parts of the earth—into the hard places to represent us. We should be less than the heathen if we should let them fall. We must have the missionary interests, and they should be at their best.

We must have evangelistic interests. Much that has been said with respect to the two former interests is applicable here. The Christian message is primarily evangelistic. Any general interest which promotes evangelism, or the study of the Word of God is worthy of our support. There should surely be some general working program of national proportions as well as those of district proportions promoting this very thing. It is probably not an interest, as are most of the others mentioned, but is of such importance as an underlying power that we dare not slight it.

We must have extension interests in our denomination. I differentiate here from missions. I am thinking of such efforts as that authorized with respect to the Washington, D. C. work a year or so ago. Certainly such efforts are both noble and necessary. The failure to respond to this and similar opportunities more gloriously than we have reveals at least one sad fact. Neither our leaders or our congregations have been educated to consider such as an important interest of the church. I consider it as one of the MOST important.

We must have the benevolent interests of the denomination. Nothing is more definitely given as divine injunction than that we shall care for the sick, the widows, the aged, and the orphans. We are seeking to do this in a certain weak fashion. We should be doing it enthusiastically, lovingly. Probably our plans as a denomination are not perfect here as they are not in other interests. They couldn't be while they are in the hands of such imperfect people as we are. But the interest is worthy, and should have our best support, seeking thereby to bring it to greater perfection. Only denominational ingratitude can cause us to fail to support this most noble interest of the church.

Now, I am not writing a treatise on the interests of the church, although the foregoing may seem like it. I only mention them, and include any others that I may not have mentioned, that we may be clear in our definition of terms. Without them, or with them, but in such hampered conditions we cannot look courageously into the future, we cannot anticipate any great victories. Our definite consideration, therefore, is how the pastor may best be related to these interests as to better support them in his local congregation.

We cannot be fair in this discussion without considering the manifold challenge for the pastor in his local church, to say nothing of the challenge from the larger field, the denominational interests. He is a busy man. There is the possibility that he become so engrossed in his daily work that the special interests which should be

discussed with the congregation and presented for support get a second and inferior place. In his inner thought the honest pastor would not have it so. I do not believe the average pastor is naturally neglectful, (although this concentration on the local work sometimes makes it seem so.

One thing is sure, if for any reason the pastor fails to present some of the less conspicuous interests of the church, his congregation will seldom urge it. "Like priest, like people" always has and always will be true. A neglectful pastor makes a neglectful congregation.

This same influence works out another way with the pastor and his congregation. Almost every pastor has a natural bias. I confess that my bias has always been the foreign mission appeal. I have tried to counteract it by the slogan in my thinking and preaching, "For every dollar for foreign missions, a dollar for home missions as well." It is usually true that if a pastor remains a few years in one field, the bias of the pastor will become the bias of the congregation. There is some good in such concentration of interest, but there is also much of danger. As a pastor I should remember that other INTERESTS are probably just as important in the all-seeing Eye of God as the one for which I show a special bias. All interests should be fairly and fully presented.

The frequency of appeals for the support of the general interests, is probably the theme that first comes into your mind when the theme of this paper is mentioned. It is important to—something will need be said upon. One thing is well to note however. It is not how often the appeal is made, but how often we give liberally that counts. The pastor is probably the most conscious of this frequency of appeal—of anyone, although his congregation may sometimes mention it. But he is always there, always planning some new and novel way of presenting it, and he becomes most conscious of the frequency of the calls. It is especially noticeable in a congregation hard-pressed financially, or in one where there is some big local project claiming the attention, or in a congregation where the people have not been taught to give and seem naturally selfish.

With respect to financial depressions, it should be remembered that these are the very times when the interests need support most, and the money given can accomplish the most for the Lord. With respect to this general consideration we will probably have some suggestions later.

Pastors sometimes face the difficulty of having members in the local congregation who are antagonistic to having any money leave the local congregation, in plain words, the problem of selfish members. This is a difficult problem. But, one can never meet antagonism with antagonism. First, it is not Christian; second, it never can accomplish, it only causes church quarrels. In such cases I would never force anyone to give, or place them in an embarrassing situation if they didn't, however I would give the willing ones an opportunity. If the giving of that opportunity publicly would cause antagonism, I would see the willing ones individually and receive their gifts.

The pastor may sometimes feel justified in concentrating on some local project for a year or period of years to the exclusion of all outside interests. This may sometimes be justified. There are some grave dangers, however. The special interests of the church are jeopardized, and this is not the finest of sacrificial Christian love. The greatest danger is for the pastor. Sooner or later he will desire to turn the thoughts of the congregation back to the interests again, and he will find they are not easily

changed. They will have become congregationally and hide-bound. Years of teaching and training necessary to give the congregation the greater again, and then sometimes it is not fully given. It is a better policy to support all interests, but probably with undue emphasis during the peculiar congregational condition.

A pastor may feel that certain interests of the church are not planned and managed as he would do it, that he is disinterested, if not antagonistic to that special interest. I can even see how a pastor in whom Satan sowed just a little of unrighteous ambition could decide, that, because he was not named of such and such a board, he will not do much for the interest. I can see how subtle Satan could sow such seed in the pastor's mind without his even being conscious of it. However true. Every board of the denomination is anxious and anxious that God shall lead it to do its best for the sake of all concerned. I believe this with all my heart. Every board of every interest is anxious to give information, and to receive suggestions. We must always remember that when we look on from the outside we see things much differently than if we were on the inside of the board looking out. There are many little details in the management of every board which are not fitting as publicity—many times such was revealed in confidence. Some of us have some family secrets which would probably be harmful if known to the public, but they are not fitting for the public. There is always a chance that a pastor who might be persuaded to criticize me might be wrong, and the people representing the interest with vast information might be right. It should be remembered, too, that failing to support an interest in a cause will never correct the wrong. The innocent suffer, the work will be hindered, and the pastor and congregation will be even the greatest losers.

There is one other consideration that should be mentioned, yet I believe it is very seldom, if ever, true in the Brethren denomination. It is a sad possibility. A pastor may be selfish. He may not be personally committing any plan of systematic giving, and thus will not be committing a congregation any plan.

He may have the view that the church owes him nothing, and thus be seeing not what he may joyously give to the Lord's service, but what the Lord is duty-bound to give to him. If this be his view he will in most cases be friendly to any money going from his congregation to the general interests of the denominational. We should see this as a possibility which is not probable.

(To be continued next week)

Studies in the Types

By R. I. Humberd

Remember Lot's Wife

In our last study we considered the incident of the whale and saw that Christ made the truth of the record to foreshadow the truth of his own resurrection.

The Scripture reveals a great departure from the world before the second coming of our Lord. It will be a time when "the faith" (Luke 18:8 R. V.) will be very weak and like in the days of Noah, people will have the same on banqueting, suppers and things of pleasure on earth (Luke 17:27). It will be a time of great trouble, the home and children will be "disobedient to parents" (Tim. 3:2). But the judgment of God is sure.

Christ was speaking of his Second Coming and giving solemn warnings. Suddenly three words escaped

member Lot's wife" (Luke 17:32). Since the in-Mr. and Mrs. Lott was written for our learning (4) it is well that all parents read and take and order their household in the paths of right-

an parents should do like Abraham, "Command men and his household after him, and they shall ! Hurry! Not a moment to spare! Sodom will destroyed!" Such was the scene in the home of d Mother Lot, that sad night. The evening be-heavenly messengers had entered that city. Lot to entertain them. Before morning the angels r errand known. They were sent to warn him m would be destroyed in a few short hours. The truck terror to the hearts of Father and Mother at were they to do? In that doomed city lived ghters who had married men of Sodom. Father d out into the midnight air. He went straight ghter's home, close by. Yes, they were still up. ight shone out of their house. Lot entered and excitement told them the terrible news. They t of his warning.

wife, what's wrong with the old man? He's y on religion."

ather don't go on so, we have been to a dance, ot home. We are too tired to go with you."

reat disappointment Father Lot left that house, st hurry. He ran to the home of another daugh-blocks away. As he neared her home he became th fear. Yes, they were up too. A bright light from their house.

t waiting to announce his coming he burst into The sight that met his eyes pierced his heart. e half a dozen tables. Around them sat a merry ay cards and drinking wine. His abrupt en-rtled them. He rushed to his daughter and ke her with him. He shouted the warning, but dead ears. Half a dozen strong arms grasped he found himself in the street and the door ind him. Thoroughly aroused now to his ter-ion he started home.

Lot had been in great suspense during his ab-er mind had wandered back to the days when happy home with innocent, frolicking daughters They lived in the open country then. But it o now. On a sad day they had pitched their rds Sodom.

remembered the day when Father Lot drove his into the city market. His glowing reports esire in her heart to see the sights. Next time o Sodom—she went too. Life never was the er after that visit to the big city. As she now k she remembered how she felt about it at that t almost broke her heart. She saw the young e big city and envied them. She wished her ight have their "advantages." Her girls were nt country children, with sunburnt cheeks and

Her daughters must get into the "best so- was determined.

h she persuaded Father Lot to move into ow she cursed the day when her wishes were d they so moved. They were rich, and their e a great stir among the "upper" classes. The e a reception in honor of the Lot girls. How 's heart burned within her as she saw the hap-whirling past her on the dance floor. Her own ey were so awkward! But never again must

Next day the best dancing master in Sodom was em- played to teach the Lot girls the latest and most graceful steps. He was an expert, as could be seen a few weeks later, when Mother Lot gave a dance party in honor of the birthday of her eldest daughter. Their life was then one merry round of pleasure. It pierced her heart now as she remembered how it leaped for joy then to see her daughter in the arms of the mayor's son as they swung around the floor in time with the music. All the "exclu- sive" society was there.

It made her a little uncomfortable at first, to see her daughters keeping late hours, playing cards, dancing, going to the theatres, sipping wine, bobbing their hair (1 Cor. 11) and wearing men's clothing (Deut. 22:5—"A woman shall not wear that which pertaineth unto a man . for all that do so are an abomination to the Lord thy God.") But she must not be too harsh with them. Young people must have their fun. Her daughters must be included in the social set, so everything must be done to assure their invitation to all the social doings. Now the time has come when she is to reap what she has sown.

As she sat alone waiting for Father Lot's return she shuddered as she exclaimed, "O foolish woman that I Was! My innocent girls were placed in godless society, and all because I forgot God. For years I have never mentioned the name of God to them."

At this moment she was startled by the sound of ap- proaching footsteps, and hastened to the door to meet Father Lot. Where are the girls? No answer was neces- sary. The ghastly look on Father Lot's face told the tale. They had no time to talk, for a heavy hand pushed them to the door, and into the street, and a stern voice com- manded them to hasten. The two younger daughters helped make up the sad procession. When they came to the gate of the city, they were given thier orders—"Es- cape for thy life, look not behind thee."

Mother Lot's heart ached as she trudged on. Oh, her poor daughters! Only a few moments and their flesh would sizzle in the terrible fire from heaven. Well did she know that the burden of blame rested on her shoulders. She should have kept her girls closer at home. But she had been so anxious for their "social advancement." Of course, Father Lot should have been more firm, for he was vexed daily with the unlawful deeds that he saw and heard (2 et. 2:8). But Mother Lot was so determined. She was the stronger party. Why had she been so foolish as to forget God? Why had she allowed the frivolities of the world to claim her attention and ruin her offspring?

Just now they were passing a large shade tree. It brought back the memory of a few years ago as they were moving into Sodom. They had stopped to rest in the shade of this tree. She remembered the beautiful scene as her daughters played in the shade that day. There was the spring where they quenched their thirst. There was the big root on which a chubby foot was bruised. There was the rock on which she was sitting when the lit- tle wound was healed by a mother's kiss. Oh, those inno- cent children! They were soon to be destroyed, because mother had forgotten God!

She could stand it no longer. It may be they are com- ing. She will look.

What is that? It stands so still. Is it Mother Lot? No, it is a pillar of salt!"

What a monument erected on those plains! What a warning to parents from that time to this! How the words of Christ ring through the centuries, "Remember Lot's wife" (Luke 17:32). What a story that short verse conveys! What a warning to fathers and mothers who are

"easing up" on son or daughter! "Remember Lot's wife." Ask yourselves, father, mother, "Shall I ever suffer the remorse that Father and Mother Lot suffered? Am I bringing up my children for Christ or the best (?) society?" Parents, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). Children, "Remember now thy creator in the days of thy youth" (Eccles. 12:1).

Seventy-five percent of the crimes and burglaries today are committed by youth under twenty-five years of age. The children of America will rise up in the judgment and condemn those parents who were at "ease in Zion" while they were slipping away from God.

"Remember Lot's wife."

Martinsburg, ennsylvania.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

3. The Symbolic meaning of the love feast is proof of its sacramental nature.

Since ancient times to eat together has been a pledge of friendship. With Israel God formed a new fraternity, based on holiness. The participants of the feasts of the law were members of the covenant. The idea of fraternity, or the communion of holy people was taught in the feast of unleavened bread and by the unleavened bread in the tabernacle. It is taught in the new covenant by the love feast, participation in which is a pledge to maintain the relation of brotherly love, the practise of the love of Christ.

Like the feetwashing, the love feast has a triple meaning. It looks to the past, the present and the ufture. It is a memorial of the love of Christ in his life, a symbol of the love of Christ manifested in his body, the church, and a type of the love of Christ in the marriage supper of the Lamb, in his coming.

(1) It is a memorial of the love of Christ. The feetwashing represents the love of Christ in his humiliation or incarnation. The love feast represents his love in his life. In this dispensation Christ is forming "a people for his name" (Acts 15:16), and this people, chosen from among all nations, he is organizing into one body, his bride (Eph. 5:25-27) whom he loves with infinite love. For her he gave his life. To her he has given rich spiritual gifts, and he is adorning her for the wedding feast. And to help her to remember his great love in all that he has done and is doing for her, he has given the agape, the feast of love, as a memorial of the faithful bridegroom who will soon return to claim his own.

(2) The love feast is a symbol of the love of Christ manifested in his body, the church. This is not the sensual love of which the world commonly speaks. No evolution without Christ can ever produce it. Only as the Holy Spirit inspires it in the heart (Rom. 5:5) can we love one another as Jesus loved us. In the love feast the church learns and feels this love and pledges itself to be true to it.

The sin of Judas was doubly black because he rose from the first love feast, having pledged himself to loyal love, and went to betray the Lord, thus fulfilling the prophecy. "He that hath eaten bread with me hath lifted up the heel against me" (Ps. 41:9). Then he took the kiss, another

emblem of love, as a sign to the enemies. No that he found no place for repentance. Thus brethren who in the leave feast pledge themselves to holy love and then in actual life defraud and mislead one another, or bring reproach by vices and unholily living, are "spots and blemishes" and not true brethren. They have eaten and drunk to damnation and have not tasted the true banquet whose menu we find in 1 Cor. 13.

But those who participate with the spirit and understanding are not apt to fall into hypocrisy. In them is a continual love feast, and they in the presence of others are witnesses of his love. Some false brethren there were and are, and will even try to enter the marriage feast, but, having not the wedding garment of righteousness, they will be cast out (Matt. 22:13).

Of the early church it was often said, "Behold how they love one another," and the historian Gibbon, though an atheist, names the love feasts as a cause of the rapid growth of the church.

(3) The love feast is also a type of the "marriage supper of the Lamb" (Rev. 19:7, 8). The love feast is the Lord from "the ivory palaces" to taste the pangs of his humiliation (Ps. 45:8), which bore him to the cross to redeem his humble bride, as his great price (Mt. 13:45), which makes him not ashamed to own her even in his glory in Heaven (Heb. 2:10). He has gone to prepare a place for her, will be back again to receive her unto himself (Jn. 14:2). She may be to all worlds and all ages a witness to the marvelous love (Eph. 2:4-7). Well does the Scripture say, "Blessed are they who are called to the marriage supper of the Lamb." And how much more blessed is the church herself! What a theme for meditation! How meaningful is this feast which Jesus gave to the church to cause us to look forward to its fulfillment in the marriage supper. Who would not wish to partake of it? (To be continued)

Use your gifts faithfully, and they shall be multiplied. Practice what you know, and you shall attain wisdom and knowledge.—Arnold.

SIGNIFICANT NEWS AND VIEWS

GOSPEL TRANSLATED FOR ABORIGINES

The first translation of any kind into the language of the Australian aborigines was recently completed when Rev. J. Love finished his translation of St. Mark's Gospel. The translation was made into the language of the Worrora, a tribe in the north of Western Australia having about 1,000 members. Mr. Love spent three years at a lonely station with this tribe, supported by his wife and children and two or three other members of the Presbyterian church. Mr. Love picked three helpers from the tribesmen to assist in the translation. The nouns were picked up objects and the verbs by actions. The translation took the full three years. There were some 350 aborigines at the Munya Presbyterian mission station, which has an area of 250,000 acres. A church building, holding about 250 people, has been built at the mission.—The Presbyterian.

MARRYING SCHOOL CHILDREN

A most disturbing revelation among the school children of New York City came through a recent report of the superintendent of schools in New York City, William J. O'Shea. His report reveals that in the last academic year five hundred and thirty pupils only four of whom were boys, were expelled from school because of marriage. This number is an increase of about 50 percent over the number that were expelled for marriage in the

An analysis of the figures reveals that of the five hundred y-two only four were boys; one girl was only twelve years and in the first grade; three were thirteen years old; forty were fourteen; one hundred and thirty-five were fifteen, and hundred and forty-four of the girls who married were six- A further analysis showed that sixty-seven percent of these ges were contracted by students in the compulsory continua-ools, where, in many cases, the brilliant boys and girls are attendance, but where the students prefer work to study. It he says, that most of those who turn down the opportunity nding high school do so not out of necessity. The high showed virtually no increase in student marriages last year. in New York City, what would the facts reveal as to the n in the rest of the country. These are very disturbing at cast reflection on the situation involving the youth of a. At this age certainly they know little of the problems and the baffling intricacies in the adventure of marriage. this, however, is the question of citizenship. How can they y for that important share in life's responsibilities and how y prepare their children for the highest citizenship? Doubt- se responsible for the schools of New York City will be mportant steps for the overcoming of this serious situa- eligious Telescope.

MOVIES AND MORONS

ave heard much in recent years of intelligence tests. Some ultra-clever intelligentsia have gone so far as to tell us ed on these tests, most Americans are in a class of morons, only one step above the imbeciles. Psychology charts out by Sandiford, we are informed, however, tell us that ountry there are really about 75,000,000 people above the e years. Of these there are 200,000 idiots and imbeciles, morons (lowest grade intelligence) number just 600,000. hese is the border-line class of 4,600,000; then 10,000,000 s dull, and 22,000,000 of "low average" intelligence. Going ental ladder, we have next 22,000,000 people of "high aver- elligence; 10,000,000 of "superior" intelligence; 5,400,000 of "erior" ability; and at the top, 200,000 of the genius or ius type.

are interesting and encouraging figures; if approximately where do they place the so-called "intelligentsia," with and cynical estimate of the American people? And what figures reveal as to the business judgment and common our moving picture producers? Few students of the an doubt that the producers consider it necessary to appeal west level of intelligence, in order to be successful at the e, which seems to be their own criterion of success.

ic M. Knight, cinema expert of the Philadelphia Public does not hesitate to voice his condemnation of the pro- s poor business men, because he says unequivocally that making pictures for low-grade folks, who are in the m- hen as a matter of fact he is sure there are larger s willing to pay cash for films of much higher standard attend regularly the present miserable and unintelligent If you talk to the brusque, stolid, cocksure producers vancement that will get the scenarios above junior high intelligence, says Mr. Knight, you get only one answer, audiences wouldn't watch stuff like that." Their credo is: lic is Dumb; and We Must Be Dumb, Too." And so by matum, the Hollywood industry, ranked by some as the est of the nation is, according to this well-informed critic, linked in unbreakable embrace with the lowest common tor of intelligence; the Movie and the Moron are to be gether irrevocably in memory as are Jonathan and David, Andy, sulphur and molasses, corned beef and cabbage."

ligious leader were to make such a charge, the paid ad- of the movie trust would probably ascribe it to prejudice ry. But if, as the psychology charts show, there are at times as many intelligent people as morons, why should y to produce more pictures of high standard that are not to the 37,00,000 men and women who are "above the aver- intelligence? Should the producers who think so ill of the capacities of our citizenry be encouraged by our patron- sist in their delusion?—Reformed Church Messenger.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

2 Cor. 10:1-6. We still need Paul's reminder of the meekness and gentleness of Christ; arrogance and egotism only serve to bring reproach upon his name. We also need to be reminded that though we live in the midst of fleshly things our warfare is spiritual, against spiritual forces. The Christian has a real weapon in his vote and citizenship, but he has a stronger weapon in prayer and in his spiritual strength. Let us not neglect the power that the forces of government have placed in our hands, but let us remember that all the power of God is ours for the asking.

TUESDAY

2 Cor. 10:7-11. Man's thoughts are among his most precious powers, and they are also a source of danger. In the days before the flood we read that man's thoughts were only evil continually; such is the natural tendency of fallen man, but in verse 5 we are reminded that every thought may be brought into captivity to the obedience of Christ. Verse 7 also urges us to get right in our thinking: let us not think that we alone are called of God; he has called others also, and may have revealed himself more fully to them than to us. God keep us humble and of an open mind!

WEDNESDAY

2 Cor. 10:12-13. Measuring and comparing ourselves among ourselves—how we love to do it! "I give more than she does," and "He does more than George does!" What has that to do with it? Do I do what I could do by God's grace? Does he do what God would have him do? The little that the other fellow seems to do may be like the widow's mite—all that he has, and we may be endowed with the ability to do far beyond anything we have ever done. Let's stop comparing ourselves among ourselves, and try to measure up to God's rule. Read Eph. 4:13.

THURSDAY

2 Cor. 10:14-18. It is not enough merely to belong to a church that is eagerly active in missionary endeavor, or to associate with those who are striving to relieve the world's distress. There is nothing to be gained by boasting of the labors of others: it should be our desire to be instrumental in taking or sending the gospel to those who have not yet heard it. And even then, we have nothing to glory in except the grace of God which has led us to this high purpose. Give him the glory!

FRIDAY

2 Cor. 11:1-4. Just as a father or mother is jealously watchful over the welfare of his child, so is the believer solicitous for the spiritual welfare of those whom he has led to Christ and newness of life. There is only one Jesus, only one Spirit whom we may receive, and Paul was quite safe in telling them to follow anyone who could bring them such gifts. Let us praise God for the gift of his Son, and for his blessed holy Spirit!

SATURDAY

2 Cor. 11:5-10. There were those among the Corinthians who said, as many do today: "He's in it for what he gets out of it," and Paul states that he robbed other churches, taking wages from them while he labored for the Corinthians, rather than accept money from them and give any occasion for stumbling. Would that we might have more of this spirit, being unwilling to give any occasion for stumbling to our weaker brethren!

SUNDAY

2 Cor. 11:33. Paul implies that we may recognize Satan and his ministers by their boasting. We may well remember this test today! If Paul desires to boast he might have boasted that he was born an heir of Abraham, and held a more special commission from Christ than the others; that for his faith in Christ he had suffered more abundantly than they all. Yet he is weak, and he gives God the glory. How it should sober us to consider the things Paul was willing to suffer for his Lord!

W. I. DUKER, President Goshen, Indiana	NATIONAL SUNDAY SCHOOL ASS'N. MAGAZINE SECTION M. A. STUCKEY, EDITOR, ASHLAND, OHIO	N. V. LEATHERMAN, General Secretary South Bend, Indiana
E. L. MILLER Vice-President Maurertown, Virginia		M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois

The Convention Call

On behalf of the children of the world and in the interests of Christian Education, we issue this call to the Eleventh Convention of the World's Sunday School Association, to assemble in the city of Rio de Janeiro, Brazil, from the twenty-fifth to the thirty-first day of July, in the year of our Lord nineteen hundred and thirty-two.

Conventions since 1889 in London, St. Louis, Jerusalem, Rome, Washington, Zurich, Tokyo, Glasgow, Los Angeles,—have led the way to a rich world fellowship in Christian Education.

This Eleventh Convention is the first to be held south of the Equator. It is, moreover, the first representative gathering of a Christian nature from around the world ever called to meet in South America. Coming as it does at a time of marked transition in the thought life of a hundred million Latin Americans, this Convention has a unique opportunity to make a vital contribution to the ongoing of Evangelical Christianity.

The theme chosen for the Convention is O CHRISTO VIVO—The Living Christ. It is stated in Portuguese, the language of Brazil. It challenges all Christians throughout the world.

Never has it been more needful than now to stress in every land the Christian Education of Childhood and Youth. Here is to be found the Christian answer to the secularism of our time. The quiet, simple processes of Christian Education are the most potent which the Church of Christ has at its disposal to insure a redeemed world.

Only inasmuch as we seek through the processes of Christian Education to lead young people to faith in The Living Christ can we ever hope to win the world for Christ and the Kingdom of God.

London, July 22nd, 1931.

HAROLD MACKINTOSH,
President.
L. A. WEIGLE, Chairman.
JAMES KELLY,
General Secretary.
ROBT. M. HOPKINS,
General Secretary.

For information concerning this Convention, including routes and rates of travel, address the World's Sunday School Association, 216 Metropolitan Tower, New York City.

Sunday School Suggestions

CLASS BIRTHDAY PARTY

Had you ever thought of celebrating your class' birthday? Such a party would be not only interesting, but inspirational as well.

In planning your party it would be well to prepare a class history, relating important events and developments which have taken place since the organization of your class. You may increase the interest of this report by adding a humorous incident now and then.

After the report has been read, pass slips of paper to the members, asking each one

to write a resolution or aim to be reached by the next class birthday.

If possible, you might prepare a birthday cake, decorating it with candles corresponding to the number of years during which the class has been in progress.

You may encourage other young folks to join your class, by asking each member to bring a friend.

THE LOYAL IDEA

The very name makes strong appeal. This name does not have to be explained. No time is lost in trying to analyze it syllable by syllable, or to give a history of its origin. From the beginning of this organization great inspiration has come to the Loyal Movement through its name. The word "Loyal" is simple, expressive and strongly emphasizes the principles of

Loyalty to Christ.
Loyalty to the Book.
Loyalty to the church.
Loyalty to the Bible school.
Loyalty to the superintendent.
Loyalty to the class.
Loyalty to the teacher.
Loyalty to each other.
Loyalty to "others."
Loyalty to self.

Poems for Your Temperance Feature

Recitation—"With Apologies to Hamlet"
To drink or not to drink: that is the question:

Whether 'tis nobler in the man to slake
His thirst according to the provisions of
nature,
Or to swallow the stuff the bootlegger
brings,
And take a chance at living. To sleep: to
wake
No more; or, if he wakes, to wish to end
The splitting headache and the thousand
natural shocks
His outraged flesh is heir to; 'tis a consum-
mation
Sure as death to follow. To sleep, to wake;
To wake: perchance to think: aye, there's
the rub;
For in those hours what sober thoughts
may come
When he has slept away the deadening
draught,
Must give him pause; there's the last hope
That makes probability of longer life.

Recitation—"Give Us Men"
God gives us men; a time like this demands
Strong minds, great hearts, true faith and
ready hands.
Men whom the lust of office cannot kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not
lie;
Men who can stand before a demagogue,
And brave his treacherous flatteries with-
out winking;

Tall men, sun-crowned, who live above
fog,

In public duty and in private think
For while the rabble, with its thum-
creeds,

Its long professions, and its little
Mingle in selfish strife—lo! Freedom
Wrong rules the land, and waiting
sleeps. —J. G. Hol

Is Youth Wild and Wicked

By W. G. Calderwood

The New York Evening Post recently
ried a report of an address delivered
J. S. Russell before the Institute
giene, in which the eminent neurologi-
in part,

"Girls not out of school are to be
drinking cocktails, champagne, and
... It has become a serious national
tion that young women should be li-
excitement and keeping themselves g-
drugs and alcohol."

Is that not a terrific indictment
hibition and its murderous results
exactly. The quotation is from a
cable, reporting a speech made in
by a famous London nerve special-
refers to English schoolgirls. It is
dictment, not of prohibition, but of s-
liquor control.

Conditions among school child-
America under prohibition differ
from those described in England. See
J. W. Crabtree, of the National Ex-
Association, whose official position
weight and authority to his words,
said:

"Conditions in the high schools are
better than before prohibition, with
to drinking and general behavior.
doubly significant in view of the fact
high-school enrollment has grown si-
from two million to more than five
students—an achievement unparalleled
any country in all history ... Un-
ably the Eighteenth Amendment has
fitted the schools beyond measure."

That this opinion is shared by
generally is evidenced by the fact
February, 1931, the Superintende-
partment of the National Education
ciation in convention in Detroit, ad-
resolution:

"We reaffirm our faith in the Ei-
Amendment and pledge ourselves to
cational campaign for law enforcem-
habits of living in line with the Ei-
Amendment."

The Associated Press in reporting
tion stated that it was adopted "v-
one voice in opposition" out of 4,1
tered delegates!—From Prohibitio-
Service, Minneapolis.

Editor's Select Notes on Sunday School Lessons

(Lesson for October 11)

Paul in Philippi

Scripture Lesson—Acts 16:16-40
4-9.

Printed Text—Acts 16:22-34; Pl

Devotional Reading—Rom. 8:35-

Golden Text—Rejoice in the Lord
again I say, Rejoice.—Phil. 4:4.

Introductory Note

the character of the initial victor-
 rope: Three converts specially re-
 Lydia; the slave girl and the jailer.
 typical cases of conversion; each
 differing from the others in worldly
 and in the methods used to bring
 the one and only Savior,—Jesus
 and in our missions today the same
 constantly illustrated. All var-
 work and methods produce results.
 done in primary educational
 and medical missions, and by Zen-
 e-to-house Bible visitors, as well
 which appears more directly evan-
 used by Christ for the dissemi-
 the glorious gospel of salvation.
 s remarks on it in Ph. 1:14-19.—

r masters, angry at their loss,
 and Silas and dragged them into
 place. The agora or forum
 business was done, social life cen-
 the magistrates administer jus-

exceedingly trouble our city. They
 aged with disturbing the peace.

stoms ... not lawful. The people
 were proud of their close con-
 with Rome and were exceedingly
 show this in every way.

the mob rose against them. Rent
 rents off them. "The Greek verb
 at they were stripped, not simply
 backs were bared for the rods."
 (vs. 2:2.) To beat them. No Roman
 lly be beaten without a formal
 which here there was no pretense.

of the mob may have drowned
 ts of Paul and Silas that they
 an citizens; or the magistrates
 disbelieved the claim and contin-
 te of it, though to make such a
 ly was a capital offense.

inner prison. The outer prison
 me light, and air to the criminals
 it; but the inner prison opening
 had no light whatever, was un-
 fearfully hot, and foul with bad
 and vermin—a horrible place. The
 trived "not as with us for deten-
 or torture, straining very pain-
 limbs and throwing all the weight
 on the bruised shoulders."

ir wounds were undressed, they
 most painful condition, but Paul
 were praying and singing hymns.
 ect tense implies that the pray-
 ings were continued.

suddenly there was a great
 This was the Lord's answer to
 ether it came by miracle or was
 pecial providence. All the doors
 d. "Each door was merely closed
 nd the earthquake, as it passed
 round, forced the doorposts apart
 other, so that the bar slipped
 old and the door swung open."
 s hands were loosed. "Staples
 the wall and wooden stocks fas-
 e ground might obviously be
 a force which cracks the ground
 ls."

jailer ... was about to kill him-
 ise by Roman law he was re-
 or the safety of the prisoners,
 ld avoid by suicide the disgrace
 tion.

d for lights. Torches or lamps.
 efore Paul and Silas. He must
 something about these men and
 over the slave girl.

brought them out "of the inner

prison into a more comfortable place." Sirs.
 No longer prisoners, but "lords" as the word
 is literally. What must I do to be saved?
 Not from Roman punishment, for he was
 already saved from that, the prisoners not
 having escaped, but from the guilt and pun-
 ishment of his sins.

31. Believe on the Lord Jesus, accept him
 and his message of obedience and love and
 forgiveness, so as to follow him and live for
 him.

34. Brought them up into his house. The
 most comfortable place he could find for
 them. It was of course, connected with the
 prison. The jailer knew this was perfectly
 safe, since Paul had refused to escape.

Phil. 4:1-7. This epistle of Paul has been
 rightly called the Epistle of Joy, for Chris-
 tian joy is its keynote. Rejoice in the Lord
 always. Under any and all circumstances,
 hard or easy, sad or glad, have Christian
 Joy. None could rob Paul, and none can
 rob us, of this joy if we have it. We Chris-
 tians rarely rise to the privileges of the
 follower of the Master in this. The Lord is
 at hand. Whether in his expected return,
 or his constant presence with us. In noth-
 ing be anxious. Do not worry—take all
 your difficulties to God. Prayer and suppli-
 cation with thanksgiving. Ask what you
 will, but be sure to mingle with the asking
 grateful thanks for what you have already
 received. The peace of God that passeth
 understanding. No human heart can fully

understand God's peace. Only those who
 have it in their hearts can believe in it. But
 faith and love bring this peace.—Illustrated
 Quarterly.

Contrasting Men

This incident of presenting Christ to the
 slave-girl and the resentment aroused, re-
 sulted in Paul and Silas being thrown into
 jail. They form part of that long line of
 Bunyans, Garrisons, Pussyfoot Johnsons
 and multitudes of others who suffered per-
 secution in the interest of a worthy cause.
 What queer prisoners they were! Their
 clothing had been torn from them. They
 had been beaten with many stripes. Their
 feet were made fast in stocks. Yet at mid-
 night they broke out in song and praise
 while the other prisoners listened. (This is
 not unlikely the first of our prison testi-
 mony services.)

Contrast with these the jailer. Perhaps
 we ought not to sit in judgment upon him,
 for at best we can but conjecture. At any
 rate, if he were the average public official
 who served in that capacity in that day, the
 contrast would be obvious. The matter of
 importance is that the same Christ who
 came to Paul in the lightning stroke on the
 way to Damascus now comes in the earth-
 quake to a depraved jailer. Who are we to
 say that our Christ is for our Pauls and not
 for our jailers, for our Tagores and Gand-
 his and not for the outcaste criminal tribes

(Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
<p>C. O. WHITMER, 217 E. Deball Ave., South Bend, Ind.</p>		

What the Lookout Committee Can Do

Duties

- Find new members.
- Welcome new members.
- Suggest work for new members.
- Reclaim old members from indifference.
- Welcome sojourners (temporary workers in the community, and the like).

1. Prospects. Make a list of all young people who should be interested in the society.

2. Invitations. Invite each "prospect" personally, frequently, and systematically to visit and join the society. The lookout committee will cooperate with other committees and members in assigning the names of "prospects" to those most likely to reach them successfully. Every member of the society is, in effect, a member of the lookout committee.

3. High Standards. In winning members, emphasize obligations as well as opportunities. Explain the meaning of the pledge or covenant. Display a wall-pledge in the society's meeting-room.

4. Assign Work. Hold a reception service for new members. Give the new member the "Endeavor Greeting" and a Christian Endeavor pin. Assign each member immediately to a definite task (in cooperation with the president or executive committee).

5. Follow up. Promote members from easy tasks to harder ones. Look up the absent members. Give frequent words of

appreciation to the newer members who are regular in attendance and faithful to their duties. Seek to win non-Christians for Christ.

Two types of members, active and associate. The associate member has not publicly accepted Christ as his personal Savior. Associate members are the special field of the lookout committee. They should be tactfully and painstakingly guided toward active membership in the society and in the church. The committee will work with the pastor and Sunday school teachers to that end.—C. E. World.

REQUEST OF JUNIOR SUPERINTENDENT

Will all superintendents of Junior Christian Endeavor Societies please send their name and address to Miss Mildred Deitz, 312 Cumberland Street, Berlin, Pennsylvania, as soon as possible. Miss Deitz is the newly elected Junior Superintendent of the Brethren National Union and desires this information to enable her to carry on her work.

DUTIES OF THE PUBLICITY COMMITTEE

- 1. They should be capable of writing up-to-the-minute news.
- 2. Arouse Christian Endeavor societies into doing things worth writing about.
- 3. Convince the general public that Chris-

tian Endeavor news should have space in the newspapers, as well as any other topic that concerns a large group of persons.

4. Be prepared to face the fact that many people do not think of Christian Endeavor as news, and must be educated that way.

5. Know that one must depend on the regular Sunday evening (or other weekly) prayer meeting for much of the news, therefore these meetings should be of worthwhile type.

6. Know that Christian Endeavor news must include other things besides social committee work if the society is to live and grow.

7. Understand that some persons who

can collect news in a clever way are not able to write it in the same way. Pool your abilities, or train the inexperienced worker in publicity methods.

8. Have certain rules and definite goals, and strive to follow and reach them.

9. Enter publicity contests, and lead them, if possible. You will find helpers in the work more readily when a contest is involved.

10. Remember that prayer changes things, publicity work as well as all other activities engaged in for Christian ends.—Olive R. Gage, in C. E. World.

LaCygne, Kansas.

friends and relatives outside the Church are taking advantage of the advanced subscription price, our open shall not be too late to avail of its privileges.

The sending of the name and a Miss Longaker at the earliest possible moment (the reduced price \$2.50 to only when the list is closed) is the necessary for you to take.

We ask that you will earnestly seek God's glory, humbly sought, may be attained in the publication of this God's faithfulness.

Since some have asked, we may say that the author receives no profit whatever from the sale of a portion of this book. The first 1,000 to be sold at cost. On subsequent the author's royalty of 10% will be expended, it is to be hoped, for the automobile-dispensary for the author is praying.

The manuscripts now complete days will be spent with old and new in Chicago and Evanston, then westward, before we commence westward, which in spite of a few appointments, we hope will bring us by the last of October. I hope to spend the winter together and I, to be followed by in Central and Southern California we shall once more separate that turn again to Africa.

In all our labors for our Master a continued interest in your prayer,
Faithfully yours in his service
FLORENCE N. GAGE

THE LITTLE RED BIBLE

By Elizabeth S. Webb, Missionary. Mariam Hanum Koondakjian is a few women still living who know of the early days of missionary work in Turkey.

She was born and grew up in a village of Hassan Beyli and was a member of the first class to graduate from the Central Turkey Missionary Seminary. Later she and her husband gave their lives to the people of a remote village,—he being one of the founders of the Central Turkey Mission.

Pastor Koondakjian and two others were killed in the massacres. Mariam, however, now nearly seventy years of age, is still strong and active, and is a public meetings whenever needed.

Recently she told friends some of the old days. This is one.

Mariam's uncle was a gunmaker. One day, when Mariam was a little girl, her uncle received an order from a British officer for a gun. When the gun was ready to be sent to him in his mountain retreat, the officer claimed to have no money with which to pay for it, but offered to give instead a red book. There being no other money, the uncle finally accepted the book in payment for the gun. It proved to be a Bible. As Mariam grew up, she partly learned from this book, and it had a great influence in the development of her life.

Years passed by, and the little red book was in constant use in the family.

An Unexpected Sequel

One day, by chance, Mrs. Coffin, a missionary of fame, visited their village.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

Manuscript of "Undaunted Hope" Ready

939 Wesley Avenue, Evanston, Illinois.
September 26, 1931.

My dear Evangelist Readers:

Just two years ago the original manuscripts of "Undaunted Hope" were completed, the intention being to publish them in two volumes. As this was deemed inadvisable by the Publishers (Revell & Co., Chicago) an abridgment has now been effected, reducing the manuscripts from 290,000 to 180,000 words and making possible their publication in a single volume. These manuscripts have been re-typed and are now ready for the Publishers.

In July, 1931, an abridgment made especially for French readers, began to be issued by "La Bonne Revue," a French religious family magazine which finds its way into numerous Christian homes not only in France, but also in Belgium, Switzerland, Holland, Algeria and other lands. From an Algerian reader comes the following: "A second comfort has come to me, also through you, by the columns of 'La Bonne Revue' . . . I have read this evening a continuation of the Biography of M. Gribble and I have wept . . . But how I have been comforted by his faith, his invincible faith! . . . To pray for a typewriter when one has not even money for stamps . . . 'tis extraordinary! I have been the more comforted—because I am passing as it were through a fetid marsh, in which even while sinking therein, suddenly through this new incentive to faith, I have found solid earth suddenly under my feet, and a breath of pure air has come to me just as I was at the point of asphyxiation.

"Then this love and this humility! To be willing to have only a lowly seat near Heaven's gate in order that he might the better see the redeemed of the Lord come in from Central Africa! . . .

"And then all those experiences of Divine deliverance . . .

"I trust, my friend that multitudes of Christians shall be encouraged by 'L'Invincible Esperance'—(Undaunted Hope.)" In any case I find myself altogether re-animated by the grace of God, and to you, my sister, I say: "Thank you, my friend, for having written 'L'Invincible Esperance.'"

That God should thus have condescended to use the book even in the beginnings of

its circulation is a source of humble gratitude—

The story of the writing of the book is a simple one—To give the story of simple faith as exemplified in the life of one of God's humble servants was the object. The busy life on the mission field, and the constant struggle against poor health, for some years made it impossible to accomplish this task. Then in the year ensuing between November, 1928 and September, 1929—it became a possibility partly through the partial curtailing of mission work at Yaloke through the native uprising.

Not only this but every member of the then Yaloke staff cooperated in making it possible for the book to be written by lifting every possible burden. Miss Tyson typed the original manuscripts, Miss Emmert was the first to read the manuscripts, reading each chapter as it was finished during the evening relaxation from her heavy school duties. The manuscripts were finished on the last evening before the arrival of Brother and Sister Hathaway in September, 1929, and eight days later were assigned to Professor McClain by Miss Emmert and Miss Tyson as they departed for their furlough.

Had they not been finished then, it is doubtful if they could have been finished on the field. The increased duties at the hospital without a nurse, and the necessity of teaching first at Yaloke, then at Bassai, would have rendered such work an impossibility.

We praise God that he enabled us to take advantage of the accepted time in doing this work on the original manuscripts.

No less precious has been God's blessing on the abridgment.

The presence of Mr. Gribble's only surviving brother at our National Conference, his naturally keen interest in the work, his insistence that the manuscripts should be completed in his home, my return with him to Dearborn, the favorable conditions for the work,—all these things are but links in the chain of God's own preparing—a chain which has made possible the completion of the manuscript abridgment in so short a time.

We hope that while others in our circle of

ad been killed years before by
 ut very far from this place. Wish-
 a women's meeting, she asked
 a Bible, and the little red book
 t out.
 as something familiar about its
 which she could not understand.
 en it somewhere before? Why did
 amiliar? Turning to the flyleaf,

the mystery was explained. There in his
 own handwriting was Mr. Coffing's name.
 What the connection was between Mr. Coff-
 ing's tragic death and this book being
 found in the hand of this brigand, we can
 only conjecture. At any rate, after these
 many years the little red Bible was at last
 found by its rightful owner.—Bible Society
 Record.

we are real busy from one week to another.
 Recently the young people of our church
 have had several joint socials, or parties,
 with the young people of the Church of the
 Brethren, which is located just across the
 fence from us. A very friendly feeling has
 grown up between the groups. Now a hal-
 lowe'en social is being planned by the two
 groups. In this way we feel that the work
 of the Master will be made easier by coop-
 eration between God's people.

We wish to announce our fall communion
 service which will be conducted here on the
 evening of October 4th. We invite the
 Brethren of our adjoining churches to unite
 with us in this service. We furthermore sol-
 icit the prayers of the brotherhood in our
 behalf, that the work of Jesus Christ, our
 Savior, may progress steadily and that the
 Holy Spirit may guide both the pastor and
 congregation continually.

R. E. GINGRICH, Pastor.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



NEWS OF THE COLLEGE

atisfaction to report that the en-
 up to what it usually is for the
 er, just now, 300 with a few
 me in. Since my last note to the
 I have heard varying reports
 al Ohio colleges, some reporting
 attendance while others report a

ing of the Stadium last Friday
 a complete failure due to the
 uth here this fall. The rain
 before the exercises and stopped
 spoiling the whole event, entail-
 nancial loss. However, we de-
 etta College 7 to 6.

rday enrollments are coming in
 mbers. Last year we had over
 spects are that the enrollment
 ill be as large. This is impor-
 added source of financial income,
 hardly balance our budget with-

is expecting to attend the two
 ferences this fall.

r supplied the Presbyterian pul-
 gton, Ohio, last Sunday.

y and very attractive furniture
 y purchased for the Girls' Dor-
 funds supplied by the national
 of the Sisterhood of Mary and
 want to express the thanks of
 for these gifts. Also, gifts from
 ent source aids in what we must
 ing endowment.

ve received a bequest from an
 lls City. This is very encour-
 proves that Brethren people are
 ore remembering us in their
 here at the College was aware
 est before the money was sent
 ently hoped that Brethren peo-
 and more remember the church
 their wills.

EDWIN E. JACOBS.

SEMINARY NOTES

ary opened this fall with eleven
 students. The student body is
 llows: one senior, one middler,
 and one part time man. In
 e are ten others doing special
 Graduate School.

ge there are six seniors, three
 in sophomores and two fresh-
 ed as Pre-Seminary.

ve have thirty-seven men in
 n preparing for ministerial and
 work and two ladies pursuing
 studies.

en are living in the seminary
 We hear good reports of the
 ey enjoy. Sister Pine, member

of the Long Beach church, is house mother
 and cook. Several gifts of money have been
 received for the seminary house rent and
 furnishings. Others have indicated their de-
 sire to aid. The house is given rent free to
 the students and they care for the incidental
 running expenses including their table.

We appreciate very much the interest
 members of the brotherhood have taken in
 our graduate school of theology and in our
 seminary house. The gifts received are ap-
 preciated by the faculty and by the students
 who live in the house.

For the housing of our theological books
 the college has kindly given us a separate
 library room. The books are arranged ac-
 cording to subjects. The graduate students
 have access to them at all times and can
 study close to the stacks. This makes their
 research work a great deal easier and we
 hope many more books will be used than
 heretofore.

We are still trying to build up our library
 so that the students will find adequate ma-
 terial on any subject concerning which they
 may desire information. You who have
 given us valuable theological books from
 your library can be assured they are well
 taken care of and used often.

Please remember our work in your pray-
 ers.

K. M. MONROE,
 Faculty Secretary.

**THE FAIRHAVEN CHURCH, WEST
 SALEM, OHIO**

Once again we wish to voice the activities
 and progress of this church. Not often do
 we write reports to the Evangelist concern-
 ing our work. However, we are busily en-
 gaged in the work of serving our Lord.
 Since our last article appeared in the Evan-
 gelist a very interesting and fruitful evan-
 gelistic campaign has been conducted here.
 Reverend J. L. Gingrich, the brother of the
 pastor, was the evangelist. Over a period
 of two and a half weeks the interest contin-
 ually increased until on the final night the
 house was crowded. Fourteen souls were
 baptized and united with the Brethren
 church at this place. One other young man
 made a confession and baptism is pending.
 We feel that the work has an excellent fu-
 ture here for the Brethren church.

The church has taken a forward step in
 that it has asked the present pastor and
 his wife to stay on the field full time. Al-
 though preaching will be continued every
 two weeks only, yet full time pastoral work
 will now be possible.

Our auxiliary organizations are function-
 ing well. With a Senior C. E. Society, a
 W. M. S., a prayer meeting of from 25 to
 30, a male chorus, and a male quartette,

THAT REMINDS ME

By Dr. G. C. Carpenter

A young preacher and pastor served a
 congregation seven years in Knoxville, Ten-
 nessee. His was a thriving, hustling, bust-
 ling, young and healthy little congregation.
 A new brick church had been built. He was
 a smiling, confident, tactful, loving, trusting
 and accomplishing servant of the Lord. Not
 such a wonderful preacher but always on
 call for service day or night. He had a fine
 Bible, bound in Morocco, with gold edges,
 and he preached the Word, but he had an-
 other book. 'Twas himself, that sort of
 Gospel that comes in shoe leather. His
 footprints are all around the town, where
 he carried assistance, spiritual and tempo-
 ral, to all sorts and conditions of men.

The preacher took unto himself a good
 Christian helpmate, so very essential to the
 highest success of any minister of the Gos-
 pel, and two children gladdened their home.
 Joy and happiness reigned, but clouds ap-
 peared. His faithful wife went home to
 glory and two motherless youngsters, one
 a mere infant, were left with the bereaved
 father. In a few weeks the preacher's fath-
 er died.

Yet this man of God never resisted or
 flinched the least in the midst of discourag-
 ements which would have overwhelmed most
 of us. The day of adversity for him was
 always transmuted into opportunity for God
 and needful men.

He was led to accept a pastorate in Texas,
 nearer the home folks, and while he was
 preaching his farewell sermon in Knoxville
 to a large and deeply sympathetic congrega-
 tion a message came saying that the very
 church house in Texas to which he had been
 called was being burned to the ground.

He did not turn back but on arrival sent
 back this message: "Yes, found plenty pile
 of ashes at Kilgore, but these folks with
 me are optimistic and we are already on
 the way to bring order out of chaos and
 beauty for ashes right soon." "Just like
 him," says the editor of a Knoxville daily,
 "for he never was afraid of bad news. O,
 it hurts him but never stops him. Watch
 him work and bring a temple into being on
 top of that pile of ashes, just like he took
 hole-in-the-ground characters here in town
 and made temples of the Living God to
 stand as testimonies to the power of salva-
 tion."

That reminds me
 "Sweet are the uses of adversity,

Which like the toad, ugly and venomous,
Wears yet a precious jewel in his head."

And the Psalmist testifies: "Thou hast known my soul in adversities."

And the Apostle Paul says: "All things work together for good to them that love the Lord, to them who are the called according to his purpose."

The Knoxville writer closes his eulogy by saying: "Kilgore is just one more opportunity for God and his trusting, faithful servant."

Every minister of the Gospel has abundant opportunity for like faith and like loyal sacrificing service. God is calling for more preachers and pastors with the Pauline spirit of "faith, hope and love."

Ashland, Ohio.

THE EDITOR'S EASY JOB

To the uninitiated the editor's task is a very easy one. In fact, some seem to think that the editor is a superfluous piece of furniture in the creation of a paper. There is no measuring rod to be applied to his work because the major part of it never appears before the public eye. Therefore much misapprehension exists concerning the kind of work an editor does, just as a misconception prevails among many as to the flexibility of the chase in which the type is locked. Many think of it as being composed of rubber with a limitless stretching capacity, so that every request, "Print this in your next issue, please," should be promptly obeyed by the editor and the article appear forthwith. But neither the editor nor the chase should be thought of as being quite so flexible as that. The chase is a steel rectangular frame and will admit of only an infinitesimal stretching. The editor is not quite so bad as that, since he is compelled to consider many phases in his decisions, chief among them being the subscription list, so that his stretching capacity is finitesimal.

Our brother editor of the *Presbyterian Advance* has evidently had occasion to be slightly inflexible (or flexible, as the case may be), and has set forth very impressively the results that would follow a critic's suggestion that the paper could get along without an editor. Under the caption, *An Editorless Paper*, Dr. Clarke, an experienced editor of many years practice, writes as follows:

"A friend of the *Presbyterian Advance* (that is, a critic, but all critics are counted as friends unless they prove themselves otherwise) practically suggests that the ideal kind of a paper would be an editorless journal—one without editorial opinions, which would mean, of course, without editorial supervision, for the aim and attitude of an editor is determined, as a rule, more by what he admits or rejects from others than from expressions of his own.

"Of course, one without experience in the whole long and rather trying process which issues in what finally appears in any journal is apt to think that everything of which he does not approve is due to editorial perversity, overlooking the fact that, while the editor must bear the responsibility of choosing—in which choosing he is sure to make mistakes—he is in virtually the same position as that of a moderator or presiding officer of a large assemblage. Limited by rules of procedure and by time (space, rather than time in the editor's case) such a presiding officer must do one of two things—either stand firmly by the established rules imposed upon him by the whole

assembly, or else permit order to become chaos. Imagine our General Assembly with no moderator in a time of heated debate, with every commissioner at full liberty to say what he pleased, when he pleased, and at any length! That situation would resemble an editorless paper.

"Just for the fun of it, if only somebody would foot the bills, the editor of this paper would like to see it appear one week as an editorless sheet, into the pages of which would go every article and item sent for publication within seven days in just the words in which they reached the office and in the order of their arrival. Such a publication might make such a "hit" that the venture would be the best kind of advertising—the paper becoming famous overnight. Indeed, we have half a notion to try—if only some millionaire will guarantee against bankruptcy. Why be so wary of the cost? The answer is easy. It is because there arrives every week from ten to twenty times the amount of original matter (articles and news) which can be crowded into thirty-two pages, without counting a much larger amount of propagandist publicity matter sent in by all sorts of agencies. Excepting the summer season, it would not be far wrong to say that to allow the whole of one week's "grist" to go to the printer and into the paper would call for an issue of about 1,000 pages.

"And what would the paper be like—if

PATIENCE

By Dr. C. F. Yoder

*"Ye have need of patience."
Yes, Lord, this I know.
Daily do I feel the need
In this world of woe.
Oft injustice flays me;
Oft vile slanders mar;
Often persecution
Leaves its cruel scar.*

*Aye, but "tribulation
Worketh patience" too,
And patience is more precious
Than aught that's lost to you.
The joy it gives is sweeter;
Its peace is more profound.
Your other jewels are safer
When patience doth abound.*

*Be patient that your "patience
May have her perfect work,"
All selfishness may perish
That in your heart may lurk.
"Possess your souls in patience,"
It is the only way,
For he who loses patience
Has lost tranquility.*

*Praise God, "The Lord is patient."
He knows that we are weak,
And grants to all his patience,
If we will only seek.
Through all the troubled waters
Our patient Lord goes too,
And says when we are fearful,
"My peace I give to you."*

*"Be ye also patient."
"Be patient with all men."
"Companion in the patience"
Of him who comes again.
The "God of patience" grant you
One spirit in one Lord.
He says, "I know thy patience.
I will be thy reward."*

Rio Cuarto, Argentina.

the reader had the patience to read, estimate would be that about 80 would be filled with printed matter, meet the approval of the average terian, while there would be 200 material most objectionable to the critic who does not want to see a which everybody could not agree—thing could be. The friendly critic gested these paragraphs complain editorial paragraphs taking up about a quarter of a page; but if had been editorless that week it would have contained ten or fifteen pages on subject. The chances are that just issue would convince the most critic, even a very poor editor is much better off at all. The greater part of the time is consumed not with the things he puts in, but with the things out."

Perhaps a part of Dr. Clarke's tence is the real measuring rod of the editor: "Not the things he puts in, but the things he leaves out." Though it does not see the process, this recording him all the time.—Methodist-Recorder.

BARGAINS IN MINISTERS

The minister has never been so often called upon to make sacrifices as in our other profession is called upon to. Added to a poor salary, he is expected to take the lead in most charitable work of the community in which he lives, and he is not rightly so, but his remuneration is so small that he could do this gracefully without having to deny himself and forego needed things of life. There may be some men of the clergy who are drawing salaries and living more than comfortably, but they are not plentiful in the ministry. The average minister gets less than the average man among his parishioners, especially when we consider the time spent in preparation for his life-work, and yet he is the first to suffer a cut when it comes. There is always some who are in the church treasury who guard their pocket full eye its outgo, and who find no delight in barking at the share that they receive. And sometimes the minister turns, little realizing the conditions which a general officer of the church is compelled to work, barks at what he considers the too liberal allowance for a general officer regardless of the fact that he has to pay his own house rent and has the expenses of perquisites supplementing his salary.

The editor of the *Christian Advocate* (Western Edition, Cincinnati) has written a new kind of minister who seems to be the product of this so-called era of parsimony. He says,—

"Yes, the cut-rate minister has appeared. Along with cut-rate drugs and cut-rate grocery stores and cut-rate novelty stores, there appears the cut-rate church. This kind of church goes out to hunt a minister for a reduced salary. The laymen would rather the same practically assert, 'You can have our pulpit on a cut-rate price.' It is in the form of a one-cent sale. Any one can buy in and purchase. What loss to the church! What a shame upon the church! What do the laymen mean by throwing their support to the class of the cut rate? Do they not hold God into account when they do this? Do they no fear they will betray their interests?"

cut-rate ministry means a broken-spirit. Those who propose this will receive their judgment. Our Conference last year registered over \$75,000 cut in pastor's salaries. Another one this spring registered a cut in salary. The laymen were going round seeking ministers who would accept their church on a cut-rate. A blindness has fallen upon us! Laymen are lowering the standards of their ministry. They are fouling their own ministry by wounding their own brethren who are ripping the garments of the church of God. They are marring the cloak of Christ, who stands before them pleading for the laymen of his church shall preserve his ministry from the evil effects of financial changes and financial depressions.

Laymen are men threatened by financial changes and refuse to stand by the church of God when they expect him to maintain the spirit during a period of depression. How can they bring them through triumphantly? When a man turns his back upon Jesus in an hour of trial, how can he expect his prayers to be answered for relief and escape?"—Methodist Protestant-Re-

WHY DO WE NOT GET MORE PEOPLE TO ATTEND CHURCH

Roger W. Babson is a devoted minister as well as an eminent statistical and financial advisor. As the Chairman of the Commission on Church Attendance appointed in his communion, he reported to The Congregationalist that many people have come to him as to what is the reason for the decrease in church attendance. Disregarding any purpose to speak officially for the Commission, Mr. Babson gives his perceptions in these words:

A minister who sees his congregation decreasing may be quite sure it is due to one or more of these three reasons: (a) To services which are uninteresting, unintelligent and unhelpful to the average man and woman. (b) To the fact that the people do not attend his Church are no more honest, nor better employers or employees, nor those who do not attend. (c) To the lack of spiritual influence in the home and the bad example as to 'Church membership' set by a few key people in the community. This means that to increase church attendance, a minister should systematically try to correct the above three causes. The first—that of using illustrations and language which the average man can understand and receive practical benefit from—is up to the minister; the second—that of living the Christian life—is up to the laymen; while the third—that of training teachers, etc., in Church work—matter of organization and fervent

Babson believes that, by a carefully planned campaign along the three above mentioned lines over a period of five years, Church attendance, Church additions by confession, and Church benevolences could "easily be increased." At any rate, such a campaign is well worth trying. The reasons for non-attendance given in Mr. Babson's list are all general in nature if the list is obviously incomplete, and people alike can learn much by diligent and persistent effort to overcome the obstacles named by this thoughtful layman. It is well to emphasize the fact that getting people to Church is not the task of the pastor alone, but of pulpit and pew workers together.—Reformed Church Messenger.

Do not refuse responsibility and then look for reward.

DECIDING

H. A. Gossard

(Picture of a boy or girl having a desire for righteousness, and, with some knowledge of how it should behave, looking for demonstrations. Many go to the rocks for lack of right example.—H. A. G.)

*I watched the crowd—
Its ways, its whims, its lure;
I heard it cry aloud:
"Join us and be secure!
We constitute the world;
Our banner stands unfurled."*

*"And what's your creed?"
Said I,—"and your intent?
Contend you for a need
With arms of battlement?
Drift you before a storm?
Are you cold,—hot,—lukewarm?"
"Your plan,—I'd know,—
Your mission,—and for whom?
Your mission's vision, show,—
Reflects it light, or gloom?
Your work,—is it below
The line of right? I'd know.*

*I stand aloof:—
Your trend,—who understands?—
If emptiness is proof,
Withheld, uncalloused hands,
You're beating naught but air;
Your shining lacks the glare.*

*I stayed,—to wait
For some accomplishment,
Or evidence, till late.
Then turned me 'bout, and went
To see from whence they came:—
Confusion!—all aflame.*

*I stepped aside,
As they returned to me
In dust and smoke,—astride
A hearse, wherein I see
Their leader. Was aimless.
Now,—why they failed,—you guess.*

*The question is:
If I should stand between
The Right and Wrong in his
Presence, and there be seen
To choose the way of wrong,—
Should he bless?—or the throng?*

Sunday School Notes

(Continued from page 11)

of India? If there is anything these very missionary journeys and experiences teach it is this, that Christ is no respecter of persons or of methods. All kinds of people are ministered to in all kinds of ways.—G. M. Derbyshire.

Importance of Europe

(1- You will be noticing that Luke now begins to tell his story at much greater length. Incident after incident is described with care and detail. Why? The answer is Europe. As already suggested, Europe was to be for centuries the arena of a developing, extending Christianity. Beyond her was an as yet unknown continent of even greater promise. Therefore these beginnings are of vast importance. Luke, guided by the Holy Spirit, makes them very clear. (2) Paradoxically, perhaps, the whole process began to be accelerated from the time

Paul reached Philippi. Why? (a) Christianity was accumulating momentum by this time. But this does not explain all. (b) It had entered a new and vital atmosphere: that of the future. Of progress. "Activity" again.—Adult Leader.

Importance of Philippi

A city that stands out with unique clearness in Luke's narrative. (1) It was a city of beginnings. Origins are always significant. Here was the first city to be evangelized on European soil. Here was the first convert. Here the first European church had its inception. Here the first baptisms were recorded. The first great conflict with, and triumph over, heathenism and superstition, is here described. (2) It was a Roman colony. "As such it was a model of the mother government. Victory here is a pledge of final triumph" (Stifter). (3) It was Paul's greatest love. Read his letter to the Philippians. The epistle of intimacy. Of love, satisfaction, personal confidence. (4) Great principles were set forth and defended in this new environment so typically Gentile: (a) baptism, (b) hospitality, (c) relation to government, (d) rights and dignity of citizenship, (e) hatred of heathenism, and (f) love of the heathen. It is like Luke to emphasize the story of the fortunetelling slave-girl. And the conversion of the rough jailer, so unlike the generous Cornelius and worthy Lydia! He still pictures a gospel for all, particularly for the downcast and the outcast.—Ibid.

OUR LITTLE READERS

VISITING BUTTONVILLE

By June Douglass, in Christian Standard

"Button! Button! Button! Where did you come from?" chanted Peggy Jane, as she neatly sewed the buttons upon her dainty garments.

"From many lands and under seas; we are even made from wood of trees!" sang mother, a merry twinkle in her soft, brown eyes.

"Oh, mother, they don't really!" gasped Peggy Jane.

"But they do, and are," chuckled mother. "How would you like to visit Buttonville for a short time and see for yourself just how they originated?"

"Oh, I should love it," cried Peggy Jane.

Mother drew her chair closer to Peggy Jane, and, opening wide her huge button-box, said gaily:

"Toot! Toot! Here we are in Buttonville," and she held up a generous handful, letting them sift gently through her fingers.

"Buttons began to be made only about five hundred years ago, and even then they were mostly used for trimmings.

"Now, here is a button that is very commonly used," and mother held up a pearl button—really mother-of-pearl. "This was once a part of an oyster shell, and is made of the same material as real pearls are made of. Once upon a time it lay on the bed of the ocean; fish swam back and forth over it, and dainty seaweed floated above.

"One day a brown-skinned pearl-diver dived through the water, dug up the oyster still in its great shell, and placed it in his basket along with many of its relations; then up he came, and the oyster was shipped off to a button factory where, after much work, it became a button.

"This shiny fellow has traveled many miles; it was on Uncle Jim's navy coat. It is called a brass button, and brass is made of copper and zinc, and copper and zinc are—"

"Dug out of the ground!" cried Peggy Jane.

Mother nodded.

"Here is a button made of ivory. It came from the tusk of a great elephant. This kind is very expensive, and very few are used, but this, although of ivory, too, and red, comes from the vegetable kingdom in South America. In the great forest there it grew on a tree in a burr as big as your head; in this burr, were twelve more shiny nuts, each nut half the size of my fist. These burrs were picked and shipped to some button factory, where they were ripped from the shells, the hard kernels inside split into halves and shaped into buttons.

"Next they were dyed into many bright colors and polished, and this is a sample.

"Now, this button was once the hoof of an animal, probably a steer. The hoofs are boiled soft and cut in strips; next they are cut, shaped, dyed, and, lastly, smoked and polished.

"Some buttons are made from the horns of animals, some of leather, some of bone, of tin, of paper and glass, to say nothing of the cloth-covered ones, the china ones and those fashioned of porcelain.

"But the strangest to me are these; they are made from our own Irish potato. It is treated with some kind of acid, which makes it as hard as brick."

Peggy Jane stared in amazement. "Potatoes!" she gasped at last.

"Potatoes," laughed mother. "But here comes daddy for lunch; we will have to visit Buttonville some other time."—The Evangelical-Messenger.

ANNOUNCEMENTS

LINWOOD, MARYLAND

The Linwood Brethren church will hold communion services on Sunday evening, October 25th, beginning at 7:30. These services will be preceded by a week of preparatory services conducted by the pastor. Neighboring congregations are kindly invited to attend any or all of these services. We need your help.

J. L. BOWMAN, Pastor.

TO MEXICO, INDIANA

How to get to Mexico, Indiana—the meeting place of the Indiana State Conference of Brethren churches to be held October 6-8.

Mexico is 18 miles south of Rochester on Federal Road No. 31 and 5 miles north of Peru. Federal Road No. 24 intersects No. 31 at Peru. Those coming by interurban or train should come to Peru. Write the pastor beforehand, or upon arrival phone Keyes' Store in Mexico and someone will meet you. A Bus Line running between South Bend and Indianapolis also passes through Mexico.

Anticipating a great conference, the pastor extends a pressing invitation to all.

MARK B. SPACHT, Pastor,
Mexico, Indiana.

FLORA, INDIANA

The First Brethren church of Flora, Indiana will observe their Fall Communion

Service Monday night, October 5. We hereby extend an invitation to all of like faith and belief to share the service with us. If ye know these things blessed are ye if you do them.

FREEMAN ANKRUM, Pastor.

MOUNT PLEASANT, PENNSYLVANIA

Sunday evening, October 4, 1931, at seven o'clock, it is our purpose to observe the rite of the Holy Communion, as taught and exemplified by our blessed Lord.

It will be our pleasure to welcome all who come as an expression of faith and respect for the Holy Teachings.

WILLIAM A. CROFFORD, Pastor.

WAYNESBORO, PENNSYLVANIA

The Brethren church of Waynesboro Pa. will observe Holy Communion Sunday evening, October 18 at seven o'clock. All members are urged to attend. Brethren of like faith are cordially invited. "This do in remembrance of me."

W. C. BENSHOFF, Pastor.

WASHINGTON, D. C.

The Washington, D. C., Brethren church will observe Holy Communion on the evening of Sunday, October 11, at 7:30 o'clock. We invite all those of like faith to join with us in the observance of the sacred ordinances.

HOMER A. KENT, Pastor.

FAIRHAVEN CHURCH, OHIO

The Fairhaven church near West Salem, Ohio, will observe the fall communion service on the evening of October 4th. The brethren of adjoining churches are invited to participate with us in this service.

R. E. GINGRICH, Pastor.

ASHLAND, OHIO

The church at Ashland, Ohio, will observe Holy Communion on Sunday evening, October 18th. All members are urged to be present and to engage in this important service, and others of like precious faith are invited to share its blessing with us.

DYOLL BELOTE, Pastor.

THE TIE THAT BINDS

SAUNDERS-MACLENNAN—On Friday night, September 18th at eight o'clock, Mr. Richard Theodore Saunders and Miss Zaida Estelle MacLennan were united by the writer in holy matrimony. Both the bride and groom are active members of the Washington Brethren church and possess a host of friends. The church was filled with friends for the wedding and beautifully decorated. The happy couple will make their home in Washington where Mr. Saunders is employed by the Jewell Tea Company. Their friends all wish them a happy journey through life together and may the home that they shall establish be a blessing to the many who shall come in contact with it.

HOMER A. KENT.

LORAH-HADDEN—On Wednesday morning, September 16, at the home of the undersigned, Lost Creek, Kentucky, there were united in the sacred bonds of matrimony, Rev. Paul Lorah of Middlebranch, Ohio, and Miss Thetis Hadden of Haddix, Kentucky, in the presence of a few close friends. This wedding makes a most estimable couple for life's work. The bride completed the work at Riverside Institute, then that of the Bible Institute of Los Angeles, California, and this next spring, with the groom, will graduate from Ashland College in the Arts College. The writer has not known the groom so intimately, but is well enough acquainted with him to know that he is a splendid Christian man, and together this new home starts out with happy prospects. And as their wedding occurred in the early morning hour as the sun was beginning to shoot his rays over the land, so may their wedded life grow brighter day by day, year by year, until it shall set in the home of a well rounded-out life in the realm of the blessed.

G. E. DRUSHAL.

KING-NIELSEN—At the Wallace Memorial United Presbyterian church in Washington, D. C. on the evening of September 2, took place the wedding of Mr. Bertram King of Philadelphia, and Miss Edith Nielsen of Washington. The groom is a member of the First Brethren church of Philadelphia, and has graduated from Ashland College and Louisville Baptist Theological Seminary. The bride is a member of the Washington Brethren church, where she has

served as a capable teacher in the Bible school worker in the Christian Endeavor Society. The wedding was beautiful in all respects. The happy couple will year in Louisville, Ky., where the groom will study for his Master's of Theology degree in the Seminary. A host of friends wish them a happy through life together. Ceremony by the undersigned.

HOMER A.

GARDNER-TAYLOR—At the First Brethren church in Washington, D. C., on the evening of September 4 the beautiful wedding of Mr. Frank Gardner of V and Miss Beatrice Taylor also of Washington. Both young people are consecrated Christians. The groom is a member of the Metropolitan Baptist church of while the bride is a member of the First Brethren church. The happy couple will make their home in Washington. The groom is employed in a furniture establishment and are admired by a host of friends who wish them the best in their life together. Ceremony by the undersigned.

HOMER A.

IN THE SHADOW

CLINE—Hobart A. Cline, son of Clifford K. Cline, was born February 24th, 1916, and departed this life in the vicinity of Ankenytown, Ohio, August 7th, 1931, 15 years, 5 months and 13 days.

He leaves a loving and devoted father and mother, Herman and Howard, both at home; a sister, Mrs. Samuel Cline, and a host of other relatives and friends. His kind and genial disposition won the love and admiration of all who learned to know him. He accepted the call of his Master during the Holy Team Services of 1928, and was received into fellowship with the Ankenytown Brethren church by Christian baptism administered by Rev. D. B. Flora, on January 6th, 1930. He was faithful and devoted to the church and Sunday school, and will be greatly missed by all.

Funeral services at the home, August 9th, 1931, at 10:00 a. m., by Rev. Ziegler of the Church of the Brethren.

C. A.

HALL—Lorinda Hall, daughter of Geo. and Mary was born near Mongo, Indiana, November 1st, 1891, and died at the home of her sister, Mrs. Geo. Gruberg, Michigan, May 23rd, 1931.

She was married to Joseph Horner of Brighton on July 4th, 1890. Together they bought and operated a home farm until his death, 5 years ago. They were born to this union—Adella, Florence (deceased), Cecil O. Horner. Three grandchildren survive—Ma James Gibhens and Rachael Wolfe, also one sister—Gruberg and three brothers—McKinnon, Henry, William.

"That life is long, which answers life's greatest need, eminently true in this instance. She gave her strength, so long as health permitted, to doing good for the sick and suffering in her neighborhood, and a helpful hand in the families of her brothers and sisters; and whenever there was a need of her care it was given. In her early life she became a member of the Brethren church at Brighton, Indiana, and engaged in doing her part as long as the encroaching years permitted. Her life was beautiful, her character true and noble, her disposition sweet and gentle, and her trust in her Heavenly Father strong and enduring. Peace of Eternity is hers. Funeral in charge of G. W. J.

FINDLEY—Joseph D. Findley, son of Abel and Mary Findley, was born in Johnstown, Pa., July 30, 1863, and lived this life at his home near Hampton, Va., on September 1, 1931, at the age of 67 years, 1 month and 17 days.

In 1889 he married Miss Elizabeth Stutzman, with whom he lived until his death in 1905. Three years later he married Mrs. Annie E. Myers. For nearly 25 years he was in the retail mercantile business in Johnstown, Ohio, during which time he was an active member of the Glenford congregation. Most of this period he was a member of the Board of Trustees of Ashland College. In the past 15 years he has resided in Virginia.

Besides the widow, Mr. Findley is survived by six children; Winfred V. Findley of Roanoke, Va.; Johnson, Ruth M. and Donald Findley of Hampton, Va.; Carl Hoover of Thurston, Ohio. He is also survived by grandchildren and two sisters, Mrs. Catherine Findley, Mrs. Sue Hunt, both of Johnstown, Pa., and several relatives and scores of friends.

Last January Mr. Findley suffered a serious case of pneumonia. This greatly aggravated a case of asthma, which had been bothering him for the past several years. About the first of September he had a severe attack from which he never recovered. Just a moment before he apparently realized the end was near, for he called for the family and waved, what would have been a last goodbye, had he been on an excursion. So he slipped away peacefully as he had always lived it.—peacefully. Funeral services were conducted from the residence of the Rev. J. W. Greenlaw of the Methodist church of Hampton. Burial was in the Greenlawn Cemetery at Newport News, Va.

POWELL—Genevra Arnott Powell, daughter of Ella Arnott, was born near Greenville, Monroe County, Virginia, October 14, 1870. She was united in marriage to Henry Powell, August 11, 1900, and passed away at Vincent's Hospital, Indianapolis, Indiana, September 2, 1931, aged 60 years, 11 months and 23 days. Besides her mother and stepfather she is survived by her four children. She had been a member of the First Brethren church for something like 20 years, but had been afflicted for over thirteen years and was present at many years from attending its services. Services were held at her home in Flora before a large concourse of friends assembled out of respect to one whom they knew and loved. Burial was in beautiful Maple Lawn Cemetery, near Flora, in charge of the writer, her pastor.

FREEMAN

THE BRETHREN EVANGELIST



THE LAST SUPPER

A COMMUNION THOUGHT--*Frances R. Havergal*

"O teach me, Lord, that I may teach
The precious things thou dost impart:
And wing my words, that they may reach
The hidden depths of many a heart.

"O use me, Lord, use even me
Just as thou wilt, and when, and where;
Until thy blessed face I see,
Thy rest, thy joy, thy glory share."

Fasting and Clear Thinking

Editorial in "The Evangelical Messenger"

Why did Jesus command men to fast? It is conceivable that the reason is not clear in many minds, except as they may see in it the purpose of discipline. Beyond that they may not be able to recognize any reason for denying the craving of the body for food. But it has a value far beyond that, and may become the minister of great blessings to him who gives himself to its observance. Have you ever thought of it as a clarifier of thought and a quickener of the mental process? This view has been forcefully brought to our own attention in a newspaper article by Dr. Frank McCoy, who writes syndicated material, appearing daily in a chain of newspapers, upon the subject of health and foods, in which he is an outstanding specialist, helping many back to health by instructing them in proper food combinations. He is a great advocate of fasting, particularly what he designates fruit juice fasting, in which no food is eaten for specified periods, but during which the juice of citrous, or certain other fruits, is taken at regular intervals. We note this here simply to give a setting for what this distinguished authority said in a recent article upon the general subject of fasting. What he has written is so illuminating of at least one of the benefits of fasting, commanded by the Word and our Lord himself, we are placing it at the disposal of our readers.

He first calls attention to the place fasting has had in the history of the world, and particularly among religious leaders by saying:

It is unknown at just what period in man's progress there originated the idea of fasting for spiritual and mental clarity. It is, however, known through records that fasting was quite common among philosophers and religious teachers 6,150 years ago, about the time the pyramids of Egypt were built. I believe that it will be conceded by all students of history that practically all of the sages and philosophers up to modern times have undergone periods of fasting just prior to their greatest life work. Possibly some of these men understood the physiological benefits which resulted from an abstinence of food for a time, but I am convinced that their principal object was either to learn to control the physical appetites or because of their belief that a great mental or spiritual change would take place because of this practice.

From Biblical history we learn that Moses fasted for forty days before he was inspired to write the Ten Commandments. Christ's forty-day fast was taken at about thirty years of age, apparently to prepare him for his great ministry when he was returning to his own people to teach the precepts which have gone ringing down the pages of history and have had such an important influence in the lives of mankind. Almost all of the early Christian prophets, such as Daniel, Elijah and St. Paul, practiced fasting.

In other religions we find Buddha, Mohammed, Zoroaster and other great teachers, who exercised vast influence upon their followers, had received their visions or inspirations after a period of fasting.

While the doctor prescribes primarily for the relief of physical distress he has had

delightful experiences along other lines. Says he:

My principal reason for advocating fasts of various kinds among my patients is to produce a physical benefit, but I have been constantly surprised by the great mental changes which have taken place with those who often did not have the slightest interest in spiritual or mental phenomena. Often the members of a family have commented to me on the changes in the mental state of a patient who had just finished a fast, during which a disposition which was grouchy, irritable and unlovely became changed into a kind and generous personality. I have frequently observed spoiled and pouting children undergo a change in personality within a few days, becoming more wholesome and playful with an entirely new viewpoint on life.

There is no doubt that in these cases the fasting has produced some physical benefit which indirectly relieves mental strain, but I feel sure that there is also some definite mental change which takes place at the same time. Perhaps the body by getting rid of its physical impurities is able to devote a greater amount of energy to the mental processes. Whether the one who is fasting appreciates such a mental change or not, there seems to be some improvement, but this is undoubtedly greater when one anticipates an improvement in the mental as well as the physical condition.

Then the doctor turns into a preacher and comes with the suggestion that we give fasting a chance upon ourselves. We think his advice is good. So we include it with the rest:

The next time you are fretful, pessimistic or feel that the world is an unpleasant place to live in, try a few days' fast from regular food, drinking only a large quantity of water and cleansing the body both inside and out with plenty of internal and external bathing. Fix your mind on thoughts of health and encourage pleasing visions of a vigorous, clean, efficient mind and body. You may be astonished at the change which takes place in your temperament.

We have only one suggestion to add, and that comes not from our own mind, but from the mind of the Master. Join prayer to fasting. With the clarified mind and the stimulated mental faculties, prayer will become more intelligent, the lift of the soul will be much greater, the sense of God will become vastly keener. There are some attainments not possible except through "fasting and prayer."—The Evangelical-Messenger.

Our fellow editor is on biblical grounds when he suggests the joining of prayer with fasting, and we wish to voice our approval of the suggestion. Prayer and fasting must be kept together if spiritual good is to result. Doubtless much physical and mental benefit could be realized from mere fasting, according to the doctor's recommendation, but if it is to be engaged in as a spiritual act, it must be accompanied by prayer. That is according to the instructions of our Lord. And why should we not more frequently claim the blessing that comes from prayer and fasting?

Good bargains won by craftiness are likely to be bad bargains for those who obtain them.

WILL LAYMEN STAND THE

Every preacher who accomplishes his thing must bear burdens, endure toil faithfully and meet sharp criticisms from those who would hinder his work he is doing. It soon becomes clear in such a preacher's mind that he must stand the gaff, if he would realize that promoting religion is a warfare in which the immoral and unmoral will strike every way they can. A good man who are what the New Testament "fearful," choose the line of least resistance and forfeit victories which might come to them.

Laymen are more timid than preachers. They feel that they have to fight their way through the world, and they succeed with their business and professions, without taking on any opposition which might hurt them seriously in a business way. It takes courage in a layman engaged in business to brook unreasoning public opinion and to go forward in the service of his Master, he knows that such aggressive service will be costly to him. For this reason the Lord's work often tries to bulldoze and frighten laymen from the performance of their duty. They do not succeed with some laymen, as they do with some preachers; but, thank God, there are other preachers and laymen with brave hearts who love Jesus Christ more than they love their own success, and they do their duty regardless of persecution or criticism. Such are the salt of the earth. They are the ones who stand the strong timbers of the ship. In the day when Christ calls his regards to his people, they stand quietly but bravely go on doing as laymen will receive a large reward. First Church (Chattanooga) Bulletin. J. H. Hughes, Pastor.

Merely to make a living is a low ambition. We are here for something higher than that. We are here for a life that is immortal, to gain treasure with us into the world eternal.

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- Announcements,

GEORGE S. BAER

Editor

R. R. TEETER

Business Manager

All moneys to the

Business Manager

THE BRETHREN EVANGELIST

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Conviction Regarding the Communion Service

Three-fold communion service is one of the pillars sustaining of the Brethren church to separate existence as a denomination. It is important, therefore, that conviction regarding it be kept clear and strong. To allow our minds to become foggy and uncertain at this point is to jeopardize the future of our church and endanger the perpetuation of the gospel message in the world in which it was received and practiced by the Apostolic Church. And just there—the perpetuation of the whole gospel—is the reason and ground for our existence as a separate people. This we should not be timid in declaring, and we be fearful or apologetic about pointing out and practicing the generally neglected items of gospel truths and practices. When this note begins to drop out of our preaching, or when we lose our boldness and positiveness in presenting it, the conviction begins to weaken in the hearts of our people. There creeps in a spirit of neglect of the communion service, and we wonder as to whether it is really worth while.

To maintain that conviction it is important first of all that we do not grow weary of proclaiming or of hearing the Gospel message for the three-fold communion service. We must iterate and reiterate the scriptural bases for feet washing and the love feast as well as for the eucharist, and never slacken in our zeal to bring known the blessed truths thus set forth in beautiful simplicity. We may have presented the gospel teachings on these things a hundred times to a single church, but we must continue to do so over and over with all the conviction and freshness that our readily enriching experience can make possible. There is a tendency to give way to a fear that because the truth has been so often, all are perfectly familiar with it and many are becoming disinterested in, and even impatient at, hearing it again. Such fear usually has very much less foundation than we suppose. Seldom indeed is it that there are those present desiring further light on some phase of these practices, or needing their faith strengthened in some particular, even among those who are well informed and fully convinced. We dare say it is uncommon to meet with disinterest or indifference toward frequent distinctly Brethren doctrinal sermons. Much time has been spent much thought and prayer. It is the frequent repetition of such gospel truths that keeps interest alive and conviction strong.

In the second place, we must guard against the formal, thoughtless observance of these ordinances. To that end we must be continually reminded of their richness of meaning, their many implications, and of their great worth as means of growth in grace. The ordinances of the communion service are not mere forms; they are divinely appointed vehicles for the conveyance of great religious truths, and as communicants must be urged to have eyes to see and hearts to receive the truths they bear. Nothing is more important than the maintenance of strong conviction in the ordinances than that they be meaningful. If they are full of meaning for us, if they are vital to our spiritual welfare, if they are freighted with the truths of eternal significance to us, we will cling to them in the face of all influences to the contrary and they will be of inestimable worth to our lives. But if they are empty, if they are empty and meaningless, if we can wash our feet and eat the love feast together without dropping our prejudices and class prejudices and without separating ourselves from our sins, then do they count for nothing and we practice to our own hurt, and we can have little or no conviction. Strongly must it be urged, "Let a man examine himself, and let him eat," and further, that unless Christ truly lives in the individual engages in the washing of feet, and has no part with Christ and he can but eat and drink to himself."

In the third place, let us not fear to be building upon a superficial foundation if we go forth with a message that has the three-fold communion service as one of its outstanding and distinguishing elements. That was one of the last lessons that the Great Teacher and Savior taught his disciples, and it was set forth under most significant circumstances. No words of the Master, none in the entire Bible, were spoken under more deeply moving and more significant circumstances than were those with which he ordained feet washing, the love feast and the eucharist. That which follows such arresting statements as, "When Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world," and "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,"—that which follows such statements cannot be a superficial foundation on which to build a church. Let us not fear to preach it and to make it one of the outstanding points in our message. In that hour Jesus was planning for the church's future through all the centuries to come, and what he ordained there was vital. We can afford not only to accept it with unwavering faith and implicit obedience, but to proclaim it with strong conviction as bearing the foundation truths of the gospel. In it are involved the deity of Christ, his Saviorhood and Lordship, and all the other cardinal doctrines of Christianity. Such an ordinance is not to be lightly considered, but may well be set forth with courage and confidence.

Is the Church Ignorant of God?

A distinguished English divine declares it is. And he refers not to head knowledge, but to heart knowledge. It was Dr. J. Stuart Holden, of St. Paul's church, London, guest preacher at Fifth Avenue Presbyterian Church, New York, who took the church to task for its ignorance of God, according to the statement of our contemporary, *The Evangelical-Messenger*.

"There is a vast difference between knowing the precepts of God, his work, and knowing him," Dr. Holden said. "The objective of his influence, of his precepts, of his teachings, were all meant to be directed towards arousing the consciousness of man.

"Those who merely know about God, who are willing and content with other things more profitable than a spiritual communion with him, who are more satisfied with the noble art of making money—their lives are chaotic, they find that their ends have failed, and their lives lacking in essential harmony. They shrug their shoulders at God, not knowing the difference between glitter and gold, bread and stone.

"In the last analysis, belief matters most in life. Those who play the old game of making one's creed match one's conduct, and one's conduct match one's creed will lose. Adaptation has dulled man's sensibility and vision. Men and preachers tolerate the world's evil until they become polluted with it."

The scientific experiment that proved that light loses its powers in low temperature, Dr. Holden declared, is applicable to the dimming of the light of God, in the absence of love for him. It is impossible for man to know God, he held, without loving him.

"The people here and in London don't believe in God in any way that counts. They are too like the world to impress it. They yield to its charms and its spell, selling their souls, learning the ways of the world, but not its waywardness—that is paganism. The world knows not God, because it knows us too well."

How much of truth is there in his accusation? Is the church really ignorant of God in a practical way? Does the world fail to see any convincing testimony in the church's life? Are not men impressed by the lives of church members and made to say, as were the Jews of old, "they took knowledge that they had been with Jesus"? Or has not the Gospel made any real difference in the lives of those who have accepted its precepts? The editor of the *Methodist Protestant-Recorder* seems to question it. He asks:

Is the life of the Christian much different from the life of the man of the world? Does he carry over into his life his so-called beliefs in things spiritual? Do conferences, classes, synods, assemblies, conventions, and other gatherings of the church conduct themselves on a higher plane than political assemblies of various kinds, except in the subject matter they deal with? The quarrels between brethren and between church organizations and between units of a denomination are not very inspiring examples to the world of what the power of Christ can accomplish for a man when it lays hold of him. What is our real knowledge of God and how far does the love of Christ constrain us in our dealings with each other as Christians?

It does not seem fitting for us to hurl any accusations at one another, but we do think it is well for us to consider within our own hearts how much real knowledge we have of God. And in judging our own hearts, it will help us to keep in mind the words of the aged apostle John who said: "He that loveth not knoweth not God; for God is love" (1 John 4:8).

All In the Same Boat

It is said that "misery loves company." Well, we have plenty of it in the misery we are experiencing over the decreasing circulation of the Evangelist. They are all telling their story. All church papers are going through a depression much deeper than that experienced by any other interest or institution in the land. It is due to the two-fold fact that people generally are hard pressed for money and that the church paper is about the first thing that most families think they can get along without in such a situation. All church papers are in the same boat; all are feeling the pinch terribly.

Magazines in general are being hard hit these days. Periodicals and journals of all kinds are suffering a decreasing circulation. Subscribers are falling off all along the line and the sale of magazines at the news stands is decreasing. As another has said, "The publishing world in general has felt the effects of the depression." Some of the most popular are whistling to keep up courage, but all are finding the going much more difficult now than formerly.

(Continued on page 9)

EDITORIAL REVIEW

If the Lord has blessed your church, write about it for the encouragement of the rest.

If your church has not already made plans to lift the emergency offering for the Superannuated Ministers' Fund on October 11, you will doubtless want to do so at your first convenient date thereafter. And remember that Rev. G. L. Maus, Roann, Indiana, is the secretary of the Benevolence Board and will receive your offering.

In a news note from Brother C. C. Grisso we learn that the work at Lanark, Illinois, is moving forward in splendid fashion in all its departments. He says, "We had 323 in Bible school today at our annual Rally Day with an offering of \$250.00. Our school has gone well over the 200 mark since Conference. One came for membership today.

Dr. Martin Shively, bursar of Ashland College, gives an additional Educational Day offering report of \$66.10, the total to date being \$664.82. It is evident that Brother Shively is disappointed at the smallness of the offering, as one would naturally expect him to be, but he does not allow that to shake his faith in the brotherhood's loyalty. He graciously takes into account the financial situation and thanks the churches for what they have done and would do if they could. We believe he is right, that the brotherhood will rally to the support of its educational interests as well as other general interests of the church when they are really presented to them.

Dr. Charles A. Bame, editor of the Sunday School lesson publications, shares with us this week a splendid testimonial from the pen of the late Dr. S. Z. Sharp, whom many will remember from his appearance on the Golden Jubilee program of Ashland College in 1928. Our lamented brother was not only a minister and educator, but had had experience in editing Sunday school publications, and that makes his kind words all the more appreciated by our co-laborer, Dr. Bame. It is not an uncommon experience for us to

hear kind words spoken of the lesson publications that Bame and his staff are preparing. We sincerely hope they to find their way into more and more Brethren schools anywhere we are sure they will be appreciated and will be found satisfactory than those put out by any other publishing house.

The people of the Winchester, Virginia church, have received a season of refreshing under the evangelistic leadership of Brother Leo Polman of South Gate, California. Brother Polman, the pastor, reports a very inspiring meeting, with encouragement and uplift having been received by the young people. Three adults and twenty boys and girls made the good confession, two were received by baptism and many expressed to reconsecrate their lives to Christ. Twenty had been baptized at the time of the report. Brother Polman will be remembered as the song leader at our recent National Conference. Brother Polman says a Bible reading contest was launched during the campaign and resulted in some unusual records for Bible reading. The campaign received encouragement by delegations from some of our Brethren churches. Both pastor and evangelist will be mentioned in this issue.

Beaver City, Nebraska, has recently experienced a real revival according to word from both evangelist and pastor. The church has been very much discouraged and the future did not seem bright, but the Holy Spirit has been working among them and their spiritual state has been greatly improved. The revival was a calling of the church and community to prayer under the leadership of the pastor, Brother Raymond Blood. Revivals begin with prayer; perhaps we should say they always begin with prayer. Then came the evangelist, Brother R. Paul Miller, who took the word and called for a revival of consecration and confession to Christ. Twelve made the good confession, six reconsecrated themselves to Christ and nine young people pledged themselves to a night Christian service. The pastor tells us that he feels encouraged over the outlook because of this revival.

We are pleased to have a letter this week from Miss Nielsen, one of our missionaries in Argentina. She reports that her recent Workers' Conference was one of much interest, with two of the workers—Adolfo Zeche and Federico Sotola, permitted to be present on account of illness. We are pleased to learn, however, that Sister Clarence Sickel is gaining strength even though slowly. Incidentally Sister Nielsen lets us know that time flies rapidly there as it does here and that there is no time to get everything done. We wonder, however, if we are always as profitably busy as our missionaries are; spending our time on things as much worth while as Sister Truly, as she suggests, in the midst of the many things for our attention, we do well to keep in mind the "one thing," to concentrate upon those things that count for the glory of God. Our time is too often spent aimlessly and our energies are scattered on many things that are good in themselves but not contribute to the one really important thing in life. If we strengthen our churches in the homeland would be and if we move more rapidly we might extend the gospel into foreign lands. The interest and efforts of all of us were but more completely centered in the cause of Christ.

PRAYER REQUESTS FOR THIS WEEK—

Brother Hill Maconaghy, the new pastor of the church at Stone, Tennessee, writes: "The Brethren church requests that the members of the brotherhood for evangelistic services to be held by Brother William Stefler from October 11 to November 1 for the salvation of many souls and the building up of the church in this place."

Pray for the coming campaign for the increased circulation of the Brethren Evangelist. We propose to put before you an early date a challenging offer that we believe will meet the operation of the brotherhood. We are anxious for the large circulation which your church paper ought to be rendering. Will you make it a matter of prayer, of frequent prayer? But especially calling upon all churches to set apart a portion of their service of October 25th for very definite prayer to the Lord. God may bless the Evangelist to his larger service and may prosper the coming campaign for increased circulation.

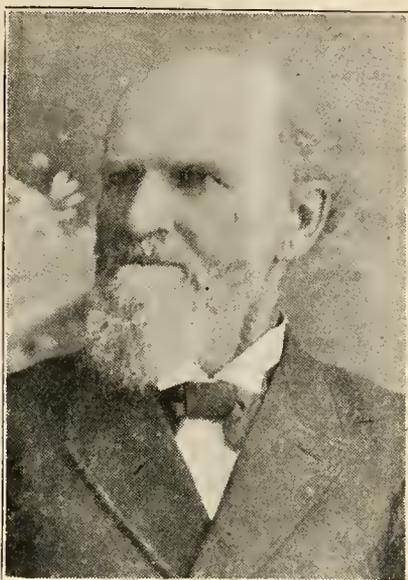
Some Brethren Church Leaders of Yesterday, as I Knew Them

By Martin Shively, D.D.

XXXII. Elder Christian Forney

I recall the men and scenes of years ago, as they relate to Brethren Church and its activities, as before me a group of men, all of whom had placed their all upon the altar, who had given, and were still giving themselves without reserve for the advancement of the cause of Christ, and expression in the church. A few of them had already served in the ministry, almost entirely if not altogether, without financial compensation. Most of them were farmers, who were living for themselves and their families from the soil, but whose business was the preaching of the Word. They found time to read or to prepare sermons, I can only guess, but even with the little training they had—no formal training which the schools could give—and the exceedingly small amount of time allowed to them for the preparation for their tasks, not a few of them were really great preachers. And theirs was a ministry to the saving of many souls and the organization of groups of believers into congregations. Of course we had many men of brains, not a few of them having spent many years as teachers in the public schools, even in connection with their farming and preaching. In this group were such men as Wampler, Brown, Swihart, Jacobs, and most of those about whom I have already written sketches. And in this group too, was the subject of this sketch, Brother Forney. They could accumulate nothing in the way of this world's goods, but like the men of old, they looked for a city with foundations, the builder and maker is God.

Brother Forney was born in Somerset County, Pennsylvania, October 10, 1838, that section of country which produced an exceptionally large number of the Brethren Church leaders in the period in which they lived and labored. He was the son of a long line of Tunker preachers, both his father and grandfather having been elders in the church. The subject must have gone west when he was a young man, for in 1858 he united with the church at Milledgeville, Illinois. Ten years later he took his wife and family to Ashland, Nebraska, where he was called to the ministry and from that time until his death, in 1918, he gave himself without reserve to the preaching of the Gospel. He continued his farming however, in both Nebraska and Kansas, preaching each evening for weeks, giving his daylight hours to such tasks as his farm required. He did the preaching because he loved to do it, because the urge of it was upon him, but he farmed for himself and his family. In spite of the load which he thus carried,—a load which few men could think at all possible, he lived to be almost 83 years of age, dying beloved of all who knew him, leaving a life decidedly better for his having lived in it. When the painful division came to the Tunker fraternal conference, he cast his lot with the so-called "Progressive" and it was thus that I met him, early in my own ministry, at one of my earliest general conferences of the Brethren Church. And I continued to meet him at these gatherings, until his infirmities of age denied him strength to attend



Elder Christian Forney

them. He was not a big man physically, but he had a face which could not escape attention. His smile was one which love prompted and this made his face like the face of an angel, radiating sunshine wherever he was. There was nothing sluggish about him, but on the contrary, his mind, his step, and his smile were alert, showing plainly that he was a man of action. This no doubt accounts for the fact that he did a prodigious amount of work in his lifetime, finding the strength to do it in the living faith which motivated him.

I have almost finished these sketches so far as they have to do with the so-called older men of the church, and when the last shall have been written, I shall hope and pray that it may not have been in vain. I rejoice in the fact that I knew them, and wish all of my readers might have had that privilege too. Younger

folks are too often inclined to believe that their own generation is producing all the really worthwhile souls, whether they live in the ministry, or business, or as intellectual leaders. I am having the happy privilege of knowing something about the great folks of this day too, but as I contrast those who live and achieve today with those who lived and wrought yesterday, I am convinced that worthwhileness is not confined to the immediate present, and that the men of yesterday would compare very favorably with those of today. In one thing they seem to have outshone those who are succeeding them,—commercialism appealed in a far lesser degree to them and so far as the ministry was concerned, most of them seemed to feel as did St. Paul, "Woe is me if I preach not the Gospel," and at any cost, they gave themselves to it. They may have left little or nothing to their children, in the way of houses and lands, money or stocks, but one thing they did leave to them,—a good name, and the record of a service to man and God, of which their children will never need to be ashamed, and for which they shall never feel led to apologize. Measured by financial achievement, they have little if any claim to greatness, but if to live for others, to seek their present and eternal good, is the highest duty of man, then they have not lived in vain.

Ashland, Ohio.

The Pastor's Relation to the General Interests of the Church

(Concluded from last week)

We proceed now to offer some constructive suggestions for a possible solution of our problem. We make the assumption that all our denominational interests are worthy—we earnestly believe this. Being worthy they merit, yes, even demand our support. We shall be seeking, then, the best ways of leading our congregations into more generous and willing support.

Our first consideration is concerning our present plan of special days, with special offerings. This has much of merit, I am not prepared to say, but, that this is the best

way. It calls the mind of the laity to the consideration of the interest, it directs prayer for it, it has produced the funds by which the work has been done. If any other plan may ever be suggested and used, it must do these same things, and should do them much better. There are at least three things that are necessary for the making of any plan successful. They are information, opportunity, and opportune season. I have been pleased as a pastor at the supply of informative material put at my disposal, especially with respect to the mission and College interests. It is much easier for the pastor to make his appeal to his people if, either by letter or word of mouth, he can say, "Here is a leaflet, take it, read it for yourself, pray about it, and then give as the Lord directs you. These pieces of informative matter should be put up in the most attractive way. Some I have received during the last few years have not been sufficiently attractive. I am certain my people have not read them as willingly or been moved as favorably by them as they might have been, had better paper been used, more attractive designs employed, and a less cramped style been used. Part of them have made me feel about like I feel when I cram a sermon into a sermonette. Opportunity is also important to the success of any plan. The congregation must have opportunity to give. I do not believe the pastor should preach a special day sermon on the special interest every time it is presented. If sufficient informative material has been used he will not need to. Only a prayerful offering of an opportunity to the congregation will suffice in many cases. A pastor should surely not do what I heard a pastor do about a year ago (not a Brethren). He presented the special plea, and then reminded people that they should not give so much as to cripple such and such an offering that was coming in two weeks. Apparently he was not interested in the cause he was then presenting, and was interested in the cause he would present in two weeks. The opportune season is also important. Many offerings for special interests have been ruined because they have been sandwiched into inopportune seasons. Many a congregation has been disgusted with special days for the same reason. I believe every pastor should use his best judgment as to the opportune season for his own congregation, using the opportune time nearest to the suggested one.

There are some just objections to our present special day plan of carrying church interests. Whether a plan can be found that will have less objections or not remains to be seen. Congregations do tire of the oft repeated appeals of the interests of the denomination. Years seem so short, that the return appeal comes before they can realize it. There are so many of our special interests that granting each a day, leaves almost no season of the year when our own local church plans may be promoted without at least some inconvenience. We might as well face this fact. This condition is not best, either for the local congregation or for the general interest to be presented.

As a pastor I have believed for a number of years that some combining or merging of the many appeals would be beneficial. As yet I have not been brave enough to undertake it. I think in the not far distant time, I will. Any such plan would need to give fair and sufficient presentation and support to each interest. It would not dare to yield less results than the present plan.

I have thought that the National Conference might instruct all the interests of the church to form such a merger. It do not believe the boards back of all the interests should be merged, but their presentation to the local church might be in some combined way.

Similar interests might even have their boards with profit. Such a merger would need to form a budget, so that each interest would receive not less at present, possibly some of the less fortunate one, and then offer this budget to the denomination on a per capita goal basis. If more than the goal, or less than the goal should be received, not one interest would profit, another lose; all would profit or lose proportionally to their apportionment from the general fund. By carrying such a plan denominationally the best minds of the church would work out the details, if the local congregation should attempt it, it might be limited in its ability to accomplish.

But how would this per capita goal be applied to a local congregation, you say? It might be done in many ways, either combine with the general budget of the denomination, or be presented at a different time and carried apart from the regular budget of the local church. Different churches different definite applications of the general plan would be necessary.

If it should not be desirable to merge all the interests of the denomination in their presentation to the local congregation, those of similar nature might be merged. It would not seem so gigantic, and might be more acceptable. All mission interests might be presented at one time in the budget within the interest being proportionately apportioned for home and foreign work. I have believed for a number of years that it is not right to make a division between home missions and foreign missions. All educational and publication interests might be combined in one presentation to the local congregation, having the proportionate arrangement within the interest. Benevolent interests might be combined, and all educational interests might come under one head. With this plan we would have just four presentations of the interests of the church during the year. I believe sufficient opportunities could be easily found to care for them.

One challenge would face such a plan—probably many others—but this one that is worthy of consideration. How educate the people to the new plan, and how to instruct them with respect to the general interests of the church. With respect to the first matter, I believe any two year plan of publicity, and instruction would bring our congregations to a consciousness of the need. I believe they would welcome the change. With respect to the second, I am not sure that the spasmodic nature of missions or benevolences, or education, or building is to be commended. Sufficient general instruction, specific and definite, would accomplish the objective part, and I believe do it better than under our present plan.

Whatever plan is used, the interests must be presented and promoted. As pastors we dare not do less, and do more. Much time should be spent in prayer by the pastor for the progress of our denomination. Conditions should be taught and encouraged to do the best. Autocracy should never be resorted to in the accomplishment of our purpose. No selfish interests should be allowed to enter. Whatever we do, we should do with a will. The Lord comes shortly, or if he tarry, there are so many in the world to be saved and taught. We must be faithful to the Master's Service.

Dayton, Ohio.

You are soon to walk the golden streets, white and white-hearted, too. Ah, rejoice in the immediate prospect, and let it nerve you for the present conflict. Charles H. Spurgeon.

God Calls Busy Men Into His Service

By Thomas Gibson

Following are a few Bible facts, showing when God called men into his service, he always calls busy men. Men who see great possibilities for good, possibilities for living success. He never calls men who are idlers, who are inactive, energetic men. When David was chosen to be the heavens which God had ordained, he was called and exclaimed, "What is man that thou art mindful of?" Man has within himself wonderful possibilities, but only he will exercise himself in the right way.

God made him pure, and upright, but he has sought after vain inventions." Many useful inventions, but also many inventions that have corrupted, and demoralized his people. Moses was a busy man with his flocks at Horeb. God found him, and saw in him great possibilities for leadership. God called him into his service, and Moses responded to the call. After years of training and discipline, God used him as the emancipator of his people from Egyptian bondage. Gideon, that brave and fearless leader, God, who subdued the Midianites (See Judges 7) was a busy man, threshing wheat by the wine press, when God found him, and called him into his service, he responded to the call. He was not only a busy man, but he was doing strenuous labor, as it was no easy task to thresh wheat in those days.

David was a busy man searching for his father's lost sheep when God found him, and saw in him possibilities for a ruler of his people. However, Saul, like many other men of his day who had within them possibilities of success, received a miserable failure, because he would not exercise his talent in the proper channel. David was a busy man, caring for his father's sheep when "the eye of the Lord, which is running to and fro, seeking out all wise hearts are perfect towards him, and desiring to best himself strong towards all such," discovered in David "a man after his own heart," and the possibilities of becoming a good king to govern his people. We are all familiar with the circumstances under which David was chosen king, how all his brethren were rejected because they failed to measure up to the divine requirements. God called him, and he responded to the call.

Amos was among the herdsmen of Tekoa, was a busy man, tending the flock, when God found him, and saw in him a man of remarkable prophetic vision. The first prophecy about him, is a pronouncement of God's judgment against Syria, and the Philistines, and he said "The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall be laid waste, and the top of Carmel shall wither." (Amos 1-2).

God found him, and he responded to the call. Elisha, when the mantle of Elijah fell, the mantle which was a symbol of the "Holy Spirit", by which Elisha performed wonderful miracles,—he too was a busy man. He was ploughing with twelve yoke of oxen, when the Lord found him. It takes a pretty good man to handle a team of oxen. The Lord saw in him a worthy successor to Elijah the prophet. He called him, and he responded to the call. Nehemiah, Hebrew statesman and leader, was a busy man, when God found him down in the city. He was not only busy, but he held a very important position as "cupbearer to the King. He was a trusted servant, it was with great reluctance that he permitted him to leave his presence, to go to the king's father's sepulchres, which were laid waste, and the bones thereof consumed with fire.

In Nehemiah, a man of unflinching courage and

implicit faith who maintained unwavering confidence in the God of his fathers, under the most adverse circumstances. He saw in him a man who would, with his fellow laborers, endanger his life to secure the rebuilding of the walls of Zion. With tool in one hand, and weapon in the other, he and his followers prosecuted the work. God called him into his service, and he responded to the call. Daniel, while a captive in Babylon, was a busy man, upholding the true worship of the living God. The Lord saw in him wonderful possibilities for the promotion of truth and righteousness. He called him into his service, inspiring him with prophetic vision.

Malachi was a busy man, complaining of Israel's ungodliness, and profanity, when God found him. God called him to his service, he responded to the call, God endowing him with marvelous prophetic vision. Peter and Andrew were busy men, casting their net into the sea, expecting to get a haul of fish, when Jesus came along and found them. Although illiterate, Jesus saw in them possibilities of becoming successful preachers of the gospel, and with the help of the Holy Spirit become "fishers of men." James and John were busy men, mending their nets, preparatory to making a haul of fish, when Jesus came along and found them, and saw in them possibilities of being "Sons of thunder" in preaching the everlasting gospel. Matthew, the hated and despised publican, was a busy man collecting taxes, when Jesus found him, and saw in him the possibility of becoming an apostle, and evangelist. He responded to the call of Jesus.

Saul of Tarsus, although small of stature, had a giant intellect, and was a busy man when Jesus found him, on the way between Jerusalem, and Damascus. He was busy "persecuting the saints, and consenting unto their death." Jesus, who had all wisdom, and foreknowledge,—for "Known unto God are all his works from the beginning of the world,"—saw in Saul a man of marvelous possibilities. He saw in Saul "one who would count all things but loss, for the excellency of the knowledge of Jesus Christ my Lord." He saw in him, one who would be willing to suffer, and endure "hardships, privations, persecutions, tribulations, reproaches, and distresses, that he might win Christ, and be found in him." He saw in him one that could wish himself accursed from Christ, for his kinsmen, his brethren in the flesh. He saw in him, one who after having been purged from sin, would become a vessel of honor, sanctified, and meat for the master's use, and prepared unto every good work. Not by compulsion, however, but by free will, by choice.

Wm. Carey was a busy man cobbling shoes when Jesus found him. Jesus found in him a man who had imbibed the missionary spirit, and who was to do much for the extension of the Kingdom of God in heathen lands. He afterwards founded Christian missions in India. David Livingstone was a busy young man, working in the coal mines in Scotland, when Jesus found him. He, too, had imbibed the missionary spirit. The ruling passion of his soul was an intense desire to carry the message of salvation to the heathen of darkest Africa. God called him, and he responded to the call, with a joyful heart.

The woman of Samaria was a busy woman, drawing water from Jacob's well, when Jesus found her. Jesus saw in her possibilities of being a home missionary. Jesus called her and she responded by running home and telling the people of her own city, "that Messiah had come."

John Bunyan was a busy man when Jesus found him,

and saw in him possibilities of writing that most beautiful allegory illustrating Biblical truths—"The Pilgrim's Progress"—which is conceded to be the finest piece of Christian literature, outside the Bible, the world has known. Jesus called him, and he responded to the call. We all have great possibilities within us, if we only bestir ourselves, by giving all diligence to exercise our gifts, in spite of every obstacle. If John Bunyan had not been cast into prison, in all probability the Christian world would never have had "The Pilgrim's Progress."

"God works in a mysterious way, his wonders to perform,
He plants his foot upon the sea, and rides upon the storm."

Praise his name forever.

1816 Woolsey St., Berkeley, California.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

4. The love feast was instituted by Jesus to be perpetuated.

The agape or supper came between the feetwashing and the eucharist. The expression "supper being ended" (Jn. 13:2) is not correct. "Ended" is not in the Greek. "Prepared is the proper word to understand to complete the phrase, because in versé 26 we find them still eating, and the bread and cup were given "after supper" (Lk. 22:20). Inasmuch as the feetwashing and the eucharist are sacred symbols the supper must also be. The three are parts of one institution, and are so related that one is incomplete without the other.

The announcement of the hour being come and the authority being given relates to the three parts alike, and not to one or two only. The use of the new name agape and the reference of Jesus to eating and drinking with him in his kingdom show that he was not thinking of that supper as being an ordinary supper without symbolic meaning. It was an integral part of the sacrament. The apostles so understood it and therefore perpetuated it, but it was instituted by Jesus himself.

5. The commandment to keep the love feast was written by Paul.

He received his commandment directly from Jesus Christ (1 Cor. 11:23-25) and he commands that in the celebration of the Lord's supper the church should wait for one another in order to eat together. In 1 Cor. 5:7, 8, also, he says, "For Christ our passover is sacrificed for us. Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." The feast to which he refers as the type is the feast of unleavened bread, which formed part of the Passover festival, just as the love feast does of the Lord's supper. The word Paul uses for this feast in 1 Cor. 11:21 is **deipnon** and refers to the evening meal, the principal meal of the day. To call a bit of bread and a sip of wine a **deipnon** is as great an error as to call a few drops of water on the head a **baptisma**.

However, though the agape is called a supper and a feast, its object is not to delight the appetite or even to satisfy hunger. Paul says that those who hunger (and therefore cannot wait) should eat first at home, that the Lord's supper may be eaten together as by **one body**, the body of the Lord. Thus only can the church learn and

express the symbolic teaching of the supper. In as Paul himself established the church in Corinth he has established the Lord's supper there with the feast as a part of it, and in preserving it after the abuse mentioned, he gives proof that it forms an essential part of the sacrament.

6. The love feast was observed by all the churches.

We have seen that Paul established the Lord's with the love feast as a part of it in Corinth, therefore must have done the same in all the churches which he established. If his custom in this had differed from that of the other apostles there would have been some mention of the fact. The Lord himself instructed Paul and would not have instructed the other apostles differently.

In Jude 12 we read, "These are spots in your charity" (agape). Charity is the old word for love. The feasts of charity were the love feasts of which the name is agape. Jude addresses his letter "to them that are sanctified", that is, to the entire church and therefore be referring to an institution known to the entire church. He also condemns the hypocrites who are "crept in unawares" (vs. 4), but he does not condemn the love feast.

The apostles did, however, condemn the "revivals" (Gal. 5:21) of the world and the idolatrous feasts they celebrated (1 Cor. 10:20), and would have condemned the agapes also if they had been ordinary banquets. The fact that they preserved them and corrected the abuses in them, shows that they were in observing them as an institution of the Lord. The same men who were spots in the love feasts were spots in baptism and the eucharist. In discarding the spots let us not discard also the sacraments.

(To be continued)

SIGNIFICANT NEWS AND VIEWS

BACK TO PRE-WAR PRICES

Ohio Wesleyan University has reduced living costs to the lowest point in years. The boarding club, formerly discontinued, has been revived with rates at four dollars per week for men students have been priced as low as \$1.50 a week. University is starting an experiment with a co-operative girls where twelve girls can secure their room and board for a cost of five dollars a week, doing much of the work themselves.

Some other institutions are agreeing to accept farm products usable in the boarding departments to apply on living costs of students.—The Evangelical-Messenger.

ROMAN STRATEGY IN BELIZE

Thanks to the devastation wrought by the hurricane, the city of British Honduras recently emerged from the obscurity which Lindbergh left it, to stretch itself across our newspaper. Normally, Belize is one of the quietest places mentioned in geography, being the port of entry for the least developed of the North American continent. Before the storm the mark of the town was a Catholic missionary institution, the College, which is also an interesting illustration of Roman strategy. Although the peoples of the Central American continent are largely Catholic, the governments are frequently anti-Catholic schools are subject to political supervision, and the liberties are exposed to confiscation. Therefore the Roman with its usual astuteness, has placed its one large school in Central America under the protection of the British flag. Students are recruited from the surrounding republics. A bit of genius is putting the school in charge of a group of men who have their headquarters in St. Louis. After the young members of the Society of Jesus have completed their college

sent out to Belize to teach for a term of years, and then back to the United States to study theology. The recent earthquake apparently caused the destruction of the college buildings, on the water front, and the death of many of the student-faculty, as school was in session. Educationally, this is a great loss to Central America.—J. R. Scotford in Congrega-

WHERE GREEK AND ROMAN MET

coast of Sonoma County, California, is a small place that bears the name of Fort Ross. It is a spot that marks the result of an effort that finally had a far-reaching effect upon our history. Here is a small wooden chapel, surmounted by an Orthodox cross. This chapel is an attraction to those in the history of the Western coast. This church, surrounded by a log stockade, is the sole footprint of the earnest but ill-fated effort of Imperial Russia to stride over the California of the 19th century. Count Nikolai Rezanof was sent to survey the coast in 1805. He cruised to California, secured a cargo of furs and a half-hearted consent to establish a farming and trading station on the Pacific coast. Following Rezanof's visit, a Russian expedition, without even asking leave of Spain, formed a settlement at what is now Fort Ross. They gave the Indians presents for the land, established a church and a governor's residence. To checkmate the Russians, the Spanish established missions at San Rafael in 1817, and at Sonoma in 1823. Steadily the Russian position was hedged in, and finally decided that Fort Ross was to be kept, sold out the movable equipment to Captain Rezanof, who was trying to establish a community of Swiss immigrants at New Helvetia (Sacramento).—P. B. Hull in The Christian Evangelist.

All In the Same Boat

(Continued from page 4)

ly the church papers are feeling the pressure of hard times keenly than many other types of journals. At least it is to be true.

not accustomed to grinding out dirges, but we feel that we should let the rest of the family understand the situation. We are doubtless acquainted with the economies that your church papers have been instituting, but you thought the little economies that you made would not be felt. However, you very likely have not realized that all other churches are economizing as well as you are and that the church paper is suffering more from other church interest as a result of such economies. We probably if you understood a bit more how all these little economies of church budgets and home budgets are having a really direct effect on your church paper, you might in some cases take a second thought before you go further with the process. We think that the situation with the Evangelist is not worse than that with the other church papers. But that is merely saying again that we have a lot of company, and though "misery loves company," it does not help one out of a situation. But just to show that we are not singing a solo, but rather are doing it as a part of a great chorus, we are quoting from one of our contributors; the organ of a church much larger than ours. If any church's mail is more discouraging than ours. Here it is:

are still alarmed over the decreasing list because it reflects the fact that with the passing of the older class of readers we are finding it difficult to secure others in their places. A woman of many years in the _____ church said to the editor recently: "I read the church paper with a great deal of pleasure. I'm glad to say that I learned the alphabet from its pages." In many homes is the church paper read by the coming generation by those who are the younger workers in our churches. The lack of knowledge of our denominational life is simply appalling. Some people think that if they subscribe to a general religious paper they are fully supplied with news. But what about the work of their own church? They may be intelligent workers in it if they do not know what it is in it?

there is less reading of church news than formerly. The people are probably drawn many away from reading, the auto-inflated rides in the summer time, and the movies allure in their spare time. What, with social engagements and bridge parties and other activities, is left for the church paper?

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

2 Cor. 12:1-7. Paul had evidently received visions from God of things so sacred that he would not have dared to utter them; yet he found in this no cause for boasting. After all, he was only a mortal whom the Lord had so blessed in order to better equip him for service. What the thorn in the flesh really was, no one may know with certainty, but at any rate it gives us some insight into the reason for some of the things in the lives of God's saints. Who has not marveled at the force of character and strength of faith of some of God's suffering shut-ins!

TUESDAY

2 Cor. 12:8-10. Unanswered prayer—what questions it raises at times! Why are they not answered? is it because of unforgiven sin in my life, of which I am not even aware? is it because I lack faith? is there, after all, a God who is interested in the cares of men? We may find much comfort from the experiences of Paul. It is not for God's glory that ALL prayers should be answered, and we should be willing to endure added suffering and hardship that Christ may be glorified and that his power may rest upon us.

WEDNESDAY

2 Cor. 12:11-15. During his earthly ministry there was very little in the way of real gratitude to cheer the heart of our Lord. So, too, from the days of Paul until now there has been little of gratitude or of understanding to reward the hearts of his ministers. If they served for gratitude alone, or even for money, surely they would become discouraged. But there is a higher reward, and he receives his wages in human souls and the consciousness of his Master's commission fulfilled. The motto of every faithful servant of Christ's is: "Not yours, but you."

THURSDAY

2 Cor. 12:16-21. There are those who are determined to find fault; they couldn't accuse Paul of having taken money from them, as a "hireling," so they said he had deceived them, and taken them by guile. Paul speaks plainly to them, and it is well to remember that the faithful minister must sometimes do so. God save us from fault-finding and help us to work together in all love with those who are trying to serve thee according to the best of their knowledge!

FRIDAY

2 Cor. 13:1-4. The Corinthians had demanded of Paul some proof of his ministry, and of Jesus working through him. After all he had done for them this was almost mockery, yet Paul gave the only proof that we can give today: though Christ was crucified, he liveth by the power of God, and we too live by his power, "in demonstration of the Spirit, and of power."

SATURDAY

2 Cor. 13:5-9. Again these few verses furnish splendid material for our meditation. Examine yourselves; whether ye be in the faith; Jesus Christ is in us unless we are reprobates; we should pray to God to keep us from doing evil; we can do nothing against the truth. God help us ever to be honest with ourselves, honest with thee, and honest with thy servants; so mayest thou bless us and lead us on to perfection!

SUNDAY

2 Cor. 13:10-14. Paul realized fully the purpose of the power that had been given him: he was not merely to "lord it" over his fellows, for his own glory, but was to use it to edify or build them up in the faith. He commands them to live together in peace and says that then the God of love and peace shall live among them. A certain denomination recently passed a resolution against war, and a newspaper columnist suggested it was because they were so busy fighting among themselves they couldn't carry on a second war! Probably the jibe was no more warranted than in other denominations, but if we expect the blessing of the God of love and peace, as a church or a nation, we must live in peace.

W. I. DUKER,
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Singing In The Sunday School

By William Beery

A Sunday school without singing as a part of its exercises would be lacking in a very important feature of its activities, for surely in it lie great possibilities for effective ministry in the successful carrying forward of the work of the Sunday school. While it may fail to produce the good results of which it is capable, by mistaken uses which are sometimes made of it, the fact still remains that singing is, if properly used, a necessary part of the workings of a successful Sunday school. But only when the best hymns and music are used, in the proper place and time, with the right attitude of mind and heart, can the full power of its influence be realized.

What to Use

In dealing with this subject both hymns and tunes require consideration.

Certainly there never was a time when the quantity and variety of Sunday school music were greater than just now. The grave question is that of selection. A noted writer has said, "In the musical education of the children we are determining to a degree the taste and ethical horizon of the next generation. We desire to start them out with an equipment of selections that shall not wear out, or soon sound like cracked bells. The hymns that are to remain in the Holy of Holies of their lives should be those that have lasting value, of which they shall never be ashamed, and which shall, by God's gracious power, become richer in spiritual effectiveness as the years go by. Hymns, whether for children or for adults, should (a) reflect the spirit of Jesus, (b) have a Biblical basis, and (c) contain a direct approach to God."

From a table laden with a great abundance and variety of food the wise guests will eat of that only which they know to be wholesome. The same discretion should be exercised in the use of music in the Sunday school. The Sunday school cannot afford to tolerate anything but the best. To use any selection which we know to be unworthy of itself and of God is doing an injustice to the cause. Let us not be satisfied with what we know to be poor, and let us do our best to lead others upward from immature or mistaken standards to higher ones.

Some Questionable Features

In view of the fact that the Sunday school is composed largely of children and young people, it is clearly evident that it is essential that the selections used be such as will appeal to them and at the same time possess the qualities that go to make them worthy. Pieces are to be found in hymnals and in Sunday school song books which are by no means suitable as hymns to be used in worship. Hymns there are in which the ideas presented induce mental pictures which, to say the least, are extravagant; and to the mind which is inclined to take things in a comparatively literal sense, impossible; and some, especially to children, inapplicable and inappropriate. Other

hymns there are which are indefinite, vague in expression, or whose address is not heavenward, and therefore are not a means of worship. There are other selections, too, in which the words are acceptable but the music objectionable, partaking too much of the nature of ragtime—too "catchy." This kind of music usually sticks in the minds of the boys and girls, and they will inevitably compose parodies, which at once destroys all religious significance.

The above suggestions deserve from our Sunday school workers careful consideration in the study of the hymns now in use, and in the selection of any others that may come to their notice.

Unquestionably, there is an immense quantity of music being dumped on the market which should be carefully examined before it is imposed upon the precious souls under the Sunday school's care and training. The rhythm and swing of the music may afford a certain kind of pleasurable feeling, but be entirely void of any soul-edifying qualities. Be sure it appeals to the s-o-u-l, instead of the s-o-l-e; that it is not a dance tune, but one that makes melody in the heart.

How to Test a Hymn

The following are suggested as some of the tests which a hymn should stand in order to be counted good enough to be introduced into the Sunday school. Test it (a) by the state of opinion of sentiment in which its actual use leaves you. (b) Is it

true in its thought of God and (c) Is it healthy in general tone? (d) Is it written out of a deep experiential Gospel? (e) Is the picture it gives nature of the providence or the God, or of Christ's offices or per the ministry of the Spirit, or of tian church and its activities, one mends itself to you as true? (f) Do you have majesty and contagious po Does the attempt to make it you pression give to you a wider v rouse within you higher aspirat Are you helped to be a larger a Christian by it?

The Music Should Help the Sunday School

The purpose of the Sunday school education, the training and building of souls in the religion of Jesus Christ, the music should be such as to aid to her aim and desired results, not always easy for adults to be as helpful as they should be, and the helping children how to worship in deserves careful consideration. The kind that will not hinder The hymns that are learned in days have much to do with their conception of God and his attrition of the mission of the Lord Jesus Christ among men. As a soul-winning agency the Sunday school has supremacy and in her effort to bring religion to bear upon her influence she finds potent means of approach than the singing of sacred songs. Some one "There is no artistic means of reaching the internal springs of feeling in the human heart that can compare with the singing of sacred songs. Some one Our Christian hymns are surely among the most powerful agencies we have for opening the religious sentiment of our people.

Good Church Music is Good Sunday School Music

The idea that music for the Sunday school should be different in character from

Sharing a Treasure

By Dr. C. A. Bame, Sunday School Editor

I have some Sunday school history that I want to share with the readers of the Evangelist. Many of our people will remember Elder S. Z. Sharp as the first president of Ashland College. Many who attended the National Conference at Ashland in 1928 will remember the aged man who reported his hearing the Gettysburg address. His speech at our Conference was one of the best-timed and shortest speeches I have ever heard.

Many of our people may not know that he recently went to his reward. He was driving with a horse and buggy and was run down by an automobile driver and died as a result of the injuries.

Under date of January 23, 1931, from LaVerne, California, I received a letter from him which speaks volumes for his grace, keen mind and fraternal feeling for our church and literature.

"My dear brother Bame:

I just now came from the college reading room where I examined The Brethren Teacher. I notice one important feature the Sunday School Quarterlies of the ——— do not contain, but is found in your lessons. There have to be many teachers employed who do not know what questions to ask on

the lesson to make them interesting. Questions fill the gap.

"I have had experience in preparing Sunday school lessons. On March 1, 1901, I issued the first Sunday school lesson published for the Church of the Brethren in a weekly paper called Our Sunday School, published at Ashland. It was the International notes on a set of lessons and a primary department. I started The Brethren's Quarterly in 1902 and it two years.

I think your Teacher a very valuable one and should be used in every Sunday school. ... With kindest regards and best wishes for your success as a teacher, I am, Fraternalty yours,

S. Z. Sharp

This is the last testimonial he gave to the world. "Being dead, he speaketh", and I pray he may be helpful to many of our Brethren Teachers who are heeding his advice. I am glad to see the increasing number who do use the Teacher Literature, but we can never do so until all our people buy what we are selling. Why can not more people think and act this way?

good for the church is erroneous. small children it is good to use a which are especially suited to the d, but it is still true that most of hurch hymns are also good for the The Sunday school is the train- of the church, and the things the are supposed to enjoy when they o the church they must learn to while in training. In the long general grade of the church's (Continued on page 15)

r's Select Notes on the Sunday School Lesson

in Thessalonica and Berea

(Lesson for October 18)

Lesson—Acts 17:1-15; 1 Thess.

Text—Acts 17:1, 5-11; 1 Thess.

Reading—Psa. 119:9-16.

Text—Open thou mine eyes, that hold wondrous things out of thy 119:18.

Introductory Note

through different cities, Paul Thessalonica, another city of Ma-reaches the gospel with great suc-s quickly persecuted by the insti-heathenish Jews, 17:1-9. He flees where he meets with attentive ll persecuting Jews follow him and thence, vs. 12-14. But every-goes with the gospel, his labors ne conversion of a few.

Text Comments on the Text

when they, Paul, Silas and Tim-ke was not with them. Driven lippi the missionaries traveled e along the great military road l toward Rome. Amphipolis. A three miles from Philippi, toward ca. Apollonia. Thirty miles far-om Amphipolis; thirty-seven miles salonica. For two reasons they e: brief stays at these two cities; e too near Philippi to be safe, and e no synagogue in either place, and e but few Jews, and both could be e ngelized from Philippi and Thes- e the more important cities. Thes- e the modern Saloniki, in Macedonia. e ue of the Jews. This implies that e none in the other places.

Paul, as his custom was, his usual e gaining a hearing for the gospel. e Jews opposed Christianity it was e to them than to the Gentiles, and e followers in every city were wont e Reasoned. The Greek word is e er for letter our word "dialogue." e d was more like that of our Bible e n of our preaching. The Scrip- e Old Testament.

ing. The Greek word does not e ortion," as is our modern use of e ut means "setting beside," "set- e guments."

e of them, the Jews, were per- e consorted with Paul and Silas, e with them as disciples." Devout e Jewish "proselytes of the gate." e n, ladies of the leading families e best social standing. Probably e proselytes.

e d with jealousy. Because they e men from the Jewish party, les-

ened their power and popularity, interfered with long-held opinions. Paul's success was so great that at the end of six months, the Jews became alarmed and took unto them certain vile fellows of the rabble. The word "loafers" is a good rendering of this word. They set all the city on an uproar. They went to the house of Jason, but Paul and Silas were not there, as they had hoped, though they doubtless broke in an and made a thorough search for them.

6. Not finding the ones they sought they dragged Jason and certain brethren. Christians. Turned the world upside down. In a wicked world the gospel must make changes and disturbance. This proves, at the mouth of their enemies how great an influence the missionaries had already gained.

7. Jason ... received. Not as a mere lodging-house keeper, but as a friend and convert. Saying that there is another king ... Jesus. The charge against the missionaries was treason. The same charge was made against Jesus before Pilate.

8. Troubled the ... rulers. Insurrection against Rome would ruin the city and all in it.

9. Security. Bail for their good conduct and future appearance in court if wanted.

10. Sent away Paul and Silas. Timothy

seems to have remained to carry on the work.

11. Berea. Another city in the same region, about forty-seven miles southwest of Thessalonica. It is now called Verria. These were more noble, literally, "of more noble birth;" hence, as here, of more noble character, because more candid, more sincere, more earnest for the truth. Examining the Scriptures. They did not take things by hearsay, but sought the truth for themselves.

12. Many of them therefore believed. "Searching the Scriptures" is always sure to bring relief in the Lord Jesus Christ if the reader is earnest for the truth and honest. Greek women of honorable estate, of rank and wealth, and therefore of influence.

1 Thess. 2:7: This epistle was written because Paul could not return to Thessalonica, because of his enemies there. Gentle... as ... a nurse. He was a good pastor.

8. Our own souls, or "our very life;" Paul was ready to die for them.

9. Working night and day. Paul supported himself and his fellow-missionaries through his trade of tent-making, preaching by day to all who would hear, and working at his trade by night.

(Continued on page 14)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>	<p>GLAOGYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. DuBajl Ave., South Bend, Ind.</p>	

Ways to Help My Pastor and My Church

1. Co-operate with the pastor in planning a series of special church services. The pastor will adapt the sermons particularly to young people, and some of the society's members may have a part in the service. The young people of the church will assume special responsibility for promotion and attendance.

2. Cooperate with the pastor in honoring some of the great heroes of missions, science, social reform, and exploration.

3. Plan and carry out repairs or improvements in the church building and equipment. Young people should do as much of the work as practicable.

4. Assume, individually and as a group, certain church responsibilities, such as ushering, distributing pamphlets, choir service, welcoming strangers, bringing elderly or crippled persons to the church service.

5. One group rebound worn-out hymnals. Another society spends odd time in repairing the chairs used in Sunday school classrooms and elsewhere in the church building. One society refurbished the kindergarten room.

6. Adult service groups in the church may be assisted in caring for the sick and needy, distributing food and clothing, etc.

7. An every-member canvass of the church may use young people, not only as canvassers, but in messenger work, clerical service, and in "clean-up" work afterward, following up cards that have not been turned in, for instance.

8. Plan and present dramatizations to evening congregations.

9. Plan a complete service of worship for evening services or for Sunday school sessions.

10. Be responsible for leading games at a general church social event.

11. A committee of young people might plan and edit the church calendar or a small weekly magazine. If a mimeographed calendar is used, the young people could relieve the pastor of this work.

12. Improve the appearance of the church grounds. Plant shrub, care for lawn and flower-beds, repair broken fences or sidewalks, replace worn-out electric lamps, freshen the appearance of the church announcement-board.

A PARENTS' MEETING

The Christian Endeavor society of the First Christian Church of Hammond, La., conducted a parents' meeting at which all of the parents of the church were urged to attend just to see what the Young People's society was doing for their sons and daughters.

The Endeavorers displayed their work, and did their best at this meeting. The topic was brought out in a blackboard-talk given by an active member, entitled "The Spirit of Christ." This was very interesting. Other sub-topics were given by members. The meeting proved a success, with a very unusual attendance and a very interesting program. Several prayers were given by the Endeavorers, which added to the meeting greatly.

Our society here is improving in every way; not only in attendance, interest, and membership, but in fellowship and consecration.—Hubert Crook In C. E. World.

Send Foreign Mission Funds to
 LOUIS S. BAUMAN
 Financial Secretary Foreign Board
 1925 East 5th St.,
 Long Beach, California

MISSIONS

Send Home Missionary Funds to
 R. PAUL MILLER
 Home Missionary Secretary
 Berne, Indiana

A Letter From Miss Nielsen

("The Missionary" being overcrowded with missionary letters, we are glad to give space on our "Mission" page to Miss Nielsen's letter and hope she and other missionaries will find time to write an occasional letter direct to The Evangelist—Editor.)

Dear Missionary Friends:

Some time ago I was talking to some one who propounded what was, to me, an entirely new theory; namely, that according to Mark 13:20, "He hath shortened the days", means that the days are not as long actually, in time value or will not be, and that the process of making them shorter in time value has already begun. I smiled, of course, and yet I sometimes wonder just what has happened to the days that used to be long enough to get everything done, and still leave a little time to spare. Certainly they are no longer with us. Perhaps we are "careful—about many things," instead of choosing "the one thing needful." At any rate, the experience seems to be all but universal. So since speed we must have, may it be speed that will hasten the business of our King, Redeemer and Lord.

Last week another Workers' Conference was held in Rio Cuarto, with splendid interest, and a profitable time for all. Because of sickness, two of our workers, Adolfo Zeche and Federico Sotola, were unable to be with us. The program centered around "the Bible," its universality, its prophecy, its history, its miracles, etc. These conferences are times of real fellowship among the workers.

We were glad to have with us all the Sickel family. They came up two or three weeks before, enroute to Cordoba to interview a doctor there. It was such lovely weather that, instead of going by train as they had intended, they decided to drive, and Grace Yoder and I went along. We picked up Miss Larson at Almafuerte, where she had gone with Brother and Sister Yoder and Robert. We reached Cordoba in time to have a lovely drive among the hills before nightfall. We were reminded so much of some that we could easily imagine ourselves in Southern California. The real purpose of the trip, the interview with the doctor, proved very disappointing. It was decided that it would be best for Sister Sickel to stay in Rio until Conference time, getting a good rest, and we were glad that she was feeling better than when she came; though there is still much to be desired.

It was decided that Miss Larson should accompany the Sickels to Huinca Renanco, and while she is getting the language, she could take over the Sickel children's school work, thus relieving Mrs. Sickel of a heavy burden. So after having some one to share my apartment for a month, and just being nicely settled, we had to break up house-keeping, and I have things all to myself again, not an altogether satisfactory feeling, after having some one with whom to share. But nevertheless we are all happy in the feeling that it was for the best.

Greetings and farewells are apt to come

close together in life. Hardly had we welcomed Brother Yoder and Miss Larson, when preparations began to say farewell to Robert. He will leave a big vacancy in the home here. We shall all miss him greatly, but Sister Yoder will miss him more than anyone, for he has been her companion, reading to her, taking mate (tea) with her, doing the many little odd jobs that are constantly needing to be done, and always doing it cheerfully. So as he goes to further prepare himself for whatever shall be his

life work, we wish him God-speed ask that you send him back to wholesome, just as unspoiled, a him to you. We believe you will addition of those things that he to make his life count for the m

Our weather has been quite m the last few weeks, and it sti spring plans. The first of these paign with tracts, districting th sowing it with tracts. A goodly our young men will help in this.

Later we hope to have a Bibl women and girls in connection w work on San Martin. We are m with the interest shown in th meetings, the attendance being last two meetings. Pray for all each one may do his work as unt leaving to him the results an dt

Yours in him,
 JOHANNA N

Twenty-Five Years After

An Appraisal of the Laymen's Missionary Movement, By Cornelius H. Patt

(EDITOR'S SUGGESTION—We offer two suggestions for those who may care to cooperate in the 25th celebration of the Laymen's Missionary Movement—first, that the date for Brethren people be advanced to a convenient day in October, and for those who have not yet had the Laymen's Day service, combine the two; and second, if the 15th of November is observed, why not make it the occasion for the enlargement of vision and the stirring up of interests on behalf of our Home Mission work, inasmuch as the Thanksgiving season is the time for lifting our offerings for national Home Mission work.)

Most timely is the suggestion that on Sunday, November 15, or on some convenient adjacent date, the churches of the various denominations celebrate the twenty-fifth anniversary of the organization of the Laymen's Missionary Movement. The time is ripe for the revival of lay activity and initiative in behalf of missions at home and abroad. No one feels this more than the pastors of our more enterprising and forward looking churches. The movement which invented the Every Member Canvass and the Church Budget, and which, under God, was instrumental in aligning tens of thousands of business men in missionary belief and activity, which in hundreds of churches reinforced pastoral leadership by bringing to bear upon the problems of the church the brain-power and enthusiasm of practically minded business and professional men, the enterprise which, as we see it today, inaugurated a new era of missionary incentive and support, such a movement, we must hold, if once more given a prominent place in our counsels and programs will well prove the means of leading us out of the present wilderness of criticism, hesitation and receding devotion on the part of many in the church.

When those splendid laymen of twenty-five years ago met in the Fifth Avenue Presbyterian church of New York for conference and prayer over the missionary situation, it was under the pressure of the idea that the world had swung into a new position of missionary opportunity and demand. The inciting occasion was the celebration at Williamstown, Massachusetts of the centennial of the famous Haystack Prayer Meeting, when a group of Williams College stu-

dents, under the leadership of Mills, in the act of prayer plives to Christian service in fo thereby launching one of the gr movements in the history of the was felt that the time had com laymen of the church, as such, s by the cause of world evangeliz organized and aggressive way; church was to enter into the ne nities in a large and hopeful ma would be needed the mobilizatio element in the church members denomination.

I have been re-reading the that New York meeting, and preceding the enacting resolu statements like these:

"Whereas, In the marvelous P God the one hundredth anniver beginnings of the American F sionary Movement finds the doo nation open to the gospel messa

Whereas, The machinery of t ary Boards, Women's Boards, s Young People's Missionary M highly and efficiently organized,

Whereas, The greatly increas tion of the present generation of business and professional men to the widest and most productiv existing missionary agencies, an vital to the growth of the spiri home, and

Whereas, In the managemen business and political responsib as men have been greatly used a

Therefore be it Resolved, etc.

These were not idle words, more set of resolutions." They up and signed by men of weig portance in the business and world. Here are some of the r J. Schieffelin, Mornay Williams Capen (who became the first John B. Sleman, Jr. (who was suggestor of the movement), S ward, John R. Mott, J. Cam (who became the first secretary Speer, Eben Olcott. Moreover, men did a great deal of praying casion. When Mr. Capen retur ton and informed me of what ha he said in effect, "We listened White as he told of the Mass Mc

anity in India and the extra-
 orness of Christianity in that land,
 profoundly moved that someone
 e should give ourselves to
 a matter of fact we didn't do
 at pray. I never have attended
 ng in my life. It was the Hay-
 moved to New York. The next
 as we assembled, we organized
 y but a movement, and it will
 me The Laymen's Missionary
 It will be inter-denominational
 k to place behind the various
 oyal and intelligent support of
 the churches." Such was the
 e meeting and the temper of

the resolution of November 15,
 the endorsement of more than a
 uitable service. The conventions
 . M. were held in the leading
 United States and Canada and
 s of smaller place. It had the
 all I say the audacity?—to
 conventions self-supporting by
 fee for admission. "What! ex-
 pay for attending a missionary
 eposterous!" Well they did, and
 nishing numbers. Then came a
 ructive measures. More coura-
 audacity. When Campbell White
 at the only way to support mis-
 -wise was to make a house-toss
 ss of the parish, and to have the
 nducted by lawyers, bankers,
 business men of large affairs
 utation, some of us gasped. "It
 e; they never will volunteer for
 that." But the thing was done
 w years the "E. M. C." became
 method of finance in every pro-
 ch. Attest the fact that, where-
 churches the trustees at first op-
 an as calculated to advance mis-
 -expense of parish support, they
 king to have their budget taken
 nd-wagon of the missionary end
 so we came to have the single
 the unification of all giving in
 As to whether or not this last
 ain, opinions differ. But let us
 im to the laymen of twenty-five
 or inventing a device which no
 uld have dared suggest. When
 ar came, and with it the great
 e Red Cross, the Y. M. C. A.,
 erty Bonds, the E. M. C. idea
 ver bodily from the church and
 a community scale. In those
 M. M. was a living sermon from
 ye of little faith."

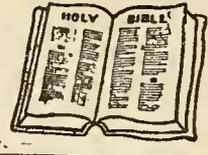
all this given up? Alas! in
 decided, after long debate, to
 L. M. M. in the Interchurch
 ment, with the result that the
 this great enterprise was lost
 k of the attempt to capitalize
 ce the solidarity, the enthusi-
 ar period, already on the wane.
 action of the National Commit-
 -aymen's Missionary Movement
 k was learned by the Central
 mmittee of the Layman's Mis-
 sionment with headquarters in Chi-
 racted debate ensued. Opposi-
 -merger with the Inter-Church
 ment was so pronounced that it
 ur continued sessions of the
 which this matter was given
 . Finally a unanimous agree-
 -ached with the adoption of the
 solutions: "Resolved, that the
 sion Committee suspend activi-

ties and appoint a Committee on Resump-
 tion which will be in readiness to undertake
 its task as soon as the time may be pro-
 pitious."

This Committee on Resumption met from
 time to time, and called a conference in
 May, 1922, which was attended by eighty
 laymen and forty ministers and Board Sec-
 retaries, representing nineteen denomina-
 tions. The conference voted to resume ac-
 tivities, but the reorganized committee was
 hindered in getting under way until 1927.

During the past four years these enter-
 prising laymen, with reinforcements from
 Boston to San Francisco, and New Orleans
 to Charlottetown, P. E. I., have entered the
 field, revived the old name, and sought to
 conserve the old spirit. This group of men
 felt deeply that, such a passion, such an
 achievement, must not be allowed to pass
 from sight. They believed that ways must
 be found for conserving the best elements
 of the L. M. M. of 1906-1919.

(To be concluded next week)



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



THE EDUCATIONAL OFFERING

My last report on this offering was dated
 August 1, and I announced the fact that up
 to that time the gifts from the church for
 the current year had amounted to \$598.72.
 Since that time remittances have been re-
 ceived as follows:

Williamstown, Ohio	\$ 3.50
Mulvane, Kansas	3.00
Roann, Indiana	6.00
Pittsburgh, Pa.	25.00
Washington, D. C.	7.00
Oakville, Indiana	9.94
Pleasant Hill, Ohio	1.00
Morrill, Kansas	10.66
Total since August 1	\$ 66.10

Previously reported \$598.72

Total \$664.82

If I did not know the Brethren church as
 well as I do, and were inclined to give way
 to a spirit of pessimism, I would likely
 question the matter of loyalty to the insti-
 tution so fundamentally important as this.
 But I know the Brethren people, and know
 that if such matters are really presented to
 them, they will rally to their support. May
 God bless you all for what you have done,
 and for what you are willing to do.

Faithfully your Brother,
MARTIN SHIVELY,
 Bursar Ashland College.

BEAVER CITY, NEBRASKA

We have just passed through one of the
 mightiest revivals the Beaver City church
 has experienced in many years. A glorious
 revival! A great time of refreshing! A
 season of joy! The work of the Spirit of
 God was manifested in tremendous power.
 The entire city has received spiritual bless-
 ings at the hand of the Lord, because of
 these meetings and many outside of the
 church, members are rejoicing with us over
 the results.

We put much time in preparation for
 these services. Cottage prayer meetings
 were held twice weekly for several weeks
 before these meetings. A great interest was
 shown by the members, their loyalty in
 prayer is to be commended. We were an-
 ticipating the great joy, which eventually
 has become ours, long before it was real-
 ized. A once discouraged and disheartened
 people have become again a people standing
 ready to take their place as those who love
 and are ready, against all cost, to step out
 into a life of sacrifice for the Lord who
 bought them.

Brother R. Paul Miller is a strong, fear-
 less evangelist. His messages gripped the
 hearts of the people and several nights this
 church that seldom sees crowds, saw the
 house full. The wholehearted way in which
 the evangelist preaches thrilled his listen-
 ers, convicted their hearts, brought tears of
 sorrow and smiles of joy.

Our meetings went on for three weeks,
 with just six making confessions, but on the
 last night we truly had a time of rejoicing.
 After a very inspirational message, twenty-
 one dear people responded to the call of the
 Lord. Each one was dealt with individually
 and personally by the evangelist. Six of
 these coming forward were members who
 came to renew their fellowship with the
 Lord. Each one was dealt with individually
 for definite service for the Lord; twelve
 for the first time confessed Christ as their
 Savior.

We are rejoicing over the mighty thing
 that the Lord has done for us. We believe
 that this truly is the starting of a great
 work for the Master in Beaver City. We
 want you to rejoice with us. We pray that
 this blessing that has been ours may also
 be yours, too.

Pastor, **RAYMOND BLOOD.**

WINCHESTER, VIRGINIA

The Brethren at Winchester have just
 closed a three weeks' tent meeting under
 the leadership of Rev. Leo Polman, pastor
 at South Gate, California. As an evangelist
 he preached fearlessly and lovingly the
 whole truth, leaving no uncertainty in any
 of his messages. We admire him for these
 straightforward sermons. And it is inspi-
 rational to hear our brethren preach when
 we know they practice what they preach.
 We commend him for his leadership in Gos-
 pel song, both in congregational singing and
 in solo work. We only regret that his good
 wife could not be present with him so that
 they might have rendered us some of those
 fine spiritual duets which they sing to-
 gether. Had she been here we know Leo
 would not have been quite as homesick. Our
 sympathy for him made us keep him busy
 every moment of time except when at the
 table. Then, of course, I was relieved of
 all effort.

Brother Polman's work with the young
 people was inspiring. His plain Gospel il-
 lustrated chalk talks were excellent. The
 way of life was made so plain that twenty
 boys and girls responded to the invitation
 to accept Christ as their personal Savior.
 There were three adults who confessed

Christ for the first time and forty-two who dedicated their lives to God to serve him anew. Two were received by letter and twenty have been baptized.

During the meetings a Bible reading contest was launched which resulted in the reading of 9026 chapters by 696 persons. The highest reading for one day was 375 chapters by Miss Gretta Mason, who not only read her Bible the closing Sunday, but attended five services during the day.

The second highest, was 291 chapters, by Miss Vada Frye. She read from Genesis through to Revelation and started over again before the meetings closed.

Delegations came frequently from the Maurertown congregation. We thank "Brother Ed" and his people for their fine support, presence and also the "specials" which they brought with them.

That faithful and helpful band of witnesses under the shepherding of Brother Kent and Superintendent Dooley gave us a special surprise when 22 of them motored 80 miles to offer encouragement. Thank you, Capitol city Brethren, for your presence and Brother and Sister Hartman for your spiritual singing. Brother Baker, pastor of our church at St. James, Maryland, also came with a delegation. Then on the closing night we had our greatest surprise when Brother Platt with family from Manteca, California drove out of their way in order to be present with us. We were gladdened with his words of greeting and encouragement from our western district. We praise God for these times of fellowship. We covet for all mentioned and those not mentioned, also for ourselves, a greater fellowship with the Father, his Son and with one another. Come again. While we are absent from one another let us continue to pray that God may find us all more yielded, so he by his Spirit may work in us both to will and to do his good pleasure.

E. J. ROHART, Pastor.

REVIVAL AT WINCHESTER, VIRGINIA

It was our privilege to hold a three weeks' meeting in a tent with these good folks of Winchester, Virginia. This city while not so very large has a wonderful heritage. It can boast of being the second oldest city in Virginia. Many battles were fought thereabouts during the French and Indian war, as well as during the Civil war. It is still thriving heartily on this phase of its life.

Our church has a very fine location on the main pike with very fine surroundings. The building is small, yet very fine. Of brick and I was told that out of debt. That is quite a feat in these days of depression. Much credit is due to its humble pastor. Brother Rohart, who has had many problems to face here, and we commend him for his untiring efforts to hold on even in the face of bitter criticism. He believes that God is still on his throne and claims the promises.

We leave the report of the results with the pastor, but we cannot help but say that many victories were manifest visibly, and that many more are forthcoming in the future.

The hospitality was superfine. That good old southern cooking surely was great. Glad to say also, at least for my sake, that the chicken population was greatly decreased while we were there.

We made our stay with the Fletchers and Raceys, who made it very comfortable for us in their homes. We were glad for this fellowship and hope that again some day

we shall have the privilege to again return to this field.

Brother Miller from Maurertown, Homer Kent from Washington, D. C. and Baker from St. James, Maryland, encouraged us with mighty fine delegations as well as with special music. This is a mighty fine spirit of cooperation, and the local people surely did enjoy their fellowship as well.

Winchester people have a great opportunity for a real service in their city, because of the Brethren message, The Bible, the Whole Bible and Nothing but the Bible. So many of the churches there are so disappointing in their message. We shall pray that harmony, unity and love may exist here and that many may be brought to Christ through their testimonies. We would encourage others to pray for this mission church and this people.

LEO POLMAN,
South Gate, California.

CANADA'S BAD BUSINESS

When Canada decided to go into partnership with the most lawless set of business men in the most degrading drink traffic, she made a choice that is bringing an increasing curse with every passing year. In this one thing she may well be regarded as a red light beacon to our big neighbor across the line, warning them in the present anti-prohibition agitation against following our course.

Canadians may well be aroused to what is transpiring. Mr. Benu H. Spence presents the cold facts in an article recently given out. It is personal safety that will call for a change in Canada, when "driving while drunk" convictions increase by 60 per cent in one year.

Mr. Spence writes:

Despite widespread business depression and unemployment, and notwithstanding the cutting of the prices of liquor in the government stores, the aggregate Drink Bill of Canada increased by over a million dollars in 1930 as compared with 1929. And, notwithstanding that the liquor systems have "control," the consumption of liquor increased by over two million gallons.

This increased outlay and consumption is having its effect. In the last year convictions for violation of liquor laws (bootlegging) increased by 27 percent, drunkenness by 17 percent, driving while drunk by 60 percent, crimes of other kinds by 17 percent over the previous year.

The exact figures as given by the Dominion Bureau of Statistics are set out in the following table:

	1928	1929
Violation of liquor laws ...	15,263	19,327
Drunkenness	33,224	38,826
Driving while drunk	1,322	2,106
Other crimes of various kinds	217,674	253,881

Total convictions 267,483 314,140

The following table gives by provinces, as closely as can be estimated from the official reports, the amount of money spent for liquor in each province:

British Columbia	\$ 19,533,617.72
Alberta	14,049,210.55
Saskatchewan	12,388,490.78
Manitoba	10,632,392.24
Ontario	55,341,799.71
Quebec	76,279,366.18
New Brunswick	4,809,734.11
Nova Scotia	621,588.00

Total \$193,656,199.09

These figures take no account of mous sales by bootleggers. They include export trade, but only legal consumption within the country. gering sum that the traffic in in beverages is now costing Canada mously more than ever before in t of the Dominion.

This, in the face of the fact clearings, which are an index as t ume of business, particularly of trade, decreased from \$25,077, 1929 to \$20,092,343,629 in 1930, a of \$4,985,273,213.

Further, while the domestic e for liquor has increased, a favoral in Canada's international trade, 216,894 in 1929 was changed to an able balance of \$103,355,512 in 19

Now, as to the amount of liquor a statement just issued by the Bureau of Statistics gives the foll ures as the estimated consumption This is after deducting all export 3,036,755 gallons; wines, 7,241,44 beer, 62,100,225 gallons; total, gallons.

This amounts to 7.368 gallons which is by far the largest since days and has been exceeded only the history of Canada.

The figures convey some idea o nitude and extent of these liquor s tems that have been set up for the products of Canadian brewer tillers and satisfying the appetit who imbibe. They emphatically "sale," not "control", is the characteristic of the Canadian I tems.

While Canadians have lament: to drink themselves or their co prosperity, they have splendidly in making the booze barons of th immensely wealthy.—The Evange tian.

As the spokes in a wheel becc to each other as they approach so may we be drawn nearer to common center, and into closer each other.—J. Wood.

In the State of Ohio there is a that stands in such a way that drops that fall on the north si-Lake Ontario and the Gulf of St. while those that fall on the sou into the Mississippi and the Gulf Just a little puff of wind determin tiny of a rain-drop for two thou: What a suggestive thought, that may be setting in motion influ shall determine a man's destiny fo —Talmage.

Sunday School Note

(Continued from page 1)

12-12. He cites his own act among them. Walk worthily of the life worthy of a child of God

In the Early Church This Jesus ... is Christ (Acts The most remarkable fact in church was the ability to rein Old Testament in the light of Jesus; the gradual education o that he could abandon his racial and religious prejudices and acc tile into the fellowship; the illu

hat he, the high-minded Pharisee, r and thirster after righteousness, desired the power to achieve moral l experience spiritual values hith- ssible; the penetrating apologetic preted cosmic and social history conception that Jesus was God-at- e-universe. So sure were they as in Christ reconciling the world lf that they believed every event experience was divinely caused. as due to the Spirit of God; qual- or Messianic activity were given rit; under guidance of the Spirit upon his public ministry in Gal- e power of the Spirit he was en- work miracles; through the Holy offered himself a sacrifice on the the Spirit of God he was raised lead; and through the Spirit he st commandment to his disciples. aith, but the object of faith that faith was in Christ the realiza- l's purpose in history.—Milton G. Crozer Quarterly."

General Booth's Secret
men sought we glory (1 Thess.

hapman asked General Booth the is success. After a moment's hes- with evident emotion, he said: l you the secret. God has had as of me. There have been men er brains than I, men with great- nities; but from the day I got the ndon on my heart and a vision of Christ could do with the poor of made up my mind that God would William Booth there was. And anything of power in the Salva- today, it is because God has all on of my heart, all the power of d all the influence of my life."— ent.

IN THE SUNDAY SCHOOL

(continued from page 11)

ng will be found to be fired by school.

a doubt the services of the e lost much in dignity, reverence al uplift by the use of some of music which has found its way through the Sunday school. To n a congregation of intelligent, ed young and older people, the historically famous and most hymns and tunes are not only out also unappreciated, is a con- ul to contemplate. Such congre- by far too numerous. That the ol should be responsible for such ffairs is to be deplored. Surely ng to the scarcity of good hymns d music that that which is tri- worthy must be resorted to. n abundance of the best to be e hymnals of the churches; and, , the most desirable songs for school are those taken from the nnals of the churches and those ed from the English and Ger- If instead of looking for new e while with a view to making rvice more effective we were to at which has stood the test we e better progress. Of course me good new pieces, and it is l that others will still appear. d be added to the good we al-

Right and Wrong Use of Singing in the Sunday School

A hymn may be ever so good and the music ever so fine, yet if sung at inopportune times and places, or under wrong conditions, the possible good effect is lost. Singing in the Sunday school, as in any religious service, is an act of worship, or at least an aid to worship, or it is not worthy of a part in the service. The words and sounds uttered in song should carry with them true devotions from the depths of our hearts to the Heavenly Father.

The habit of using hymn-singing in a merely casual or mechanical way is much too common, and is worthy of condemnation. To use it chiefly as a stop-gap, as a cover for disorder, to counteract physical restlessness, to "fill in" while papers are being distributed, the offering taken, during the changing of seats, or while any other exercise is in progress, is certainly out of place. Furthermore, it is not conducive to reverence or a worshipful state of mind for the members of the school to engage in promiscuous conversation, especially in a loud tone of voice, immediately before the time for the opening exercises. There should be quiet, meditation and secret prayer, thus bringing the soul into proper frame to enter into the singing of the opening hymn with good effect. Children should be taught to regard the singing as an act of worship. Allow us to say, parenthetically, that adults should remember that the example they show has much to do with the conduct of the children. We say children should be taught this reverence, by precept and example, because as they are taught so they are and do. While they are children is the time to teach them right conduct in the house of God. Hymn singing has a right to a place in the main current of the service, instead of being made an eddy at its side, or an interruption and interference.

Importance of Familiarity with Hymns and Music

One cannot enter into the spirit of a hymn if he does not know what it says or makes him say. He should be familiar with words and music. So far as possible the entire school should commit to memory the hymns used, or at least study them. Still, there is need for caution right here, lest because we are very familiar with certain combinations of words we fall into the habit of repeating them without putting into them the meaning, thought or feeling which they are intended to express. Nevertheless one must be sufficiently familiar with the hymn to be able to sense the thought and make it his own so that the use of it becomes a means of worship. And again, if he has difficulty in applying the music he is hindered. Children should be taught, not the words only, and the tunes, but the meaning of the words should be explained, else how can they be expected to worship as they sing? Call their attention to these matters, not only once, but repeatedly.

Appropriateness of Hymns

Much care should be exercised in the selection of hymns as to their appropriateness to the occasion and the subject in hand. It is not generally safe to call for voluntary selections by individuals in the school. Often unsuitable hymns are called for in that way. Most people have favorites, and are liable to call for such when opportunity is given, whether suited to the occasion or not. The misfits and even ludicrous blunders that are sometimes made in this regard frequently

destroy the solemnity and effectiveness of a service. For the Sunday school session the selecting of the hymns is the business of the superintendent or the chorister, or better still, these two officers should consult together in the matter. The superintendent may not be a musician and therefore not always competent to judge as to the music, while the chorister is supposed to know what can be used to good advantage.

Omitting of Stanzas

In most of the modern collections of Sunday school songs not many of the hymns contain more than three or four stanzas. The exceptions in good hymns are where more are required to complete the thought. Many hymns are thus considerably cut down from their original length, but compilers who understand their business generally see to it that the stanzas omitted are those that will least weaken the hymn. In using hymns care should be exercised in omitting stanzas, lest the continuity and completion of thought be broken and marred; but if in the construction of the hymn each stanza is complete in itself it is allowable and often advantageous to use only as much of it as may seem desirable and appropriate to the occasion.

Manner of Singing

The possible good effect of the music is sometimes lost because of the bungling way in which it is sung. One of the most capable and excellent supervisors of music in the East recently said that the greatest detriment that the work in the schools experiences is due to the very poor music and the manner of singing used in the Sunday schools. She considers that the work on Sundays practically works disastrous results on all the points she may have gained in the few minutes each week during which she has had the children in charge. The music and manner of singing in the Sunday school should be at least as high in excellence as that of the public schools. It frequently so happens that those who have charge of the children's singing in the Sunday school are not experts in the art of teaching singing to children. Just a hint or two right here may be of value to such. Children's voices are naturally soft and sweet. Do not try to improve them by requiring them to sing loud. Remember, it is not noise that is wanted but music. If they have already been trained to sing loud, caution them against this habit. It will finally ruin their voices. Teach them to sing easily, naturally, and their voices will develop naturally as their bodies grow. If possible consult some one who knows how to handle children in the matter of singing.

Music as an Educational Force

The fact that the songs the children sing are a potent factor in the building of character is known to all who have given the matter serious thought. The man who said, "Let me make the songs of the nation and I care not who makes the laws," knew what he was talking about. Another expressed the same truth in these words: "The singing of a daily song will do more to develop patriotism than the reading of pages and pages of history." Ruskin says, "The entire object of education is to make people not only do right things but to enjoy right things," and it has been suggested that we might add, as the preliminary, the thinking of right things. The singing of good music will help people to think good and right things; right thinking will bring about right doing, which will ultimately result in the enjoyment of right things. When once chil-

dren learn that in music which is good, noble and elevating, that which is weak, low or debasing will have no attractions for them. This accomplished, the nickelodeons and cheap theaters will go begging. Music is said to be the outlet of emotional opinions. Opinions are formed from impressions made upon the mind. Music has to do with the emotional nature; and the impressions made by the singing of good songs, filled with right sentiments, will help to form right opinions, vitalized and deepened by the emotions; and so music becomes the outlet of these emotional opinions, and, by constant repetition, they become indelibly fixed in the heart and soul. And this fact lays supreme emphasis upon the importance of the use of good music in the Sunday school.

Congregational Singing

The most effective mode of song service is that of congregational singing. An occasional solo, duet, quartet, or chorus or anthem by select voices, if done with hearts filled with the spirit of worship and love for the cause of Christ, is sometimes in place, and can be used to good effect; but by all means, the congregational singing must prevail, if the best results are desired. Martin Luther knew this, and one of his first efforts was the restoration of congregational singing. Other great preachers have recognized the superior power in this form of song service, and have profited by it. May the time never come when in the Church of the Brethren the old-time congregational singing will be forgotten. But it behooves us to see to it that the young people are constantly trained in the art and science of music as well as kept in practice. We learn to sing by singing, and the way to maintain this form of singing is to use every means and opportunity to build up popular hymn-singing. We would recommend that there be special attention given to the teaching of vocal music in the congregations. Especially is this imperative in communities where music is not taught in the public schools. In the cities and in some rural districts this subject is taught in the schools, but even that is not sufficient. The children do not learn there the songs they should sing in Sunday school and in church. They need to form the habit of singing in the house of worship. Train the children to attend the preaching services; supply them with the church hymnals and have them feel that they are expected to sing and that their efforts are appreciated, and the natural result will be a constantly increasing number of strong, spiritual, loyal recruits to the army of efficient church workers.

A Summary

So, finally, the gist of it all is as follows:

1. Singing in the Sunday school possesses great possibilities for effective ministry in carrying forward her work.
2. There is a possibility of its failing to be helpful by mistaken uses of it.
3. Best results can be expected only when the best, in words and music, is used.
4. Every selection should be thoroughly tested before given to the Sunday school.
5. All the music used should be of such character as to aid the Sunday school in her aims and desired results.
6. Children, while in training in the Sunday school to be loyal and efficient church members and workers, must learn to love and appreciate the music and the other services of the church.
7. The singing must be regarded and used as an act of worship.

8. Singing cannot be engaged in to edification while other distracting exercises are going on.

9. Familiarity with words and music is essential.

10. Children should have the meaning of words explained and adults should study them.

11. Hymns to be used in the regular Sunday school session should be selected by the superintendent, or by the chorister, or by both together.

12. Care should be exercised in omitting stanzas.

13. Children and young people should be taught the art and science of music, and the correct use of their voices.

14. Every possible means should be employed to maintain, promote and improve congregational singing.—Selected Material.

OUR LITTLE READERS

WHEN OLGA NEEDED A FRIEND

By Gladys Melrose Gearhart

It was to be Olga's first day at school in America. Only two months before she had come with her parents from Russia. Now her father had bought a farm and moved his family there. Olga loved the pretty hills. It was springtime and she found great delight in hunting the first wild flowers of the season.

However when her father told her that she must start to school a great fear began to grow in her little heart. There would not be a single familiar face to smile at her. Perhaps even the strange faces would not smile. Perhaps they would not want her there. These thoughts were terrible enough to make little Olga shed many tears. Yet she knew the hardest part of all would be that she could not say a single word to the teacher or any of the boys and girls. For she could not speak at all in the English language.

"Oh, I don't want to go to school," she sobbed.

The mother could only pat little Olga's shoulder and coax her not to cry. For she could not tell her English words to speak. Nor could she promise that the American children would smile at her and want her to be with them.

Now this first morning had arrived! There was a pain in Olga's heart as she started down the road toward the bars alone. She knew the way to the little white school house that stood beside a small happy brook. For every day since she had lived in her new home she had picked flowers on top of the high hill in the back part of her father's farm where she could look down upon the building with its playgrounds.

So now Olga went through the bars, down the lane, then climbed the hill through the fields. She was afraid to go the way the other children went, for fear someone might laugh at her.

When she came to where she could look down at the school house the children were all outdoors playing games. How Olga wished she could be as happy as they were, joining in their fun. At the same time she wished she might run home to her mother and never go down to be with children to whom she could not talk.

Suddenly an idea flashed into her mind. She could tell her mother every morning that she was going to school, and then only come this far and stay until others went

home at night. Yet a queer feel with this thought. She had told her mother the truth. Besides she would go home and tell what she had learned day if she did not go to the school.

At that moment the bell on the building began to ring. Instantly the children left their play. Olga watched form in a line. As they marched she noticed that one girl about her age stayed outside with the teacher. The others had disappeared. It looked as if this girl was pointing up to the hill. Then almost at once the girl to the brook and disappeared in a bush that grew beside it at the foot of the hill.

What should she do? Oh, she must go on down. She would have the room all by herself! And she would say a word! Because she felt so sad she sat down on the ground that was covered with spring violets and began to cry.

In fact she sobbed so loud that she could not hear the footsteps of someone until they were quite close. Then once she lifted her tear-stained face up at the girl who a few minutes before had been pointing up at the hill.

The girl was smiling at her. Olga began to flutter in a strange, happy way. The girl was talking, too. But Olga could not understand a word she said. She shook her head sadly.

Then much to Olga's surprise she stooped over and kissed her right cheek. Olga's heart beat so rapidly, little tingling through her now. The next moment she was helping her to her feet and toward the little white building beyond. Then at once she started leading her to the hill.

When they came to the school house the girl paused. She pointed to herself and said, "Laura."

At first Olga could not understand. All at once it flashed upon her that she was saying her own name. So Olga said the single word, "Laura." Immediately the idea came to her to do the same.

Right away the other girl repeated her name after her, "Olga." Then she laughed merrily. And because there was a tiniest bit of pain in Olga's heart she laughed too. What fun she was having! But best of all she had already made a friend. And, Laura, she told her that night, was the prettiest name she had ever heard.

ANNOUNCEMENT

LANARK, ILLINOIS

The Brethren church of Lanark will observe the Holy ordinances of the Holy Communion on Monday evening, October 25, beginning at 7 o'clock. All members of the church, especially isolated members, and Christians desiring to share in the feast are invited to be with us.

C. C. GRISSO,

PERU, INDIANA

The First Brethren church at Peru, Indiana will observe the fall Holy Communion on Monday evening, November 2nd at 7:30 o'clock. Those who have no faith are cordially invited to partake of the goodness of the Lord's bounty.

FRED C. VANATOR,

Mrs. Herman Varner, Oct.-30-31
Conemaugh, Pa.
RFD 1.

Philadelphia

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THE BRETHREN EVANGELIST



FOUR GREAT PREACHERS OF THE APOSTOLIC CHURCH

Signs of the Times

by
Alva J. McClain

LESSONS from Russia

J. N. Darling, noted cartoonist of the Des Moines Register, is writing a series of articles on what he saw and learned while traveling about in Russia. He emphasizes two things:

First, that "No one who has seen Russia today, be he laborer or capitalist, could possibly want the same thing to happen in this country."

Second, that every American ought to take a trip to Russia at least once just for the purpose of seeing what happens when the ruling "overlords" become arrogant and overbearing and the "underdogs" rise up and do some house-cleaning. Darling intimates that it would engender some humility of spirit in the "upper classes" of America to see how Russia gets along without her former masters without even missing them.

THE Violence of Ghandi

By many who ought to know better—including newspaper editors, college professors and apostate preachers—the Indian Ghandi has been compared with Christ, and his principles are declared to be the principles taught by Christ. In particular reference is made to Ghandi's great political weapon in the fight against England, namely, the method of "Non-cooperation."

Ghandi pledges his followers to refuse to buy English goods, to hold no office or position under the English government, to refuse obedience to certain laws, and in the case of the salt-tax law to deliberately break the law. Yet in all these things Ghandi has steadfastly tried to teach his followers that they must not engage in physical combat nor take human life.

Now however much we may sympathize with Ghandi in his bitter fight against English mis-rule, there is nothing to be gained by confusing his method with the method of the Lord Jesus Christ. For they are not the same.

In the last analysis, although it may be startlingly novel to some, Ghandi's method is a method of violence. Christ taught that "if any man shall sue thee at law, and take away thy coat, let him have thy cloke also." "Resist not evil." "Do good to them that hate you, and pray for them that despitefully use you." But Ghandi says to his oppressed followers, "England has smitten us wrongfully. Let us smite England with the powerful weapon of economic non-cooperation."

If our Lord had used the method of Ghandi, he would have urged the Jews of his day to refuse to pay tribute money to Caesar. Instead he tells them to "render unto Caesar the things which are Caesar's."

It is difficult to follow the Way of Christ. His way was not the way of the pagan Mr. Ghandi. Nor, we should add, the way of the pagans of this country who claim to follow Christ.

AN Ominous Warning

On his birthday recently Ghandi made it perfectly clear that the spirit of his teach-

ing is not the teaching of Christ. "We do not want to sacrifice a single life to end British misrule in India," he said, "but the Indians are willing that the holy Ganges should run with blood if that is necessary to gain the freedom so long delayed."

WHAT the Preachers Forgot

During the summer the Daily Democrat of Johnstown, Pennsylvania, reported an interesting Sunday night union meeting of the downtown churches. It seems that when all the preachers had assembled on the platform, and the time came for reading the Scripture, no Bible could be found and none of the preachers had brought one. Fortunately, most of the people knew the 23rd Psalm, having learned it in the days when ministers and parents were more careful about having a Bible around, so they recited that.

One cannot help but wonder, in the face of certain present-day tendencies of the religious world, whether a congregation 25 years hence will be sufficiently well acquainted with the 23rd Psalm to give it from memory.

When I read about this union meeting without a Bible, I wondered whether there was a Brethren preacher there, and found upon inquiry that on the evening in question Brother Ashman was holding his own service in his own church, and they had a Bible.

Which is the way it should be. A preacher without a Bible is like a soldier without a gun, like a doctor without his medicine, like a lawyer without his law, like a baker without bread, like a bank without money, like a mechanic without his tools.

THE Spirit of the Christian Scholar

We have two extremes today with reference to attitudes toward scholarship. On the other hand we have those who suppose that nothing is to be accepted in religion until proven by "scholarship." Such men will not accept even the Word of our Lord in matters like the authorship of Old Testament books. At the other extreme we have men who do accept the Word of Christ, as they should, but who treat the patient labor of Biblical scholarship as of no account.

I have been reading various writers lately on the prophecies of Daniel, and among them I have found much profit in the work of Pusey, that godly scholar who has so ably defended the book of Daniel from the destructive critics. In his introduction to Daniel, Pusey makes a statement which breathes the proper attitude of the true Christian scholar.

In making a passing reference to the much disputed question of the authorship and genuineness of the Pentateuch, Dr. Pusey says, "Forty years of study have shown me the more, both from language and the subsequent books of the Old Testament, the evidence of its genuineness," and then adds, "which I already believed on the authority of our Lord."

This is the true Christian attitude in the realm of scholarship. It is willing to undertake forty years of patient research in Biblical matters, but it starts and ends with faith in the absolute authority of the Son of God. When he has spoken, human scholarship can only confirm. It cannot change.

THE PAULINE WAY OF STAL CHURCH

There are various ways of building a church in a growing suburb. So erecting an attractive building as a step, in the expectation that fine buildings will draw the people and prove an instrument in creating a fellowship, an expectation is too often disappointed. Moreover attractive buildings often create debts that are not so attractive. So "hiring a hall." It may be an engine or a garage. But there is not much to be done for worship in such a hall. A little provision for the other activities of a growing church. Three years ago a group of earnest Christian people in Brooklyn who had moved out to a suburb of New York City, wanted a church. They bought a small building that did not look like a church. It was not posing in any way. But it served admirably. With a partition down a porch open it frequently seated a congregation of one hundred. Bedrooms were used as school classrooms. The church school speedily rose to attendance of two hundred in two shifts. The kitchen was made to order for all social activities. A home atmosphere was just right. It was pressing welcome and creating a fellowship. The very insufficiency of material necessitated peculiar religious personal and spiritual factors. What has been the result? Growth in numbers, in faith, in enthusiasm. It is not the church, for it is a church as a paper organization, has moved to a beautiful new home, a sixty thousand dollar building. The building is not a yet. Of course not. But benevolence in the city are prepared to surprise with a spirit like that of the church with that kind of spirit do the future; it is sure of the future. You stop to think of it, this is not different from the way churches started in the days of the apostles. E. W. C. in The Congregationalist.

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The Most Important Job in the World

A man friend said recently, in offering a criticism on the part of a certain minister to do pastoral work, "What the preacher in the pulpit is a very small portion of his job." We resist this friend, and recognize the importance of pastoral work, and is dead wrong. Before everything else the preacher is a messenger of the message of God and the pulpit is the place set for the doing of that particular thing. And, lest any speaker of the message of the Sacred Word should think himself apart from the counsel that follows, let us say that every place set for one an opportunity of preaching the "Good News" is a pulpit to that man. No position is so fraught with responsibility. No place is so important as the sacred desk. No task is so exalted, so vital, so indispensable, and nothing else so may do deserves being approached with such care and devotion, or such love and prayerfulness. Nothing else that a minister can do is needed so much by his people as the preaching of the Word. Far from being a secondary part of the minister's work is the first and biggest part of his job, the one thing he cannot possibly escape doing, and must surely feel constrained to do was the first great preacher to the Gentiles who said: "Woe to me if I preach not the Gospel." That is the minister's distinctive and most urgent duty, and no other work under heaven carries with it such far-reaching possible consequences. Eternal issues are at stake on the faithfulness with which he preaches God's Truth. So important, therefore, that he shall seek to discharge his ministry with the utmost of grace, sincerity and efficiency and shall stand himself against those habits of thought and emphasis that tend to weaken the effectiveness of his labors. Tendencies to two such extremes have been called to our attention and deserve general consideration.

The tendency is to prophesy "smooth things to them that are at Zion," to tone down, to mollify, to weaken the force of the Word. The editor of the Reformed Church Messenger recites the story of a well-known business man who made this serious charge: "Our preacher never tries, or at least he never succeeds, in making me feel that I am a sinner." That is a hard thing to say, yet there is the ever present temptation and tendency to do that very thing. Preachers are inclined to be quite human, to sympathize with other people are, and to avoid unpleasant subjects in the pulpit and plain words against sin. There is a way of preaching that does not greatly trouble the consciences of men and so does not lead them to "cry out for mercy and forgiveness." Sometimes preachers prefer this type of preaching to the more strenuous and direct type. "They prefer to play to the galleries, to cater to the fancies and fancies of their congregations, and to avoid the offending those whose interest might be lessened or defiled if the undiluted truth were proclaimed to them in all its

The Messenger quotes Christopher Morley as writing in "The Atlantic" that "it is not the dreamer's job to heckle society with its vulgar and spectacular follies, nor suggest remedies for its ills." To which he says the brilliant dramatic critic of the New York Times, J. Brooks Atkinson, aptly replies: "But it is precisely his job; he has no other. Civilization being threatened by those who have no capacity for dreaming, and in order to make it safe for stupidity, it behooves those who are called to take charge tyrannically. We dreamers and artists bear the brunt of the conflict; no one else will. When a question of principle is at stake, it behooves the critic to assume the prerogatives of the artist, thrust his opinion down everybody's throat and cast his lot in with a wiser world." Dr. Leinbach replies: "Well, the preacher is a combination of dreamer, artist, and prophet. He is the ambassador of the Most High God, and for that reason men he must not truckle nor trim nor in any sense

weaken and pervert the divine message." He must call sin by its right name. Speaking in love though he does and must, yet he should never take away the candidness and straight-forwardness and strictness of the message, nor turn its positive reproof and condemnation into soft words and taps on the wrist. He must be a true proclaimer of the unadulterated, undiluted message of God.

On the other hand he must avoid the extreme of the muck-raker and advertiser of evil. He must not fail to distinguish the difference between proclaiming God's truth without apology against sin on the one hand, and reproducing and popularizing the ways and means of filth of sin on the other. Sometimes pulpits are polluted by detailed recitals of gruesome or shameful crimes that almost beggar the realism of the movies and almost equal them in the baneful effect of the curiosity thereby aroused. The newspapers recount all too many details of criminality and sin; it surely does not become the pulpit nor the religious press to seek to outstrip them. This is a type of sensationalism that is without excuse on the part of the man dedicated to be a prophet of God. But it will be more effective to let another speak the advice, one to whom we may all listen with respect, both because of his many years of service and because he is a prince among preachers. Dr. Charles E. Jefferson gave this fatherly counsel in a contributed article in The Congregationalist. He said in part as follows:

It is a mistake for a preacher to dwell on the seamy side of life. That can be better attended to by others. A Christian congregation needs no description of the underworld. It has learned all about it from the newspapers and magazines and the movies. Paul's exhortation, "Seek the things that are above," is good advice for everybody, especially for preachers. When he says, "Set your mind on the things that are above," he says something which all preachers do well to heed. When he says, " whatsoever things are true and honorable and just and pure and lovely and of good report, think on these things," his words ought to be caught up by every preacher in the land. If the people are to think high things, the preacher must set them an example. He has no valid excuse for spending an hour Sunday morning in describing a cesspool or opening up a sewer. The preacher is called to a different sort of job. His specialty is good news. People should go from the house of God feeling cleansed and refreshed.

It is a mistake also to carry into the pulpit the names of men who habitually sneer at religion and scoff at the Church. Why honor them by giving them public recognition? Irresponsible writers of third-rate ability are given a fictitious importance when the preacher proceeds to combat their theories and speculations. Why notice them? What difference does it make what they think or say? There is a horde of shallow-pated wiseacres now gabbling and scribbling for the public, and because some of them are clever in the use of words and enjoy a wide newspaper notoriety, many a preacher is tempted to give them a significance they do not deserve. Preachers ought to take heed lest unknowingly they degenerate into pulpit book agents, increasing the sale of books which ought to be let die. Why should a preacher waste his time in sowing the seeds of popular, skeptical "smart-Alecks" in the minds of those who otherwise might never hear them? The lecturers and authors who sniff at Christianity and ridicule the Church do not deserve serious attention. Why then should the preacher give them the publicity for which they hunger?

A Suggestion for Armistice Day Service

In many churches preceding Armistice Day recognition will be given to the thirteenth anniversary of the close of the terrible World War. It is a good time to proclaim the Gospel teaching on war and peace, and to seek to establish the church more strongly in the conviction that war is wrong and that the church as a body and that Christian people individually are under high obligation to promote the principles of peace and to oppose war and everything that makes for war. It is a good time to call the attention of the people to the encroaching spirit of militarism upon our na-

tional life, and of the danger of its growing until it becomes a threat to the peace of the world.

It is fitting by reason of the terrible financial depression that rests like a pall, not only upon our own land but upon the world, to point out the government's sinful waste in spending many millions of dollars in building a mammoth navy and in manufacturing vast engines and materials of war, for which we will have no use

(Continued on page 9)

EDITORIAL REVIEW

Dr. G. C. Carpenter gives us another of his interesting and practical life lessons under the title of "That Reminds Me." We enjoy his occasional messages and he has promised to write a number more.

A well-deserved tribute of praise is paid to our recently departed Brother J. D. Findley by Brother Freeman Ankrum. It is fitting that he should do this, his own life having been so largely influenced for good by this noble Christian layman, whose death was recently reported in another department of the Evangelist.

The church at Dayton, Ohio, which is under the capable pastoral leadership of Brother R. D. Barnard, has launched the publication of a sixteen page parish paper, which services also the purpose of a weekly bulletin. It has an elaborate front page decoration, its first issue is well edited and we understand it is to be supported by advertisements.

Prof. M. A. Stuckey is spending a busy week in Bible Conference work at the First church of Johnstown, Pennsylvania, where Brother Charles H. Ashman is pastor. Last week Dr. Monroe gave daily Bible lectures at the Pennsylvania conference, which met in Philadelphia, filling the engagement of Prof. McClain, who was just recovering from a week of illness.

Brother W. S. Baker writes of increased spiritual interest in the Lord's work at Lydia, Maryland, where he is pastor. The financial depression has been keenly felt, but there has been no depression spiritually, rather interest and attendance have been stimulated. Attendance at the Sunday school has increased about twenty per cent over last year. Brother Baker offers to exchange revival meetings with some pastor interested in such an arrangement.

The Conemaugh, Pennsylvania, Sunday school had an attendance of 327 and an offering of \$85.86 on Rally Day, the first Sunday in October. Their average attendance for the past quarter was 202 and the average offering, \$15.56. Thirty-nine of their Sunday school scholars had perfect attendance records for the past year, and one had a perfect attendance record for six years. Conemaugh ought to have some regular church attendants in the next decade. Brother W. H. Schaffer is the pastor.

On Professor Stuckey's page this week, he gives us the report read at the National Conference by the General Secretary of the Sunday School Association, Brother N. V. Leatherman. It is a well-prepared, informing report, and deserves the careful study of every Sunday school worker in the brotherhood. A budget that should appeal to the Sunday schools as being worthy of support, is presented, totaling \$4,100. You will not be asked to give such support your immediate attention, however; it is to be your Christmas gift.

Brother Floyd Sibert, the new Citizenship Superintendent of the Brethren National Union, writes his introductory message this week—a timely message indeed, and it will pay Endeavorers to read it. Brother Sibert is not a stranger to Ohio Endeavorers, as he has just closed a four and a half year pastorate at Ellet of that state, and we venture that, now that he is head of this department of Christian Endeavor, he will not long be a stranger to the Endeavorers of any district, if they will only read the Christian Endeavor page of the Evangelist. He is in the habit of doing with energy whatever task he undertakes.

Brother Freeman Ankrum, pastor of the church at Flora, Indiana, writes of a "victory revival" at that place, he himself having served as evangelist and Brother Everett Myers, a local talent, as song leader. The meetings resulted in fourteen confessions and baptisms, and one other, who had previously been baptized, made the fifteenth to be received into the membership of the church. Since March 8th, when Brother Ankrum took charge, twenty-eight new

members have been added to the church. The closing day meetings was Rally Day, with a banner attendance and a attended basket dinner, then on Monday a successful communion service.

Brother R. Paul Miller writes of his evangelistic campaign at Beaver City, Nebraska, concerning which the pastor, Brothmond Blood made a report last week. As the Home Missionary states, this church was much discouraged, so much so that its very existence seemed in question. But with commendable and courage they made a new try of it and under the enthusiastic leadership of their new pastor, and the additional encouragement of Brother Miller's meeting, they have gained new confidence and strength and are going forward now in a splendid way. The revival of this congregation was a splendid service for the brotherhood. It is as great a credit to the Home Board to rebuild a congregation as it is to establish a new one.

From Roanoke, Virginia, comes a well-written report from the secretary of that congregation, telling the outstanding accomplishments of Brother Eppley's three years of service and the ministrings of Brother Herman Koontz' pastorate. Brother Eppley and the congregation in the erection of a new church building and new parsonage, two big undertakings. Also a number of members were added to the church during his leadership. Brother Koontz is now installed as pastor of the church at Oak Hill, West Virginia. Brother Koontz is undertaking his big job at Roanoke with untold energy and consecration, which we believe will result in a personal communication we learn that he is greatly encouraged at the reception he has received and the attention he is being given. That makes the outlook bright.

From Roann, Indiana, comes a report of an experiment in a merged service of Sunday school and church on Sunday during July and August. It met with such approval that they decided to continue the plan into the new church year. This indicates a real effort being put forth to overcome the widely prevalent habit of leaving Sunday school at the close of that service staying for church, and such an effort resolves itself into a movement to take care of the children and young people who are usually the ones missing from morning worship by being present at the Sunday school. It indicates wide-awakeness and a sightedness which betoken good for the future of the church. It would be good if really sincere efforts to interest the youth in church services were more widely undertaken. Brother G. is the aggressive pastor of this church. He has been retained for another year of service.

Last week when the paper went to press, Brother Ira D. for many years the head printer of the Brethren periodical, Sunday school literature, was alive and patiently enduring illness. This week we are publishing his obituary and his body has been returned to the earth and his soul to the glory. He gave it and to the blessed rest of the believer in Christ Jesus was a blessed freedom for Brother Slotter, who for several years has been an invalid, but still our hearts are grieved at the thought that he is gone from the possibility of fellowship in this world. It had meant much to the editor, more than we can tell, in the many years of his editorship. He was ever ready to give up solving the mechanical problems connected with our publication and we leaned heavily upon him. Upon our life, as well as upon many others, he made a deep impression by reason of his spirit and ever readiness to help. He was not only for our mechanical department for many years, for a number of years was a member of the Publication Board, and his counsel was always valued because of his technical skill. But his great impression was made as a member of the local church, in which he served as deacon, Sunday school secretary-treasurer, singer, and in other capacities. He was a very sociable man, always with strangers welcome, and particularly the students as they came in the College chapel from year to year for their Sunday school. We have been missing him during these seven years of illness, but we will yet miss him, but going to be with the Lord seemed to him. We extend the sincere sympathies of the Evangelist to his wife, daughter and sister, who remain. Sister is well known for her efficient work on the "Woman's Outlook" and will have the sympathies of the W. M. S. throughout the brotherhood.

The Essential Value of Feetwashing as a Church Ordinance

By J. L. Bowman

(Read before the Southeastern Conference and by Conference requested to be published.)

any organization has some reason for its existence. Characteristics that distinguish it from every other organization and put it in a class by itself. The walls separate may not be very high or thick but they are high enough and thick enough to segregate each in by itself. Are these lines a help or a hindrance? They tend to develop strength or do they tend to weaken? To the author it would seem that where the walls are thin and so very high and where the identical are taught on both sides of the wall, that it would be better to take down the wall, level the ground, greet each other with the right hand of fellowship and the kiss of unity. Forget the past and now henceforth live together as Christian people should. Stop bickering and get together. See good in each other, and meet sweetly and happily together ever afterward. To me it would seem a cogent reason for the value of certain divisive doctrines as taught by the Brethren and the separation of the Brethren. There is no longer a sufficient reason for keeping these two churches apart. The doctrines of each church are as much alike as two peas in a pod.

above may not be just what the programme committee had in mind when they assigned me the subject, "The Value of Feetwashing as a church Ordinance." I admit that I do not think it was. I still insist that seriously considered would have weight on the subject. Space and time compel me to discuss but one of the subjects assigned, and that in the nature of the case in a brief.

dealing with the subject of feet washing as a church ordinance I offer no excuse, I make no apology. It is nothing of which to boast, nor is it anything of which to be ashamed. I suppose I can best introduce the subject by asking a few questions first. In the thirteenth chapter of John, did Jesus say what he meant and did he mean what he said? Did he mean what he did or did he do what he meant to do? If you say yes to these questions, there is but little need of further discussion. What a privilege in the life of the Son of God—KNOWING that he had given all things into his hands! That he came from God and went to God! Doubtless this consciousness dawned upon him in its fullness as it has done hitherto. He knew that this was the last of his life on earth. Conscious of these tremendous things he stooped to institute an ordinance in which there was no value to the disciples then, and none to his present disciples? He instituted a sort of comedy in which Peter and the other disciples were the principal actors but which had no value to Peter or the other disciples? Something had been done but it had no particular value or significance? Is that all? NO! ten thousand times no! What he DID had value, he had a meaning and he meant that it should be observed till he should come back again.

The solemnity of the occasion awed the little group into silence. With the dignity of a king he arose and laid aside his garments and took a towel, poured water into a basin and began to wash the feet of the disciples and to wipe them with the towel with which he was girded. Peter observed in very emphatic language, "Thou shalt never wash my feet." Perhaps realizing the great inequality in his life that existed between him and the Master he led Peter to make a declaration like this. Re-

member that it was Peter that exclaimed, "Thou art the Christ, the son of the living God." Naturally Peter felt that he would not want his Lord and Master to humiliate himself by stooping to wash his feet. Jesus was equally firm and replied, "If I wash thee not, thou hast no part with me." Then Peter became willing not only to have his feet washed, but also his hands and his head. Was there any value in this distinctive ordinance to Peter? Peter realized that unless he obeyed, he would forfeit his part with the Master. Unless I wash your feet you have no part with me? With your permission I will translate that literally and rather loosely in order that you may see just what Jesus really meant. Thou shalt have no portion, no communion, no common inheritance with me in the honors and blessings of the kingdom.

Another meaning that is very clear might arise. If you refuse this manifestation of humble love from me, if you put your own pride between yourself and me, if you disdain this act of self-surrender, claiming to understand our mutual relations better than I, you have no part with me. This is a symbol of love to you and of what your love ought to be to one another. If you refuse to accept it from me, this will sever the relationship that has existed between us. Peter, you must learn the lesson of the beauty and glory of service for the sake of others. If you are unable to understand and accept this love, you have no part with me. You must learn one lesson well, "That obedience is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). Then Peter replied, "Lord, if it comes to a primal experience of being washed by thee, if there is any question as to part or share with thee in thy work, I will go with thee to prison and to death, then, Lord, not my feet only, but also my hands and my head—all my uncovered body. But Jesus said, "He that is bathed, needeth not save to wash his feet." So Peter yielded and permitted the Lord to do what he had said he never would permit the Master to do—wash his feet.

Did this rite have a distinctive value to him? It most certainly did. Does it have a real value to us? Will it bring needed grace for the daily toils of life? Will it bring the blessing you need? Jesus said, "If you know these things blessed (happy) are ye if you do them." Knowing and doing are often divorced but knowing and doing do bring a blessing. Jesus said it and I know it is true. You say that Jesus meant this service for the disciples only, and not for the present age, that he never meant to establish a custom or introduce an ordinance? But he said, "If I your Lord and Master have washed your feet, ye ought also to wash one another's feet." When? Now, in this age.

By no manner of honest logic or fair reasoning can you deduce an argument to show that Jesus never meant that feet washing should not be observed and practiced till he comes back again. Why object to this rite? The foot is a part of the body as well as the hand and just as honorable. It is a command and when obeyed brings a blessing, and a failure to obey forfeits our lot and part with Christ. Wilson in his *Emphatic Diaglott* translates the Greek verb "Ophleite," ye are bound. Liddell and Scott translate the same verb among other translations, ye must, and Jesus says, ye ought. I am under no obligation to wash somebody's feet because Wilson says "I am bound," or because Liddell and Scott say, "I must." Neither of them spake

with divine authority, but when Jesus says, "I ought," I must obey or lose my part with him.

How will this ordinance benefit me, or is there no benefit attached? Was feet washing a side issue and had no connection with anything that preceded or that followed? Was it just a segment of teaching that had no connection with anything, past, present or future? Nobody believes that, or how would it have found its way into sacred scripture? The Lord's supper and the eucharist derive their authority from the same source as feet washing. Why accept one and reject the other two? What the Lord joined together, let not man put asunder. Here are a few reasons why this ordinance will benefit us.

1. Feet washing is a high test of love and obedience.
2. Feetwashing is a symbol of humility, a cardinal Christian grace.
3. Feet washing is a symbol of cleansing.
4. Feet washing is a divine command, a command with a penalty attached.
5. Feet washing is of binding force upon the children of God today.
6. Feet washing exalts the Master.

May the Holy Spirit lead us to get rid of our prejudice, false teaching, carnality and pride and open our minds to receive the truth. May we approach the Master with this simple prayer, "Teach me to know the truth and give me courage to obey the same regardless of consequences.

(To be concluded next week)

What is a "Saloon" or "Barroom"

By Ben H. Spence, Canadian Journalist

Ben H. Spence, Canadian journalist, writing for the World League Against Alcoholism, asks this question, and then goes on:

The writer has in mind that notorious resort in Chicago, just outside the loop, on South Clark street, run by "Hinky Dink." It bore the inappropriate name, "The Workingman's Exchange." On one evening, 240 patrons were counted in this place. Probably one-fourth were noticeably intoxicated.

Not many weeks later, at the same hour, this place was visited. On the swinging door, as one entered, was a sign, "Fresh Buttermilk." Inside several men were leaning upon the bar and unhilariously sipping buttermilk or near beer.

The "saloon" was no longer a "saloon." What had changed? The place was the same. There were the bar and barroom equipment, the mirrors and decorations, the glasses and decanters. There were the same white-aproned bartenders trying as best they could to carry on under prohibition. Everything was as it had been save the "kick" in the beverages sold. Alcoholic drinks were no longer obtainable.

What, then, is meant by the word "saloon?" Was it not the name given a place where intoxicating liquors were sold for consumption upon the premises and were consumed upon the premises where sold?

It was not simply a place where men congregated to drink, but a place where the drinks were alcoholic. If this be not the case then every drugstore, soda, fountain, every ice cream and soft drink parlor would be a "saloon."

In Canada, 2536 of the 5064 retail liquor selling establishments, more than one-half of the total, are places where intoxicating liquors are sold for consumption upon the premises and are consumed upon the premises where sold. They are, in reality, "saloons," even if they go by

the more high-toned names of "beer parlors" or "beer rooms" or "taverns."

Four of Canada's eight liquor selling provinces, namely Quebec, Manitoba, Alberta and British Columbia have these new-type saloons under various aliases.

Furthermore, in these four provinces liquor sales these "saloons" exceed those of the government. The exact figures are as follows:

Sales in government stores \$52,185,500

Sales in "saloons" 55,374,500

It is true that the sight which meets the eye or the ear is different. The old familiar bar is gone or a serving counter only. There is no brass foot-rail which unsteady patrons can put a foot and "blow froth." Instead, there are tables and chairs. As the evil of drinking depended upon whether the drink was in a perpendicular or a semi-horizontal position when imbibed.

But the smell of the place has the same old stalling, pungent, nauseating, gastric smell. One hears the old vulgar, profane obscenity that characterized the old saloon. One witnesses the same drunken disorder that disgraced the old saloon. And, when closing hours come, similar maudlin contents are spewed out onto the streets as staggered from the old saloon.

The unhealthy influence of these places is the same. They reek with moral miasma and vile contagions. They are centers from which emanate many evils. They are feeding places for speakeasies and vice resorts.

Generally speaking, these "beer parlors" are located in hotels. Where this is the case they operate to lower the quality of the service rendered the traveling public. They make these "homes of travelers" unpleasant to look upon and smell, and less safe for life and property.

In hotels, they are situated right in the path of the traveling public, thus the moral danger and the temptation are peculiarly subtle and dangerous.

Nowhere did the cry sound louder than in Canada that the saloon must never come back."

It is back.

Studies in the Types

By R. I. Humbert

Study No. 10

ISAAC A TYPE OF CHRIST

Isaac is a type of Christ in various ways but now consider him as the bridegroom.

Abraham was concerned about getting a wife for his beloved son, and, calling his faithful servant, he gave him a charge to go "to my kindred, and take a wife for my son Isaac" (Gen. 24:4). The servant immediately proceeded to carry out the orders and loaded ten camels with goods from the store of his master and journeyed to the far country of Mesopotamia.

He arrived at the city where Nahor lived and made his camels kneel down by a well of water outside the city where he knew that the women soon be coming out to draw water for their houses. He then determined to wait upon a sign from the Lord. It came to pass, that the damsel to whom I shall refer shall say, "I pray thee, that I may drink; and thou shalt give thy camels drink also." The servant shall say, "I will give thy camels drink, and thou shalt say, 'Let the same be she that thou hast appointed for my servant Isaac'" (Gen. 24:14).

The Prayer Answered

Before this simple prayer was ended Rebekah

her pitcher upon her shoulder." She was fair as a virgin, neither had any man known her." She had filled her pitcher with water, the servant took a drink. Rebekah let down her pitcher and gave her and his camels water to drink.

Immediately the servant perceived that the God of Israel had heard his prayer and he took a golden ear-ring and two bracelets of gold and gave them to Rebekah.

The Heavenly Bridegroom

This reminds us that the Father in heaven desired for his only begotten Son, has sent the servant of the Holy Spirit, into the world to secure his bride. Just as the servant did not speak of himself but of Isaac who was heir of Abraham, so the servant speaks of the things of Christ and shows them to us and thus wins a bride for the beloved Son. (John 1:12)

The servant gave rich gifts to Rebekah but they were but a small portion of what was to follow, so the Holy Spirit sends the bride of Christ with certain spiritual gifts (1 Cor. 12:8) but these gifts are only an earnest of what will follow later at the "redemption of the firstborn possession" (Eph. 1:14).

Spiritual Chastity

Rebekah was a chaste virgin and the church is espoused to her husband as a chaste virgin to be presented to him (2 Cor. 11:2). Let us remember that just as Rebekah was a virgin and was free from physical fornication, a Christian should be free from spiritual fornication.

Rebekah of old was guilty of spiritual adultery, that is, she was the wife of Jehovah and Israel was as husband and she was free (Gen. 29:2) but Israel had committed spiritual adultery and had sought out other Gods. It is thus today. A Christian should not love the world, in fact if a man loves the world he cannot love the Father in him" (1 Jno. 2:15). A person who desires to be the bride of Christ must be equally yoked together with unbelievers and must come out from among them and be separate" (2 Cor. 6:17), for friendship with the world and anything else is "enmity with God" and makes one a spiritual fornicator (James 4:4).

A Definite Proposition

The servant put up the issue and required a definite answer. Just like many today, her friends tried to put off their answer of acceptance and said, "Let the damsel abide with us a few days" (Gen. 24:55).

The issue of salvation is definite, "now is the day of salvation" (2 Cor. 6:2), "boast not thyself of tomorrow" (Prov. 27:1). Will the damsel go? An immediate answer was called for, "and she said, I will go."

Just as Rebekah had never seen Isaac, yet through the testimony of the servant she, like the church today, went to journey to him, "whom having not seen, ye loved" (Eph. 2:18).

A decision was made but it was a long, hard journey for the servant until she would meet the bridegroom. It is the same for us. When a person becomes a Christian he is not taken to be with Christ but must often travel the life of many years of toil and sorrow under the leadership of the Holy Spirit who's business it is to bring us to the Great Bridegroom.

Just as Rebekah turned aside from following the servant when she had immediately encountered great difficulty, so we today we should "quench not the Spirit" (1 Thim. 4:9) but should follow his leading continually.

Just as the servant took Rebekah to Isaac and Isaac went forth

to meet her and when our Lord has the place prepared for his bride he will come again and receive her unto himself that where he is there she may be also (Jno. 14:3).

"Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9).

Martinsburg, Pennsylvania.

Heartening a Discouraged World

By William T. Ellis

Things look dark for the world. What with revolutions all around the earth; with financial disaster threatening the oldest and steadiest nations; with unemployment and distress universal, and with discontent everywhere, the present seems to be a period of more general gloom than living men have ever before known.

Every day produces new discussions of the subject, and suggested remedies. This is one hopeful aspect of the case. More and better brains are dealing with the present depression than ever before considered a kindred calamity.

Strangely little is being said or done, however, in the realm of sustaining people's spirits through a hard time. All of our concern seems to be for their bodies.

Clearly, though, an earlier need, and a continuing need, is for putting heart into a fearful and discouraged generation. To make strong and hopeful the spirits of the people is the first of all steps toward a successful emergence from a perilous period. The state of public ideals is more important than the condition of the banks.

Here we come to the unique mission of the Christian Church, with her message of courage, comfort and peace. In this emergency, only the Church's Good News can lift up the hearts that are cast down.

If people are to be inspired by considerations that outweigh material calamities, the Church must inspire them.

If society is to be held steadfast to the old integrities of character, the Church must hold them.

If men are to be kept from despair and destructiveness, the Church has the word that will keep them.

If the social order is to progress toward a more brotherly and more equitable operation, instead of plunging into accentuated class strife, the Church must enunciate the principles of brotherhood and justice.

Without entering at all into a discussion of the vast and pressing problems that squarely confront the whole world, I wish merely to suggest that this is obviously the opportunity of the Christian Church to speak, clearly and constantly, her Master's word of counsel and comfort. Week by week, every pulpit in the land should find place for some message that will put courage and confidence into hearers who are bearing unusual burdens.

All sorts of anti-Christian and anti-social agencies are showing themselves quick and resourceful in utilizing the the world-wide depression for their propaganda purposes. Shall the Church be less efficient?

She may not cry "Peace! Peace! when there is no peace;" but she may, and should, bring to bear all her mighty resources to stabilize panicky thinking; to discover a Divine design in this upheaval; and to help men and women to stand fast by the qualities of character which should survive all changes of condition.

The Church has the word for the hour. If she speaks it, bruised and baffled hearts will throng to her temples, to learn life's deeper lessons in the light of eternity.

"Comfort ye! comfort ye my people."

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

7. History testifies that the love feast was an apostolic institution.

Any church history, whether Protestant or Catholic, will speak of the love feasts of the apostolic church. The early writers themselves speak of them and we will now hear their testimony.

In the first century

The *Didache* (Teachings of the Apostles) giving instructions for the Lord's Supper, says, "After having eaten to satisfaction give thanks as follows." They ate therefore to satisfaction before partaking of the eucharist.

Ignacius says, "Without the pastor it is not lawful to celebrate baptism or the eucharist or the love feast."—Ad Smyrna c. 8.

Pliny, the Roman governor of Asia Minor, in a letter to the emperor Trajan, only a few years after the death of John, says, "They (the Christians) meet in a supper of an open and innocent nature, a custom which they abandoned after my edict, by which, in accordance with your orders, I prohibited meetings of societies" (Ep. 10:97).

Tertullian (200 A. D.) writing from Egypt says, "Our feast explains itself by its name agape or love. It is an act of religious service, and does not permit lack of respect or modesty. The participants first taste of prayer to God. As much is eaten as is necessary to satisfy hunger."

Clement says, "The genuine love feasts were of apostolic origin."

Modern historians

Bennet in *Christian Archeology* says, "During the apostolic period the manner of observing the Lord's Supper recalled the last supper of Christ with the apostles. It was accompanied by hymns and prayers, and by the love feast to show that its object was an expression of brotherly love. In the most ancient records of the Lord's Supper there prevails a simple and almost literal imitation of the meal as instituted by Christ." p. 462.

Jacob's *History of the Church* says, "The name Lord's Supper or the phrase breaking of bread was given to the ordinance,—to the love feast the same as to the eucharist with which it terminated. The love feast itself was an apostolic institution."

Hastings *Bible Dictionary* says, "In the Scriptures there is no indication of the separation of the eucharist from the agape and the phrase "breaking of bread" refers to both together.

Neander, a famous Jewish historian, says, "Following the model of the Passover, the Lord's Supper originally included both the eucharist and the agape."

The *Catholic New Testament*, version of Pons in a note on Acts 2:43, says, "Of the breaking of bread,—that is they attended the love feasts in which they distributed the eucharist, for at that time, the communion ordinarily followed the meal which they had in common."

The *Spanish Dictionary*, (*Diccionario Enciclopédico Hispano-Americano*) says of the agape, "These feasts were celebrated in the time of the apostles in memory of the last supper which Jesus gave to the disciples before instituting the eucharist."

It would be possible to add literally hundreds of similar

testimonies. Historians agree as to the existence of the love feast as an apostolic institution, though they do not see the richness of its symbolic teaching. The evidence comes from the Scriptures themselves.

SIGNIFICANT NEWS AND VIEW

THE JAPANESE TAKE MUKDEN

As usual, it is necessary to counsel extreme caution in drawing conclusions as to what has happened in Manchuria and to place the blame. All the reports so far cabled to this country are the product of Japanese news agencies or originated in China hundreds of miles from the scene of fighting. It seems certain that Japanese troops have occupied not only the capital, Mukden, but all the important centers of southern Manchuria. Something approximating a Japanese military occupation of more than half of this large province has apparently been accomplished. Whether this was provoked by Chinese military action either on the Japanese-administered South Manchurian Railway or on Japanese soldiers acting as railway guards, is yet to be determined. It is also unknown as to how seriously the Japanese are tempted to dispute the advance of the Japanese troops. The situation in Manchuria makes it easy to escape responsibility for breaches of the peace which may occur there. Technically Manchuria is a Chinese province. But it is a province over which the central Chinese government, in Nanking, has no control, while the authority of the local governor, Marshal Chang, is, in practice, reduced to a shadow by the presence of Japanese troops. Moreover, it is not clear that the Japanese troops, in this instance, acted on any higher authority than that of local commanders, and there are undisguised hints from Tokyo, of a break between the Japanese foreign office and the war office over the outburst of hostilities.—The Century.

THE CHURCH'S MAIN BUSINESS

The Right Rev. Michael Furse, Lord Bishop of St. Albans, who arrived in this country a few days ago, to make an address at the general convention of the Bishops of the Episcopal Church in Denver, September 16, asserted that the members of the clergy seem to forget too frequently that their duty is to give religion to the people, in their efforts to supply the spiritual needs of the parishioners. "My idea of the Church is that it should do its own job. And that is what I tell the clergymen," said the Bishop. "And as the Church has a definite job to do, it should not take to try to compete—as a sort of general entertainment—as the cinema. I believe in helping clergymen to become preachers in their own field. People come to church for religion, and we should give them."—The Evangelical-Messenger.

ODD BIBLES

The largest Bible is said to be in the Royal Library at Stockholm. The covers are made of solid plank four inches thick, the pages, which are made of parchment, are a yard in length and number 309. The famous thumb Bible in the theological library at Washington is the smallest complete Bible ever printed. A New York man's son, a cripple, is reported to have spent 100 hours a day for two years transcribing a Bible. We are told that it does not contain an error in transcription and that the initials and headings are beautifully engrossed in red ink. A Bible is exhibited in London, the work of an apprentice of James II, when even to possess a Bible was held to be a crime. An American woman owns a Bible which she has had hers baked in a loaf of bread when a house to house evangelist was being made for copies of the Scripture.—The Way.

JEWS IN HOLY LAND STILL EXPECT MESSIAH

The coming of a "kingly Messiah" to restore the Kingdom of David is imminent, in the belief of thousands of Jews in the Holy Land. Burdened by many obstacles in trying to establish a national home for their race and still involved in quarrel with Moslems here, the Jews believe the day is near when the fulfillment of the Old Testament prophecy of Eze-

s are said among the 50,000 orthodox Jews for the coming leader. Recent threats of conflict with Arabs have served to intensify the belief of both worshippers and priests that the Messiah will be answered, despite the many historical instances of Messiahs." The words of the prophet Ezekiel long have been the basis of the "Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every mountain and will bring them into their own land; and I will make of them one nation in the land upon the mountains of Israel; and one king shall be king of them all." Since 1882 when 200 Israelites from Yemen, reputed to be members of the "Lost Tribe of Dan," made a journey on foot across the Arabian Desert to be here for the expected appearance of the Messiah, some 8000 of their kindred have come to Palestine. After the World War the Zionist movement brought about 100,000 Jews from 50 countries. Those who have opposed the Zionist movements persistently have held that it will end in a great Arab-Jewish conflict which will cost the \$100,000,000 invested in rehabilitation of the Holy Land its Jewish national home.—The Evangelical-Messenger.

A Suggestion for Armistice Day Service

(Continued from page 4)

have ourselves, and which will be of little effect for self if we don't. It will make little difference who wins the world war, should there be one; no one will be left to enjoy the fruits of victory, not even the profiteers. And the more elaborate as a nation prepare for war, the more will we be responsible for it, if it occurs, and the more likely are we to be brought to the dust, if the fate of Germany in the last war has any bearing on the case. The time was never more promising of results than now to oppose the large and extravagant expenditures of the military advocates,—now, when the President himself is insisting on being exercised in that direction and when Senator Capper of Indiana has proposed a ten year naval holiday for all the nations of the world in connection with President Hoover's proposal of an extension of the debt holiday. This is also a most opportune time to speak out in behalf of the conscience against war, and nowhere does the steel-gloved militarism rest upon the church with promise of heavier and more sinister effect than when it denies the right of conscience to war on the part of Christian men and women applying for citizenship. If it is to be the continued and settled policy of our government to refuse citizenship to applicants who have no other qualification than that they cannot promise to do combative service or to engage in a war that is unjust, how long will there be exemption from military service granted to native citizens who conscientiously scruple against war? It is time for pacifists to speak out and no longer hold their peace. If we do not let our influence be felt now in favor of the right to exercise conscience against war, what kind of treatment can we expect when the day comes upon us? The General Conference of Seventh Day Baptists have recently taken action that is a noble example, not only for our conferences but for congregations everywhere. Taking note of the Supreme Court's decision in the case of *Macintosh*, they passed the following statement: "The General Conference of Seventh Day Baptists in session at New York, August 18-23, 1931, in considering the recent Supreme Court decision refusing citizenship to Prof. D. C. Macintosh, Miss Bland, which involves principles of liberty of conscience that we hold dear, makes the following declaration: "While a nation 'has a duty to survive,' yet its first duty is to do justice, love mercy, and walk humbly before God." "Our nation has by the constitution and by legislative enactment in times of war safeguarded religious liberty, thus recognizing that a citizen's first duty is to God." "The Kellogg-Briand treaty anticipates the formation of a world of conscience-led citizens in every nation who shall assure the peaceful settlement of international disputes. "Our nation must not put itself in the position of demanding that other nations give up the right to be conscience-led when we have constitutionally, by legislative enactment, and by the Kellogg-Briand treaty this very thing is safeguarded and encouraged for our citizens. "We express ourselves in agreement with the minority opinion of the Supreme Court by Chief Justice Hughes. "We hope that the petition for a rehearing of the case by the Supreme Court will be granted."

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Esther 1:1-9. The feasting and reveling of Ahasuerus was only in keeping with the luxurious splendor of the oriental kings. The people were impoverished with unbearable taxes in order to support the extravagant orgies of the king; and perhaps there is not as much difference between these oriental monarchs and our modern grafting politicians as one might wish! Certainly it makes us long for the days when he shall come whose right it is to rule, who will rule his people in justice and righteousness, considering always the good of his people rather than their exploitation. "Come, thou almighty King!"

TUESDAY

Esther 1:10-12. Many times have we heard Bible teachers condemn Vashti for refusing to obey the command of her royal husband; rather she is to be commended! She could not but have known the heavy penalty that would fall upon her for her disobedience, yet she refused to agree to the king's plan to parade her physical charms before the eyes of the drunken revelers. In these days of "bathing beauties," and general moral laxity, how we admire women with the chastity and courage of Vashti! Praise God for the great numbers of sanctified Christian women who do live in honor and chastity in spite of the fact that it never gets in the papers!

WEDNESDAY

Esther 1:13-22. The principle that the husband shall be head of the house is thoroughly scriptural, but these maudlin princes were not concerned with a principle: they were merely "yessing" the king and getting even with Vashti. They remind us of some of the false leaders in every denomination who endorse principles that are sound in themselves merely to further their own selfish purposes. The ease with which the king put away Vashti emphasizes the greatly superior status of woman since the time of Christ—in spite of Reno! Let us pray for sincere leaders, and praise him for the softening influence he has had on the hearts of his people.

THURSDAY

Esther 2:1-4. This might be called one of the first beauty contests, and a royal prize was offered. Mere physical beauty, however, is a very poor basis for marriage: if we could only learn, even today, that unless there is a deep, chaste love it were better not to marry at all, much of the human misery might be avoided. "Husbands love your wives"—"and the wife see that she reverence her husband."

FRIDAY

Esther 2:5-7. How intricate and beyond human understanding are God's plans! A great crisis was soon to come upon God's people, and here was a man, Mordecai, taken captive and exiled from his own country, in a position where he was enabled to further the plan of God. Perhaps God had some reason for having placed us just where we are: are we willing to be led and used by him to fulfill his own good purposes?

SATURDAY

Esther 2:8-17. Although quite common in his day, the king's method of selecting a wife was an unholiness; however, we are led to suppose that when he met Esther it was not merely a physical attraction, but a more real and lasting love. He maketh even the wrath of man to please him.

SUNDAY

Esther 2:18-23. Through Esther and Mordecai the king's life was spared, and God later used him to save his people. Even though our rulers are frequently not all that they ought to be in the sight of God, it is our duty to pray frequently and earnestly for them. They have been placed in a position of authority, and may either help or hinder the cause of Christ: we should pray that they may be used of God for his glory. This is especially true when we have Godly rulers, who need the strength and encouragement of God's people.

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurertown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR. ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary South Bend, Indiana</p> <p>M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois</p>
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Report of the General Secretary

Of the National Sunday School Association of the Brethren church for 1930-31

EDITORIAL NOTE

The following report is that of the General Secretary of the National Sunday School Association for the past year. It is the fullest and most complete statistical report our Board has received for many years. Rev. N. V. Leatherman deserves great praise for the work he has already done for our denomination as secretary of our Board. He has been efficient and active in the work. This report speaks for itself, however, yet a personal word of thanks to him certainly is in order at this time and in this section of the Evangelist.—M. A. S.

Approximate number of schools in the

Brotherhood	165
Number reporting in 1929	25
Number reporting in 1930	89
Number reporting in 1931	93

The total Average attendance reported in these 93 schools, 12,214. This gives an average for these schools of 131 each Sunday during the year. Presuming the other 72 schools not reporting have an average attendance equal to two-thirds the average attendance of those reporting, (the larger schools reported in the main), which would be 87 in number, this would make an additional 6,264, or a total of 18,478 who attend Brethren Sunday schools each Sunday. Your secretary proposes that this gives the most accurate view of the actual strength and interest demonstrated in the Brethren church.

For the encouragement of Sunday school workers making reports asked for we are here giving the list of the first ten schools reporting in sequential order.

1. Flora, Indiana.
2. Danville and Homerville, Ohio.
3. Hamlin, Kansas.
4. Fort Scott, Kansas.
5. Burlington, Indiana.
6. Masontown, Pennsylvania.
7. Loree, Indiana.
8. Pleasant Hill, Ohio.
9. Johnstown, Pennsylvania, 1st church.
10. Sterling, Ohio.

The ten largest schools reporting follow:

	Average Att.
1. Long Beach, Calif.	721
2. Dayton, Ohio	504
3. Nappanee, Indiana	351
4. Los Angeles, Calif., 2nd Ch.	346
5. Johnstown, Penna., 1st Ch.	329
6. Elkhart, Indiana	306
7. Goshen, Indiana	304
8. Canton, Ohio	300
9. Philadelphia, Penna., 1st Ch.	271
10. Washington, D. C.	253

The ten largest Cradle Roll Departments reported follow:

1. Long Beach, Calif.	75
2. North Manchester, Indiana	63
3. South Bend, Indiana	61
4. Canton, Ohio	60
5. Elkhart, Indiana	60
6. Johnstown, Penna., 1st Ch.	60

7. La Verne, Calif.	59
8. Leon, Iowa	53
9. Falls City, Nebraska	50
10. Johnstown, Penna., 3rd Ch.	48

The ten largest Home Departments reported follow:

1. Philadelphia, Penna., 1st Ch.	109
2. Washington, D. C.	51
3. Falls City, Nebraska	45
4. Hagerstown, Md.	40
5. Pittsburgh, Penna.	35
6. Waterloo, Iowa	35
7. North Manchester, Indiana	30
8. Mt. Pleasant, Penna.	30
9. Johnstown, Penna., 1st Ch.	28
10. Los Angeles, Calif., 2nd Ch.	28

The ten schools reported having largest libraries follow:

1. Washington, D. C.	1210
2. Uniontown, Penna.	400
3. Berlin, Penna.	225
4. New Lebanon, Ohio	150
5. Waterloo, Iowa	100
6. North Manchester, Indiana	90
7. Carleton, Nebr.	80
8. Hagerstown, Md.	75
9. Center Chapel, Indiana	50
10. Johnstown, Penna., 1st Ch.	50

Twenty-one schools report Training School Classes as follows:

	Number receiving credit or recognition.
Long Beach, Calif.	75
Elkhart, Indiana	30
Berlin, Penna.	24
Hagerstown, Md.	21
South Bend, Indiana	20
Falls City, Nebr.	20
Conemaugh, Penna.	19
Clayton, Ohio	15
Leon, Iowa	15
Winchester, Va.	15
North Manchester, Indiana	13
Peru, Indiana	12
Berne, Indiana	12
Los Angeles, Calif., 1st Ch.	11
Los Angeles, Calif., 2nd Ch.	8
Philadelphia, Penna., 1st Ch.	8
Fremont, Ohio	8
Altoona, Penna.	7
Dayton, Ohio	6
Pike, Penna.	5
Goshen, Indiana (Community School)	5

Total344
23 schools report 318 teachers holding diplomas or certificates. The above record shows an increase of five schools and 61 pupils in Teacher Training Schools over 1930.

Front Line Schools 100%: Goshen, Indiana; Berlin, Penna.; Elkhart, Indiana; North Manchester, Indiana.

Banner schools 85-99%:

Clayton, Ohio	97%
Hagerstown, Md.	95%
Washington, D. C.	93%
Roann, Indiana	93%
South Bend, Indiana	92%

Peru, Indiana	.....
Waterloo, Iowa	.....
Conemaugh, Penna.	.....
Altoona, Penna.	.....
Johnstown, Penna., 1st Ch.	.....
La Verne, Calif.	.....
Whittier, Calif.	.....
Flora, Indiana	.....
Center Chapel, Indiana	.....

Schools of Merit—70-84%:

Oakville, Indiana	.....
New Lebanon, Ohio	.....
Warsaw, Indiana	.....
Pleasant Hill, Ohio	.....
Canton, Ohio	.....
Rittman, Ohio	.....
Los Angeles, Calif., 1st Ch.	.....
Philadelphia, Penna., 1st Ch.	.....

Awards

The above Front Line schools are a \$1.00 book. And the Banner schools each awarded a 60c book. These books awards will be sent out by Prof. Stuckey from Ashland College, Ashland, Ohio.

The following Budget was adopted National Sunday School Association and by the National Conference at Lake, Indiana, August 24-30, 1931.

Ashland Seminary (Christian Education Dept.)	.....
Promotional work	.....
Foreign Mission Board (\$250.00 for Miss Crawford's schooling in France; Preparatory for African work; \$250.00 for training native preachers in South America)	.....
Shipshevana Training School	.....
Ashland Seminary Library Books	.....
Secretarial work	.....
International Council of Religious Education	.....
Miscellaneous	.....
Total for 1931-32	.....

Respectfully submitted,
N. V. LEATHERMAN
Berlin, Penna.

Editor's Select Notes on Sunday School Lessons

(Lesson for October 25)

Paul in Corinth

Scripture Lesson—Acts 18:1-17; 13.

Printed Text—Acts 18:1-11.
Devotional Reading—1 Cor. 13:1.
Golden Text—Now abideth faith, love, these three: and the greatest is love.—1 Cor. 13:13.

Introductory Note

Paul, having been driven from Berea by persecuting Jews from Thessalonica to Athens. There he noted the conditions and circumstances and trends of thought that saw that with all their boasted wisdom, four out of every five were slaves of idols. He beheld the city full of idols that his spirit was provoked with "burning with indignation," that he should be dedicated to idols, instead of the true God and the uplifting of the human race. He strove to lead them to the true God and to Christ and through his preaching he was called before the council of Areopagus, where he uttered the words given in the rest of the chapter. (Acts 17:16-34)—Adams.—Christianity was first introduced into that city of vice (Co

his second missionary journey, Ac-
 zing with two pious Jews and main-
 himself by his own manual labor,
 his work here, as elsewhere by
 himself first to his own country-
 after he had preached for some
 the synagogue, the same hostile
 ations which had driven him from
 nica broke out at Corinth also. Sus-
 however, by a special divine promise
 ction and success, he continued
 year and a half; and when at the
 at time, he sailed for Asia Minor,
 he left a numerous and flourishing
 Illustrator.

The Task

s only to take a good look at Cor-
 sense somewhat of the task there
 why Paul could say later to the
 n church, "I determined not to
 ything among you, save Jesus
 d him crucified." Or if one is ever
 o doubt the efficacy and deny the
 a cross-centered gospel, all he
 do is to ask where such a gospel
 applied and to start answering his
 by studying the situation at Cor-

mental picture of the place first.
 was a wealthy commercial center,
 in its strategic position on the
 routes but in the development of
 ries as well. It was a manufactur-
 ell as trading center. Dye-stuffs,
 different kinds, pottery, armor—
 a few of the products made. The
 Corinth from these two activities,
 nd selling, was well known.

se, Corinth was the center of the
 worship of Venus, introduced, we
 by the Phoenicians who were at-
 the city by its trading and man-
 g possibilities. So notable was its
 ness, that it gave rise to a verb
 "thianize," meaning to debase, or
 a excessively immoral life.

at such a center as this, proverbial
 ealth and for its vice, that Paul la-
 f a year and a half to establish a
 the foundation principle of a cru-
 sior. Well he knew that "excellen-
 eech," or "worldly wisdom" could
 such a situation. He needed to
 heart of the gospel to bear on the
 of Corinth.—Adult Leader.

The Man

ght well ask of Paul "What man-
 an is this?" The task at Corinth
 ost impossible and yet Paul started
 there. Imagine, however, his ar-
 e city. Already you are aware of
 absorption in material interests
 entious practices. The outlook for
 isn't very promising. There is
 shed church waiting to greet him.
 alk over with his companions the
 o be used, for he has left Silas
 thy behind. He is alone in the
 f he has any misgivings he must
 a with himself. There is no great
 g constituency behind him guaran-
 a funds to carry on. His private
 ems to be nil. So in order to keep
 must ply his trade of tent-maker.
 ouns because of the need of the
 is Christ, yet he must patiently
 himself he sews his canvas. The
 ning of Paul's soul was that Is-
 e be saved, but another thorn is
 e at Corinth, as the Jews begin to
 blaspheme. He found no com-

fort from the general group of his own
 countrymen.

This background also gives to us a deep-
 er appreciation of the man Paul. A man of
 lesser parts could have found no encourage-
 ment in that outlook, but he starts to work
 where he can, setting the example for that
 great host of pioneer missionaries who have
 faced the same problem from his day to
 this, men and women who in difficult situa-
 tions and with meager beginnings laid
 foundations for permanent and far-reaching
 work.—Adult Leader.

A Shrewd and Able Official

Portia, in Shakespeare's Merchant of Ven-
 ice, proves a very astute and able judge.
 Gallio, as he is described in the book of
 Acts, displays a wily strength which fairly
 astonishes us as it may well have astonished
 the men and women of his own time. He
 is not a very lofty figure. He does not sug-
 gest rare and gracious spiritual attainment.
 He is a keen man of the world not without
 a clear sense of justice. He does not pro-
 pose to be entangled by adroit men so that
 (Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
<p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>		

What Is Expected of Youth As A Good Citizen?

By Floyd Sibert, Citizenship Superintendent

At no time since the Olympian games
 have the demands on youth been greater
 than they are today. In the field of edu-
 cation a well rounded preparation topped
 out with specialization is necessary to in-
 sure success. Standards are being lifted and
 goals of attainment are pursuing an ever
 receding horizon. This is the challenge of
 youth in the field of education! and it is
 good, for it demands and calls forth the best
 effort.

Youth may, however, meet this challenge,



Rev. Floyd Sibert
 Our New Citizenship Superintendent

fulfill its demands, and still not be good citi-
 zens. There are two standards of citizen-
 ship for youth, good and bad. The expecta-
 tions or demands made on these two classes
 are as different as light and darkness. "A
 tree is known by its fruit." We do not ex-
 pect to pick sweet apples from a sour apple
 tree.

But what are the demands of good citi-
 zenship for youth? First of all, they are
 infinitely more than his best efforts in the
 field of education, for good citizenship has
 to do with clean living. If a young man
 would be a good citizen he must present to
 the world a good life. Citizenship is right
 living. A man may lose his citizenship by
 wrong living. The man who dies ceases to
 be a citizen of this earthly kingdom. Since

citizenship is judged by the manner of our
 living we should choose carefully the citi-
 zens with whom we live. Bad associates
 corrupt good morals. Moses said, "Thou
 shalt not follow a multitude to do evil."
 There are times in the days of youth when
 it is better to walk alone—alone with God.
 From James comes the stern command to
 keep one's self "unspotted from the world."
 This does not mean that we should be as-
 cetic, but rather that we should keep our-
 selves aloof from the sinful activities of the
 world enough so that the acid splashes of
 sin do not spot and scar our life and char-
 acter.

Youth, to be a good citizen, must not for-
 get his responsibility to government. The
 Holy Spirit, through Paul in Romans thir-
 teen, tells us that human government is or-
 dained of God. The Christian is commanded
 to be in subjection to the rulers of the land.
 A poor government is better than no gov-
 ernment at all. It is God's will that we
 should live under rule.

No nation has more reasonable laws than
 our own. When we fulfill its laws, we are
 fulfilling the commandment of God. Did
 you ever think of that? When we break a
 law,—whether we exceed the speed limit or
 take the life of another,—we are disobeying
 God. The Christian is commanded to sub-
 mit to the law, provided it is not contrary
 to the will of God. Paul said, "We ought to
 obey God rather than man."

This brings us to the final test of good
 citizenship. To be a good citizen, one must
 be a Christian. Paul's advice to youth is
 that he lay aside every weight and the sin
 that doth so easily beset him: put aside
 every encumbrance and run with patience
 a winning race. If he would run such a race
 he must keep the bodily passions in check,
 the mind clean and the heart pure. A good
 citizenship is one of purity and a citizen of
 purity is one who has citizenship in heaven.
 "Behold what manner of love the Father
 hath bestowed upon us, that we should be
 called the sons of God; and, therefore the
 world knoweth us not because it knew him
 not. Behold now are we the sons of God,
 and it doth not yet appear what we shall be;
 but we know that when he shall appear we
 shall be like him, for we shall see him as
 he is. And every man that hath this hope
 in him PURIFIETH HIMSELF even as he
 is pure." 1 John 3:1-3.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
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MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

Twenty-Five Years After

(Concluded from last week)

We are living today in a new world of opportunity and peril. The war has drawn a sharp line through the history and program of every political and social institution. The cause of Christian Internationalism (which is the cause of Foreign Missions) has been affected in notable ways. A new generation has come upon the scene. New attitudes are being formed. New theories prevail. There is a new layman to be enlisted, and he has the chance of the ages. If a considerable number of influential churches should utilize the anniversary on November 15, aligning their laymen for mission study and mission support, there may, almost certainly there will, emerge a demand for organization on a national scale.

In the briefest possible form I will attempt to state what appears to be to be the conditions of success in any attempt to rally our Christian laymen to a new and effective support of missions.

1. By reading, study, discussion, they must be made intelligent upon world conditions as these affect the prospects of Christ. Where are we in the progress of the Kingdom? What are the new forces, favorable and unfavorable, with which we have to deal? What changes are demanded in missionary attitude, theory and procedure? What are the demands of stewardship in a day like this? Unless our laymen will contribute brains as well as money, their consecration will not avail. As Mr. J. H. Oldham, of the International Missionary Council, once remarked, "In the Church, as in the political realm, the future lies with the man who thinks."

2. The new movement, like the old, should be interdenominational, strictly so. It should not split up into affiliated denominational movements for men. In my opinion, the old L. M. M. was seriously weakened by the denominations taking up the idea on their own account. The result was that in many cases our business men were allowed to visualize the work as denominational propaganda. Thus the larger incentive was lost. That our laymen should be loyal to the boards of their respective communions goes without saying. The existing boards should be recognized and utilized as the first charge upon their interest and generosity. But always with the Kingdom plans and the Kingdom interests in view. The laymen of today have it in their power to reenforce immeasurably the conception of missions as the enterprise of a steadily unifying church, one direction, at least, in which we can dispose our forces for the success of Christianity as a whole.

Another consideration is the advantage of a strictly inter-denominational movement in respect to freedom from the network of restrictions and relationships which characterize our purely denominational efforts. I am not objecting to these; for the most part they are necessary; within their sphere they are of great value; but there should be room for the free movement and initiative of unecclasiastical groups. If the laymen of the

various denominations are allowed to do their own thinking and their own planning, every board should be the gainer. The genius of our business men has not been exhausted by the invention of the Budget and the Every-Member-Canvass.

3. There is a demand for more intensive work in the realm of adult missionary education than the old-time convention method makes possible. Big conventions may still have their value, but I think the emphasis should be placed upon the reaching of smaller and more influential groups. I have in mind particularly the drawing together of select groups of prominent business men, men who, by the nature of the case, constitute a class by themselves, and whose opinions and example carry greater weight. Also the officers of our local churches. I have never understood why missionary agencies do not seek to deal with church officials by themselves. After all these men and women as our standard-bearers, are responsible for the policy of the church. Without them it is well nigh impossible to carry the congregation; with them great improvement might be made. Why not a convention in each city of church officials, including, by all means, the trustees of the parish.

4. Our laymen must, and certainly will rise above the present timidity in respect to appealing for money. They are dealing with money all the time; they are not afraid to ask for it when a good cause comes along. They are not given to apologizing for budgets. They are not afraid of the word promotion. They know that quick results can be secured when quick work is to be done. They believe that money, as the expression of personality, is sacred. They realize that in the cause of Christ it can be made immortal. Our boards are suffering for lack of a courageous business attitude in respect to money.

5. Finally, in my opinion, our laymen will be free of the timidity of present-day theological speculation. They will want a motive and a message that ring with the faith and the optimism of Jesus. It is inconceivable that they will fall in with the idea that Christianity is but one among many religions of the world, or that the ultimate religion is to be a blend of existing faiths. The Christianity which is based upon the personality and message of Christ they will consider not only better but best. They will want to think of missions as the giving of the best—God's best—to a suffering world. A sympathetic approach to the peoples of other faiths, a glad and generous recognition of high and permanent values in other religions—yes, by all means. But your reality-loving Christian business man, if he is to back a world movement for Christ, is likely to do so because he believes the religion of Christ to be supreme and final.

In recent scholarly work there is this statement of the philosophy of modern missions: "Today we think of the missionary process as the cooperative endeavor of ideal-

ists of all nations to produce, the motive of a social religion, an enn- friendly human society of varied tually contributing cultures." W is a good deal in these words to interests and a measure of assent if they will appeal to the averag as an adequate statement of the c tainly there was a more compelli than this on November 15, 1906, w laymen met and prayed and org Christ in the Fifth Avenue Church

The American Indi

Study for 1932-1933

Those who have felt the need f to-date presentation of the Americ situation and have hoped for a yea on this subject, will rejoice to k The American Indian will be the the interdenominational home miss in 1932-1933.

Because of changes in personnel agement, the Indian Service has b public eye constantly for the past 1 and so it is particularly fortunate Missionary Education movement cil of Women for Home Missions to secure the consent of Dr. Lewi one who is thoroughly conversan aspects of the situation, to p book for adults. Dr. Meriam, wh Technical Director of the Survey Affairs conducted under the Ins Government Research at Washi member of the Society of Friends and has a deep personal interest dian missionary work of the Chur

His book will not deal with the with the future of missionary wo the American Indians. According t tative plan which has been outl subjects as these will be treated: economic condition of the Indians, effort for Indian advancement, u ing the Indian point of view, at white people toward the Indians, become of the American Indian in ed States, winning Indian coopera eration with the Government, e work, missionary service to India and communities, relation of missi education of Indian boys and gir nel for the missionary enterprise. the book will fall into two sec first part dealing with the Indi as it is today and the second wi standing opportunities for Christi

Miss Winifred Hulbert, the "West Indian Treasures" has been the past months visiting the Indi and mission centers throughout t with the purpose of writing a young people which will attempt the thought and aspiration of Inc people about conditions among th and their own future.

Arrangements have been made an adventure story for Interme titled "Three Arrows" by Rev. l Young, of Canada, a missionary v erience among the Indians of w ada. The story is founded on fac ly on the life work of Robert B shows how the labors of the ear aries have helped to prepare t for the new day. A "unit" cours gestions for group sessions and ground material will be issued f

A course book for Juniors,

materials and suggested procedures prepared by Miss Katherine Gladfelter of "Under the North Star." also be a reading book for this written by Miss Dorothy Cate of the Indian Department, National Y. W. C. A. many children there will be a book, containing source materials and procedure, prepared by Mrs. Florence Means, author of "Rafael and Mrs. James F. Riggs.

The Home Missions Council and Council of Women for Home Missions, which through the Joint Committee on Indian Work place directors of religious education in the large non-reservation Government Boarding Schools and cooperate with the Government in helping to bring about better conditions of living for the Indians, will be able to supply helpful supplementary material for use in connection with this study.—Missionary Review of the World.

problems that no one has taken time to write for the "Evangelist."

The last Sunday in July Brother H. E. Eppley brought his three-year pastorate to a close. It was during his stay that the Roanoke church made its most pronounced building expansion in history, having erected both a new church and parsonage. During this time some very faithful members were added to the roll. We hope and pray that Brother Eppley and his good wife and daughter will be used in their new work at Oak Hill to accomplish even greater things in the Lord's vineyard than they have yet done.

On Saturday, September 12th, Brother Herman Koontz and his family arrived in Roanoke from Masontown, Pennsylvania. They were strangers to the work, and strangers to the entire congregation, except the six or eight Roanoke delegates who were at the National Conference, and it was felt they would feel more at home if they had a chance to meet some of the members; so Saturday evening, in the Sunday school rooms of the church, we had a short program, an informal reception and "pounding" which we hope the new pastor enjoyed as much as we did.

The second Sunday in September Brother Koontz officially began his services with us by bringing two spirit-filled, thought provoking sermons, and the interest in the church services has been increasing. In the short time since their arrival, we have learned to love our new pastor and his family, and we can now thoroughly understand why the Masontown folks were so very reluctant to let them go; but their loss is our gain. Brother Koontz has demonstrated that he is not afraid of work and lots of it, and if he thrives on plenty of hard work, he will be so robust that his old friends will not know him by Conference time next August.

Brother Koontz recently inaugurated a Church Bulletin and it certainly adds a lot to the spiritual tone of the services when the pastor does not need to spend ten or fifteen minutes calling attention to the usual church announcements.

Three weeks ago we started an Intermediate Christian Endeavor Society and immediately they started working and we believe their Superintendent, Miss Winnie Hale, will keep them on the job.

We were told at National Conference that many former pastors were definitely praying for our work and we covet the prayers, not only of these good men, but of the whole brotherhood, for we have problems here that can only be solved by prayer.

MRS. J. HAROLD PUTT, Secretary.

FLORA, INDIANA

Victory Revival Closes

The first Sunday after National Conference Brother and Sister J. H. Foster were with us morning and night, presenting the African work. We used them very extensively the days while they were here. They addressed the Missionary Society, the Quads, spoke before Sunday school classes, and at the Brethren Home. They made many friends while here and a welcome awaits them whenever they can return.

The next Sunday following the visit of the Fosters we launched out in our revival campaign. Our attendance and interest was very good from the start. Whether it is natural or not, it usually takes about a certain length of time for a meeting to get under way and for some of the folks to get



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



LYDIA, MARYLAND

In our last report we have passed our summer vacation period. During the month of August we followed some plan as last summer, only on a smaller scale. This time the manor conference of the Church of the Brethren in us and the Downsville Christian Union Sunday evening outdoor services being well attended and very appreciated by the people of the community. Meetings served a twofold purpose, each of the pastors had a two week tour without discontinuing services, second, we were brought closer acquainted as citizens of the

feel quite keenly the effect of economic depression, our church work suffered in the matter of attendance. There has been a noticeable increase in attendance at the church services during our regular services after the Sunday school attendance had approximately twenty percent increase.

At the time opportune for an annual meeting here this fall or winter. Due to financial conditions the congregation does not feel able to bear the expense of an evangelist. And since we have already conducted three campaigns we do not feel justified in undertaking another. We would therefore be glad to corral some pastor, who has a similar experience, with the view of exchanging

On the evening, October 25, the St. Michaels church will observe Holy Communion. All members are urged to be present. Neighboring Brethren are invited. W. S. BAKER, Pastor.

ROANNO, INDIANA

Work of the church has been moving forward under the efficient leadership of Brother and Mrs. G. L. Maus and this is indeed fortunate to have such a pastor for another year.

Most worthwhile achievements were accomplished during the months of July and August. On June 29th we had our quarterly business meeting with the consent of the church members before the church for discussion. Whether or not the church would care to discontinue service during the last two months. The vote was taken and was unanimous in favor of it. These services were enjoyed by both old and young

and the attendance kept up splendidly. The requests to continue this plan of worship encouraged the pastor to have it brought before the Sunday school for final decision and there were no objections. This is a wonderful step toward encouraging a more worshipful atmosphere during the church service.

It is the task of the church to bring the lost, careless and indifferent to the fountain of life from whence flows the stream of purification, and to aid in destroying the dross of life so that Christian character may be formed. Pure ideas should be kept before the youth of our churches and the adult church members should try to inculcate into the minds of boys and girls a feeling of reverence for the worship program on the Lord's Holy Day.

The habit some have of leaving after Sunday school is dismissed is growing throughout our land and we are made to wonder what the outcome will be in a few years. With a professing Christian every pull of his heart ought to be heavenward, Godward and Christianward and if people are too much centered upon the material things of this life to enjoy the hour of worship it is rather a good indication that they are not where God wants them to be.

The regular quarterly business meeting was held on the evening of September 29th. The officers for the Sunday school were elected as follows: George Giltner, adult superintendent; Keturah Leedy, secretary; O. P. Comer, treasurer; Mable Shillinger was retained as superintendent of the children's division. Two trustees for the church were elected,—they are Samuel Anderson and Clyde Rager.

On the evening of October 12 the communion services will be held in the basement of the church. Every member is urged to be present. We should not forget the command of our Savior to observe these things until he comes again. Let us be found not watching and ready.

A welcome will be extended to those who will come and share with us the joys of Homecoming day on October 25.

MRS. CLYDE RAGER,
Corresponding Secretary.

ROANOKE, VIRGINIA

Although it has been many months since there has been any news from Roanoke, it does not necessarily mean that during that time we have done nothing for the advancement of his Kingdom. We have been so busy working and praying over our own

their work adjusted to services night after night. However, we had splendid audiences for each service. Some people came twenty-five or more miles to be present. Brother Everett Myer, a local boy, who is the regular choir leader, demonstrated that it was not necessary to import a singer. He ably led the singers night after night in the fine old Gospel hymns, and he proved as fine a helper in this campaign as I could ask. We tried to preach the plain old Gospel without fear or favor, but in a friendly and sympathetic way. People seemed to like it as they came back for more, and that is usually a good test.

Many new friends were made for the Church. Folks came who had not been regular attendants for some time. The total visible results were fourteen confessions, fourteen baptized, and fifteen received into the church. The fifteenth was one who had been baptized this spring but had not been received. One entire family of three, was received,—father, mother and daughter, and entrance was made in some new families that will open new territory for us. Prayers were answered that had been made for a number of years when a successful business man who like the Rich Young Ruler only, "lacked one thing," stepped out and surrendered himself to the Master. The meeting closed Sunday, October fourth, with Rally Day in the Sunday school in the morning with the largest attendance in four years, a basket dinner in the dining room when an estimated crowd of 250 enjoyed the bounteous dinner, and a fine service at night followed with a baptismal service. Twenty-eight members have been added to the membership rolls of the church since we came here March 8. We feel though that this meeting has just begun to make us acquainted with the field and to present our opportunities to us.

An encouraging sight Monday night which gladdened not only the heart of the pastor but the older members as well, was the fine attendance for the Communion service. Every one of the new members was present with the exception of one who was compelled to be absent on account of sickness. I was told that the attendance was the best that they have had in recent years. There is still room for improvement. Sickness, rain, and a death in a local family kept some from the service.

The field here is over-churched and there are many duplications of efforts, especially along "Dunkard" lines, but there is yet room for the old time Gospel. The work here is not easy, neither is it easy anywhere else for that matter, but we feel that much can yet be done. We covet the prayers of all interested that we might be led by him and kept in his will in the work here.

FREEMAN ANKRUM, Pastor.

J. D. FINDLEY—AN APPRECIATION

Sometimes we men in the active ministry lose sight of the loyal, consecrated laity who stand back of the church and the pastor. Were it not for them perhaps many of us who are preaching would be elsewhere but in a pulpit.

I feel led to add some words of appreciation to what has gone before of one who has meant more to my life than most men, the late Mr. J. D. Findley. He came to Glenford, Ohio, not many years after the Johnstown flood, and continued the mercantile business that he had been engaged in in the Flood City of Pennsylvania. I do not remember a time when I did not know him.

His store contained priceless treasures in the eyes of a small country boy who was privileged to peer behind its counters. Mr. Findley always knew just what interested boys and no matter how busy with his trade, he took time to bestow some little gift which would delight a boyish heart. I think in my boyish world that if some one would have offered me a ticket to heaven or an opportunity to stay with Mr. Findley, I would unhesitatingly have chosen Mr. Findley. His home was also wide open. He was very loyal to the Bible and the Brethren church. As there was not a church in Glenford of the Brethren faith he drove practically every Sunday four miles in the country to church over all kinds of roads. One Sunday to the Baracha Brethren church, four miles east of Glenford where he taught his class of boys, of which I was one, then he acted as chorister for the church services. He had a special talent for handling boys, for teaching and for music. The next Sunday he would drive the four miles west of Glenford to the Bethel Brethren church where he would repeat the process followed at the first mentioned church. These churches have been torn down and naught but the spots where on they stood remain, yet those spots are hallowed with sacred memories. I preached my first sermon in the old Baracha church and also preached a number of times in Bethel. Many of the men preaching today have preached in both of those churches. Mr. Findley encouraged me in every way possible in my wobbly start. His cheery words, "My Boy" with which he always greeted me, helped me over many a place of discouragement! His son Winfred and I became bosom chums from childhood. We were together in the Sunday school class, children's service at every possible opportunity, winter or summer, roomed together several years at Ashland and continue in that same spirit today. Fifteen years ago or thereabouts Mr. Findley retired from the arduous cares of mercantile life and moved near Richmond, Virginia, finally locating outside the city of Hampton where he lived upon a beautiful old southern farm until his death.

It was my privilege and pleasure to visit him just two years ago. I was pained to find him broken in health and his body racked by a severe cough, but that old cheery spirit that I had known for so long was still there. Unfortunately the church had lost his services while he was in Virginia but he kept well informed along all its lines. He never lost his interest. While he attended a Presbyterian church in Hampton, he was ever loyal to the whole Gospel. For instance one morning in the large mens' class which if I recall correctly was taught by the pastor, a great tirade had been made against baptism by triune immersion. The class fell in with their leader evidently. However the teacher was magnanimous asked if there was any one who cared to say a word in defense of the subject. Mr. Findley who had sat silent through the discussion, arose and that class and preacher received such a lecture and plain presentation of the matter that the day was won by the minority present, Mr. Findley. The teacher weakly said, "We will not take time to discuss the matter farther."

The loyalty, faith and ability of Christian consecrated men like that who fearlessly stand for their convictions have made the Brethren church what it is today.

When we left the cozy old Southern Home after two days of visiting and reminiscen-

ing, we said goodbye. The old handshake and a "Good Luck My sure to come back" was pleasant to my ears as we headed into the work he has preceded me into the work. I think when I meet him I shall hear words I have so often heard, "My are you?" FREEMAN ANKRUM
Flora,

EVANGELISTIC CAMPAIGN IN BEAVER CITY, NEBRASKA

This season's work began with an evangelistic campaign among our Brethren in Beaver City, Nebraska. Here is a place that in days gone by has been one of the best churches of the Mid-west district. Work has always been most loyal interest of our brotherhood. So the greatest leaders of the Brethren generation past gave of their time of their ministry to this church. However, in recent years this work had fallen into such a multitude of various things that it seemed that the very existence of the church was threatened.

Many months ago the Secret Home Mission Board began corresponding with these folks to the end of getting a pastor on the field. They had discouraged had they become discouraged that only a few believed that the church could be revived at all. Even to these a great leap of faith, but finally they left proved their faith and courage in us word that they would make a tremendous effort to revive the church that we should obtain for them whom we felt could revive and carry on the work. Within a few weeks Bro. Leonard Blood of Philadelphia, Pa., who had just completed his preparation for the ministry and ordained in his home arrived in Beaver City to take charge of the work.

Things seemed most discouraging at first, but faith and hope began to bear their fruits and courage returned with confidence until the work had so much to seem to justify the holding of an evangelistic campaign at this time.

The meetings started off slowly but solidly, and until the end when the front of the church was a wall to wall with those seeking the meetings grew in interest and attendance. Although we do not usually have spent two weeks more in an evangelistic campaign that the results would have been a tenfold beyond what they were.

I have never enjoyed speaking more than to these folks, for they do greatly love the gospel and take pleasure to minister to them. He speaking the credit for the recovery of the church rests largely with the women who refused to give up for the sake, for the sake of their husbands, the Lord whom they love. Good good women in the church.

At these meetings a splendid number of young men and young women in their young people's service offered their lives in definite and special fields to Christ in some special field. We so call them. Among these is a young woman, whose heart has been won by the call of the mission field. I expect before many months to be in

ation for her life's work for Christ in College and Seminary.

these many blessed results gained work that was by many considered demption we give our blessed Lord glory.

Brother Raymond Blood is proving a most excellent pastor and teacher's Word, he is a most ambitious man, to do his utmost as pastor, as a teacher of the Word of God. He puls and seeks for them constantly. od give him a rich and fruitful har-

pray. home during this meeting was with tor and his wife who did all that in love and care could exercise to y stay both happy and fruitful. They fine family of young folks whom we see in the active service of Christ ays to come.

ere never more hospitably treated were in the homes of the people of ver City church and community and ot soon forget the splendid way in ere sought to make our stay among happy one. We believe that the fu- the Beaver City church is assured e condition that they all work to ealizing that God can do anything.

R. PAUL MILLER.

HAT REMINDS ME

By Dr. G. C. Carpenter

ng ago a prominent Christian busi- n, a loyal American, whose name is to many thousands of people in this r lands, gave a remarkable demon- of faith in a man. He possesses able wealth and is a faithful Chris- ard. He is interested financially in a bank and it is reported that he key to his safety deposit box to the bank's officials and said to that a condition arises in this bank at making necessary more funds than our command I want you to open deposit box and take therefrom ent bonds to the amount of five thousand dollars and cash them and proceeds."

faith in a fellowman! Has any of ers such faith in any man? Into y hands would you be willing to e key to your safety deposit box, hgh it contained only one thousand nd? O yes, all of us surely have nds and loved ones whom we would e utmost limit. How barren life without some fellowmen whom we st fully!

at reminds me e have a wonderful God who asks er into a life partnership with him and for eternity.

e tells us that if we will seek first dom and his righteousness he will ings needful for this life.

e gives us thirty-two promisory ly guaranteed by Heaven's bank never fail.

ir faith ought to go far beyond any th in any mere man and cause us he conditions of collection and to he limit on Heaven's resources.

e can well believe with St. Paul

that "All things work together for good to them that love the Lord, and to them who are the called according to his purpose."

That every Christian ought to face the future without fear and with unwavering faith and great courage, determined to do ONLY THOSE THINGS THAT PLEASE HIM, trusting to our God the key to our life, our all!

"My faith looks up to thee, thou Lamb of Calvary, Savior Divine!"

Where Silence is Golden

A GROUP of college students were stand- ing on the campus engaged in animated discussion. Finally one of them was over- heard to exclaim: "I'm glad Andy won out, but I wish, now that he's carried off the honors, he'd find some other subject to talk about. He'll lose all the popularity he's won if he's not careful."

Modesty is always becoming but never so much so as in the man or woman who is really capable and has successfully accom- plished some fine or difficult thing. While no one can find fault with us for being the best or trying to be the best in our crowd, they are very apt to find fault if we spend all our time afterward trying to prove our superiority. In this as in so many other temptations, it will be found that Christian- ity will stand us in good stead. A real Christian will never forget that he is a dis- ciple of One, "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped."—Sel.

Sunday School Notes

(Continued from page 11)

he shall serve their prejudices. The men who plot against Paul find that they are completely thwarted when they come into the presence of this master of effective diplomacy whose keen-edged words are like swords. One thinks of another Roman official of a later day, the great Ambrose, who, accepting the Christian faith, became a lofty and influential Christian leader. One would like to have seen what the Christian religion could have made of Gallio.—Church School Journal.

IN THE SHADOW

SLOTTER—Ira D. Slotter was born in Mahoning county, Ohio, March 6, 1871, the son of David H. and Laura Slotter. He passed to be with the Lord on Wednesday afternoon, October 7, 1931, aged sixty years, 7 months and 1 day.

At the age of sixteen Ira Slotter came to Ashland, Ohio, and entered the employ of Brother A. L. Garber as a printer apprentice. Being a conscientious apprentice Brother Slotter became an accomplished and competent printer. For six years following the conclusion of his apprenticeship he worked as a journeyman printer at Colum- biana, Ohio, and in the state of California. He was then called to the employ of the Brethren Publishing Company, at Ashland, and for twenty-eight years he served the Company, and for most of that time as su- perintendent of its mechanical department, relinquishing the position when his illness made it necessary. Many of the older mem-

bers of our fraternity will remember seeing him at our National Conferences on various occasions.

On October 27, 1898, Brother Slotter was married to Miss Cynthia Roseberry, of Ash- land, Ohio, and for thirty-three years she had stood by his side as a faithful compan- ion and helpmeet. Sister Slotter is well known to the brotherhood as the faithful Business Manager of "The Woman's Out- look", the official organ of the W. M. S. And for more than seven years she has patient- ly and lovingly ministered to her husband in an invalidism covering that period.

The surviving members of his family are the wife, Mrs. Cynthia Slotter, one daugh- ter, Mrs. Ruth Brian, of Mansfield, Ohio, an only sister, Mrs. M. Alice Ward, of Long Beach, California, and two grandchildren, Jean Marie and Robert Neil Brian. Other and more distant relatives also survive.

Soon after coming to Ashland Brother Slotter united with the Brethren church at this place and has remained a faithful and consistent member of the church through the years. For many years he was a mem- ber of the local choir and a tenor soloist of ability.

For thirty-one years the writer has known Brother Slotter, having served a printer ap- prenticeship under him in the office of the Brethren Publishing Company. For the past two years it has fallen to my lot to be Brother Slotter's pastor and so the relation- ship as brethren has been deepened, and at the last it was my sad duty to close his eyes in the sleep of death, being at his bedside as he passed away. A friend has passed on and left us to carry on yet a while until our summons shall come, but life is richer for having known him and witnessed his unfail- ing patience and resignation during the years of his weakness and suffering.

Funeral services for Brother Slotter were held at the family residence in Ashland, on Saturday afternoon, October 10, 1931. The services were in charge of the undersigned as the pastor, assisted by Dr. Charles A. Bame, former pastor of the Ashland church. Burial was made in the family plot in the Ashland cemetery. The prayers of their many friends ascend for the bereft family in this hour of sorrow, and we can but com- mend them to the care of him who doeth all things well. DYOLL BELOTE.

Our human love, however deep and strong it may be, is but the faintest spark of the divine flame from which it is kindled. How- ever insufficient we may feel in answering some cry for help, we know that God's love meets every need.

ANNOUNCEMENTS

DALLAS CENTER, IOWA

The Brethren church of Dallas Center, Iowa will observe Holy Communion on Sun- day evening, October 25 at 7:00 o'clock. Those of like faith are cordially invited to enjoy this service with us.

AUSTIN R. STALEY, Pastor.

ROANOKE, VIRGINIA

The church at Roanoke, Virginia, will ob- serve Holy Communion on Sunday evening, October 25, beginning at 5 o'clock. All Brethren in this vicinity are invited to be present and enjoy these services with us.

H. W. KOONTZ, Pastor.

The Publication Board

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"The Gospel Must be published."—Mark 13:10

THE BRETHREN EVANGELIST



—Edwin Long

Diana or Christ?

Choose ye--Diana or Christ?

God or Atheism?

Christ or the Law?

Spirituality or Materialism?

*“Take heed, lest there be in any of you an evil heart of unbelief
in departing from the living God.”*

Signs of the Times

by
Alva J. McClain

PERILOUS Times Shall Come"

World conditions, as this is being written, are not encouraging. We still have fatuous optimists who assure us, in radio speeches and the written page, that everything is all right, that our difficulties are mainly "psychological," that we are victims of our own fears. But all their parrot-like reiterations do not feed hungry children, give work to unemployed men, nor settle the political problems of the world.

As a matter of fact, there is something wrong with the world. And the trouble is spiritual, not merely psychological. But you cannot expect the unregenerate wise men of this age to believe anything of this kind.

However, it is possible to find some who at least recognize the desperate situation, even though they do not know just what is wrong or what the proper remedy is. H. G. Wells, who is supposed to know something of human affairs, says that "The western civilization is on the brink of an economic and social breakdown. One wheel of the car is already over the brink."

WHAT is the Remedy?

Mr. Wells, never at a loss when it comes to suggesting remedies, tells us what must be done in the present situation. "We must throw out the politicians and speculators before the car goes over."

Doubtless, this is good advice. But the problem is how to throw them out, and after they are out how to replace them with better men. After all, what the world needs politically is not merely a new group of men, but rather some new men, a set of statesmen born from above spiritually. The world has been giving almost exclusive attention to new parties, new methods, new treaties, and ignoring the most important thing—the New Birth.

Of course, the experts will tell you that the ills of humanity belong to the domain of sociology and political science, and we must not drag religion into the field of science. And that attitude is precisely one of chief reasons why, as Wells puts it, the civilization of our day is on the verge of a complete collapse.

Civilization is like the woman with the issue of blood, trying all the human physicians, not knowing that there is healing in but the touch of the hem of his Garment.

OUR Troubles

Japan, needing more room for her increasing millions and fearing the advance of Russian power toward a Pacific port, moves an army into Manchuria. Poor China, unable to resist, appeals wildly to the League of Nations. The League, fairly successful in handling small nations, is now facing a real test. The United States does not want a conflict in the Orient, but how to stop it is a problem. If this country moves alone, it will arouse Japanese antagonism. If she works with the League of Nations, Japan will remind us that we have no business meddling with a piece of political machinery which we have rejected. In the end

Japan will probably get what she wants. The nations are too much engrossed with their own internal troubles to apply the severe sanctions of the League of Nations Covenant. And China, if she gets no protection from the United States and the League, will possibly turn to Russia, which will please the Bolsheviks.

President Hoover, by cooperating with the League of Nations, is treading up wrath for himself which will break upon his head in the day of election.

It begins to look as if Germany won the late war, at least from the financial viewpoint. Having borrowed billions from the government and the private banks of this country, she spent the money recklessly and now asks for more loans. If the bankers suggest that enough is enough, she rattles the menace of Communism, and the bankers, shivering in their boots, haste to send over more money. But all things must end some time, and it looks like the day of reckoning is at hand. President Hoover suggests a moratorium, which receives wide spread approval, but proves to be merely a mustard-plaster, somewhat irritating but of little value in solving the problem.

Much more might be written, but this is enough to remind the true Christian that when human wisdom fails there is still a "God in heaven" who answers prayer, and who worketh all things after the counsel of his own will. We should seek his Face with unceasing prayer and faith in these difficult days, and not forget that the Coming of the Lord draweth nigh.

THE Disputers of this World"

Reading the literature of unbelief which pours forth from modern presses, one might suppose that the present generation is passing through a unique experience. But such is not the case. The scepticism of today may be the worst the church has had to face, but it is not the first.

Dr. Pusey, writing nearly three quarters of a century ago, described the situation of his day in language which would fit the present day just as well. "Everything alike is disputed," he says, "only men use courteous language toward him (God), as to a dethroned monarch, who is to be treated with respect and the semblance of royalty, provided that he transgress not the bounds which his creatures assign to him."

ANOTHER Remedy?

Of all the suggested methods of meeting the present financial depression, the most remarkable comes from a professor at the Carnegie Institute of Technology. The gentleman has a "plan" which contains only two simple points:

First, give the jobless and needy plenty of amusement in the form of games, movies, plays, light farces and musical comedies.

Second, let the government pay the bills. By this scheme, the professor argues naively, a "feeling of gayety" would be produced where there is now depression and fear. Also, he adds, it would give the unemployed army of actors a job.

It is doubtful whether watching the antics of Charley Chaplin would put much gayety into the heart of a man without a job and with no food for his hungry chil-

dren. And furthermore, if one turns from the writings of the theatrician, most of the present-day plays are sad affairs.

The entire scheme smacks of "circus" put on by the Roman emperors to keep the populace satisfied. Reformers will tell you it did not work well.

The Difficulties of Fr Protestantism Today

One of the best signs in the Church is that leading churchmen are looking toward the necessity of suffering in the sake of Christ and the Church. They do not call his disciples to a soft life, but pointed out the hardness of the way, the terrors of the task. He sent them into the midst of wolves; they would be cut and cast into prison; and some of them think they were serving God by doing so. How pitiful it seems today that we are willing to endure so little for Christ and that we flinch from testifying to our faith if we have to brook the slightest opposition.

Bearing on this idea, a story is told of Dr. Adolph Keller in a recent number of "Die Christliche Welt." He is writing of French Protestantism at the present time.

He begins with a pathetic picture of old Huguenot times. At Aigueperse, near the estuary of the Rhone, stood the "Tower of Constancy," where the women who refused to deny their faith once suffered long and harsh imprisonment. A lofty turret room is still preserved, in which light glimmers feebly through narrow slits; mere openings, a handbreadth in the thickness of the feudal walls. When prisoners were allowed to go up on the roof of the tower they would see through the fortified town from which Louis sailed for his crusade; and where their husbands were toiling as slaves. One of the women, Marie, spent nearly forty years of her life in prison, without ever yielding to the

(Continued on page 15)

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Promoting Tolerance That is Unchristian

rightly understood, is a Christian virtue, and the
d have been profited greatly if in its recent past its
displayed more of that quality one toward another and
differences. But there is a kind of tolerance that is
n, and our attention has been called to a demonstration
Christian tolerance.

read that there was conducted in Orchestra Hall. Chi-
evening of October 12th, an "experiment in fraternity",
of four addresses, one each from a Protestant, a Cath-
and an agnostic, given from the same platform. Each
s allowed thirty minutes in which to present his views.
Dean Charles W. Gilkey of University Chapel repre-
Protestant faith and spoke on the subject, "Why I Am
at"; Dr. John A. Lapp, head of the Sociology Depart-
quette University of Milwaukee, spoke on the subject,
a Catholic;" Rabbi Solomon Goldman, spiritual leader
e Emet Congregation of Chicago, was the brilliant Jew-
selected for the occasion; and Clarence Darrow, cele-
brial lawyer, presented the agnostic viewpoint.

from the distinguished character of the speakers, we
expected to learn that the vast throng that filled Or-
d to overflowing was greatly enlightened as to some of
ding and unique characteristics of the different faiths
faith represented, but the editor of *The Christian Cen-*
ting the event, says, "There is scarcely a single proposi-
ch any two speakers take definitely opposite positions,
characteristic and distinguishing features of the various
are scarcely even hinted." It seems that the speakers,
those representing positive religious faiths, spent a
aying next to nothing. Doubtless that is what was ex-
nem. But it is passing strange that a Protestant minis-
pend thirty minutes telling why he was a Protestant
ing issue with a Catholic representative on such subjects
nd the Priesthood of Believers, and without locking
the Jewish speaker on the Person and Work of Christ.
even have been so tame and unassertive with regard to
and the fundamentals of religion as not to have drawn
an agnostic.

ot their differences in belief that was wanted, apparently,
their similarities. They were to see how well they could
together in matters of religion and irreligion. They
to emphasize fundamentals and distinctions, but the inci-
d common possessions. They were to show how little
essed worthy of serious disagreement, and how easily they
ate one another's views. The Catholic speaker declared
s church because "it is a church of all sorts of people,
oor, educated and ignorant, and is therefore a democratic
Dr. Charles C. Morrison retorts: "Czarist Russia was
on the same terms, for it contained all sorts of people."
tant preacher also said he liked Protestantism because
cratic," because "it represents religion as a way of life,"
e "it now faces the duty of opposing all forms of injus-
l the rabbi praised Judaism because it "urges the princ-
cial living." All could agree on that, even Mr. Darrow.
nists had affirmed nothing for him to deny, or disbelieve.
could say he didn't know or couldn't know about. And
ould be no disagreement, and the impression would be
that there was little to disagree about. It is not sur-
t even the liberal editor of *The Christian Century* ques-
-worth and wonders "just how much is accomplished by
ns," and concludes by doubting "whether popular under-
the great religions and irreligions was much advanced."
nk The Baptist editor grasped the aim and significance

when he suggested in announcing the event that it was for the
purpose of "promoting tolerance."

Such tolerance is not Christian. We certainly do believe in cul-
tivating the spirit of self-control in the face of conditions and
claims that are in disagreement with our own, and further, in main-
taining a kindly, considerate spirit, as is becoming to a Christian,
but we do not believe in compromising the truth in order to reach
or approach an agreement with those who are directly and openly
set against the truth as it is in Christ Jesus. A Christian ought
to live peaceably with, and be helpful toward, all men regardless
of religious belief or lack of religious belief, but that does not re-
quire him to make a spiritual brother of an atheist, nor obligate
him to engage in religious fellowship with one who denies the
Lord Jesus Christ. As Christian people we meet on a common re-
ligious footing only with those who confess Jesus as both Lord and
Christ. And any effort to bring together Christian and Jew and
Catholic and agnostic or atheist with a view to promoting a spirit
of tolerance for an un-Christian or anti-Christian system should be
frowned upon and shunned. For we must be true to Christ.

The Laymen Will It

We ministers need not take on airs, because we happen to occupy
positions of leadership. The church is not ours, nor of our making,
nor can we do anything with it or for it that counts for very much,
of ourselves, without the laymen. We are dependent upon them,
owe what we have to them, and should seek to go forward in every
undertaking with them and not by ourselves, being ready always
to give due credit to them.

Another reminds us that "when Marshal Foch visited this coun-
try at the close of the war he had a speech in which he explained
that the only reason he was able to carry the heavy responsibility
for the spending of human lives, which was his as commander-in-
chief, was because "You willed it!" The same principle applies
to the church. A local congregation does not exist because of
either the ambition or the eloquence of the minister, but because
there were laymen who willed that there should be a church. Mar-
shal Foch would have been powerless if his orders had not been
supported by the wills of the nations which he represented. So is
the church and the minister powerless unless they, too, are sup-
ported by the will of the laymen. Especially is this true of our
missionary enterprise—at home and abroad. In America it began
with five laymen taking refuge in the shelter of the haystack at
Williamstown. It has continued because there was a multitude of
laymen who believed in it and supported it by their substance. All
the ventures of the church in the last analysis owe their existence
to the convictions of the laity. On Sunday, November 15, the 125th
anniversary of the haystack gathering and the 25th anniversary
of the Laymen's Missionary Movement will be observed with Men
and Missions Sunday, which is an excellent opportunity for our
churches to remind themselves that after all both the local church
and our common undertakings owe their existence to the laymen."

And for Brethren laymen, it affords an opportunity to lay the
foundation for a great missionary advance at the Thanksgiving
season, when the offering for Home Missions will be taken. The
building of new churches and the extension of the Gospel message
into new communities rests upon the shoulders of the laymen in a
very large way. They deserve the credit for most of what has
been done, and no advance can be made without them.

We inadvertently omitted comment on "Bell Jingles" this week,
but in our next issue we will tell something of the important work
Dr. Bell is doing for the college.

EDITORIAL REVIEW

In Dr. G. C. Carpenter's contribution of last week under the heading, "That Reminds Me", he was made to say that "God gives us thirty-two promissory notes fully guaranteed by heaven's bank that can never fail." What he really did say in his copy was "thirty-two thousand promissory notes" rather than "thirty-two." We are sorry for the typographical error and gladly make the correction.

From Canton, Ohio, comes a report of progress under the leadership of Dr. J. C. Beal, who is now engaged in a three weeks' evangelistic campaign. Bible reading is being featured during these meetings and during the first week, it is reported that 10,600 verses were read. The Sunday school holds up to a splendid attendance. On Rally Day the record showed 315 and on Homecoming Day the attendance was over 300.

A request comes from the Home Mission Secretary, Brother R. Paul Miller, and also from Christian Endeavor officials for the sending of discarded clothing to our mission at Krypton, Kentucky. The request is to any class, society or other church group, or even to individuals to help out our missionaries at that place by sending clothing which they may distribute among the people for a small sum. Take a look into your wardrobes and if you have something useful that you can spare, put it where it will be doing service. Write to Brother Frank Gehman at Krypton for a clothing bag in which to send your clothing.

Brother R. I. Humberd writes of his change of pastorates. For five years he labored with the good people of Lake Odessa, Michigan and made quite an impression upon the community as a Bible teacher. Previous to departure he was tendered a farewell reception. And upon his arrival at Martinsburg, Pennsylvania, he was given a welcoming reception and a shower of good things to eat. The McKee church, which is part of his new charge, has recently been painted inside and out. Brother Humberd pays a compliment to the faithfulness and courage of his predecessor, Brother James S. Cook, who is now pastor at Portis, Kansas.

Brother David Bailey, one of the first professors of Ashland College and a member of the Ashland Brethren church, celebrated his 84th birthday anniversary at his home southeast of Ashland on October 16th. He was born in Richland county, Ohio, in 1847 and taught mathematics in Ashland College for several years from the time of its opening in 1879. He was a member of the college board of trustees for 16 years. Brother Bailey is enjoying good health for a man of his age, and was found working on his farm when interviewed by a local newspaper correspondent. We congratulate this veteran professor on his number of years and the service rendered and wish him a continuation of these blessings.

An interesting report comes this week from the Junior Endeavor society of Goshen, Indiana, under the superintending care of Miss Doris Follis. They are learning to do missionary work at home and abroad, sending their offerings to carry the Gospel to foreign lands and by their own voices bringing good cheer and spiritual blessing to the sick of their own community. Such are the natural results of the hiding of God's word within the heart. We invite other Junior workers to tell of some of the things they are doing. Brother C. D. Whitmer, publicity superintendent, of South Bend, Indiana, will be glad to receive your report.

Brother E. M. Riddle, of Warsaw, Indiana, says the work at that place is making steady progress. The Sunday school recently had a recognition service when honor was shown to twenty-nine members for "regular attendance" during the past year. One member, Mrs. Sarah Whitehead, has a perfect attendance record for eight years. Such faithfulness deserves public notice. The organized choir of this church is also said to be a splendid asset and the services of these musicians seem to be much in demand outside the program of the local church. It is a noble two-fold aim—spiritual growth and evangelism—around which the program of this church is being built.

A very encouraging report comes from Elkhart, Indiana. Brother W. I. Duker is the pastor. The maintenance of evening services through the summer months was rewarded with good attendance and with a church strengthened for the year. The mid-week services are well attended and the Bible studies are proving attractive. The Sunday school for Rally Day was 460 and the regular attendance on the register an increase over last year's record. These facts still show up strong in their quarterly cash offerings for the operating fund. Brother Duker is entering upon his tenth year of service as pastor of this church.

Brother W. H. Schaffer, secretary of the Pennsylvania Conference, supplies us with a report of the proceedings of the conference at the Third church of Philadelphia, where Brother B. Gingrich served as moderator. The out-of-the-district members were Dr. K. M. Monroe and Rev. H. A. Kent, the latter representing the National Sunday School Association and Prof. J. C. Livering the Bible lectures. Brother Claud Studebaker is elected moderator and the conference for next year is to be held at the First church of Johnstown.

The business manager, Dr. R. R. Teeter, will be featured in the "Corner" this week, calling upon the membership of the church for support of the "Publications Loyalty Campaign" by the Promotion Committee appointed by the Publication Board. We hope all our readers will not only take time to read what we publish but will take seriously our request to join in the Loyalty Campaign. We firmly believe it is every member's duty, both minister and layman. These publications are your publications—the *Evangelist* is the organ of the entire church; it belongs to the members of the church. It was brought into existence as the property of the brotherhood by the will of the Brethren in conference many years ago, and the Brethren through the years have been directing its career ever since. Being your church paper, it ought to have a place in every home, and every member ought to be a booster for the extension of its influence in service. The times are hard for all of us, but we are confident every loyal Brethren will be willing to go to the point of sacrifice, if necessary, in order to keep his church paper in existence. There are no homes but Brethren homes to which we appeal for support of a paper carrying the Brethren message, and there are no Sunday schools but Brethren Sunday schools on which we can count for the use of our own literature. This is an important matter, and we hope you will pray earnestly before you decide to economize to the point of discontinuing the use of your publications. If you find it necessary to deny yourself of some of the magazines you have been wont to take, we believe your church paper ought to be the very last one to be cut off. And the reason for which we plead is in the interest of the best welfare of the church and every church member. Your home, your children, your own spiritual life need its message as much as it needs your support.

PRAYER REQUESTS FOR THIS WEEK—

Brother W. C. Benschhoff, pastor at Waynesboro, Pennsylvania, says: "Sunday, October 18th, we begin our revival here on November 1st. During the second week, Mr. and Mrs. E. Richer, singing evangelists from Peru, Indiana, will be in our services. Will be with the Brethren at Mauretown, Virginia, three weeks beginning November 9th. Will be pleased to receive your prayers of the church in our behalf at these two campaigns."

Brother Mark B. Spacht writes: "The Corinth Brethren church, Twelve Mile, Indiana, desires the prayers of the brotherhood for the half of revival meetings conducted by the pastor, October 21st to November 1st. There are many members of this church who have become inactive. Pray definitely for their reconsecration into active service, as well as pray that many souls may be brought to Christ as their Savior. The pastor desires your prayers may be led by the Holy Spirit in all ways, that self may be gotten and Christ may be exalted."

Pray for a two weeks' campaign to be held in the Columbus Brethren church at Columbus, Ohio, with Brother C. J. as evangelist, beginning November 2nd.

Advantages, Dangers, Needs and Opportunities

By Charles W. Mayes

Moderator's Address delivered at the District Conference of Brethren Churches of Southern California, at Long Beach, Calif., July 24, 1931, voted published in The Evangelist.

the blessing of our gracious Lord, we are privileged to assemble amid the most pleasant of surroundings at the twenty-first Annual Bible Conference of the Brethren Churches of Southern California.

God has smiled upon us, not because we are worthy. In His sovereign plan He has seen fit to call to Himself this particular body of believers who earnestly desire to contend for the faith once and for all delivered to the saints. To this end He has bound the people to the ministry of the Brethren church into a confidence in the Word of God, and a common faith in the Word of that Word.

At the beginning of this conference it is fitting that we bring before our minds, the advantages, the dangers, the needs and the opportunities of the Brethren Church in this Southern California district.

Our Advantages

Our District is a harmonious unit of a denomination not cluttered with worthless ecclesiastical machinery. We are blessed in not being uncontrollably large. We enjoy a fellowship, a harmony and a world-wide understanding which is a most precious possession, not enjoyed by many of the older and larger denominations.

Our conferences, both district and national, are free from the political wirepulling so common in many of the other denominations. Also our denominational work is not subject to the common criticism which is often heard today of "Too much overhead." The Lord has graciously adjusted the work, both home and foreign that the best good may be accomplished with the least expenditure.

We have a Bible-loving and Bible-teaching ministry. Our ministers are students of the Word and as Paul told Timothy, they preach the word, and commit the message to those who shall be able to teach others also.

We have a prominent Bible Teacher from Los Angeles who before the National Conference a few years ago, he testified that he had never seen in any denomination a body of ministers more loyal to the Word of God. The past few years since that time has been marked by steady progress in the preparation of only the strongest of orthodox ministers to fill our pulpits. At the present time we are glad to announce that the Brethren Church has established a Theological Seminary which is one of the most thorough, and most orthodox in the United States.

What is said of the ministry of our beloved denomination can be said even more strongly of our missionaries in foreign lands. Every missionary under the Brethren Church is a defender of the great truths of the Christian faith, including the Pre-millennial return of Christ. We ministers and missionaries have the great privilege of proclaiming the whole truth of the Word of God without hesitation or hindrance from bishops, superintendents, or the powers of Christ-dishonoring machinery. It is a privilege to be a minister in the Brethren Church. It is a safeguard against our brotherhood being dominated by the ruling minority or conquerors of the laity. We have wrought such untold havoc in the professing churches down through the centuries, we enjoy the privilege of laboring under the Congregational form of government, which we believe is the plan in harmony with

the Word of God. To say that this is an advantage to any minister or layman in these apostate days is putting it all too mildly. This vital advantage should be greatly appreciated, carefully guarded, and consistently maintained.

4. Not only does the Brethren Church have the advantage of being able to effectively proclaim and defend the so called fundamentals of the Christian faith, but the Scriptural practices of the House of God as well. This is a far greater advantage than we have sometimes realized. These practices, otherwise designated as ordinances of which I speak were delivered to hold the believers to the fundamental truths of Christianity, and if properly observed and taught in the past, would have been a safeguard against many of the terrible heresies which have all but wrecked the church. How the ordinances as practiced by the Brethren defend the fundamental Christian truths may be briefly noticed.

1. The important doctrine of verbal inspiration of the Bible is defended and maintained in our mode of baptism. This can easily be seen, for if the Bible is not verbally inspired, we would have difficulty to defend our mode of baptism. But if the Bible IS verbally inspired (WHICH IT IS) then not only is our mode of baptism taught but taught so plainly that all other modes fail by far to measure up to the scriptural standard. Hence, for any of our ranks to weaken in the faith of the authenticity of the Word of God would cause them to naturally cease to be Brethren. For this cause, many have gone out from us, but our ranks have remained pure.

2. The foundation doctrines of the Deity of Christ, the Deity of the Holy Spirit, and the truth of the Tri-unity of God are all defended and pictured in our baptism, which according to our verbally inspired Bible is TRINE IMMERSION, in the name of the Father, and of the Son, and of the Holy Spirit.

3. The fundamental doctrines concerning SIN and SINS and God's treatment of the same are revealed in the symbols of water which we follow. Baptism, recognizing the three persons of the ONE GOD, the Father, the Son and the Holy Spirit, marvelously symbolizes our being loosed from the Adamic sin of the natural man which damns the soul. The Father the Son and the Holy Spirit each have a separate and distinct work in producing this salvation.

Again a water symbol, the practice of feet-washing keeps before our minds the cleansing from SINS, the sins of the believer after he has been saved from SIN. A proper understanding of the meaning of these water symbols will be a safeguard against many heresies which have not only been prevalent in the centuries past, but are present today. The false idea of the eradication of the old nature is thoroughly inconsistent with the teaching of the Word, when Christ tells believers, "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet." Since this act is a symbol of the cleansing by the blood of Christ of those who have committed sins in their daily walk, any one who had had his old nature eradicated and could not sin, would certainly not need such cleansing.

4. The keystone doctrine of the Second Coming of our Lord to gather his saints unto him at the Marriage sup-

per of the Lamb is taught and guarded in the ordinances as they have been delivered. The Lord's Supper or Love Feast again acts as a reminder of that great future marriage supper of the Lamb mentioned in Revelation 19. As it partakes of the nature of a meal, the fellowship both there and here is brought plainly before our minds.

5. The fundamental teachings concerning the Atonement of Christ are brought before us in the ordinance of the Bread and the Cup. These properly understood will keep before our minds the truth of the substitutionary suffering and death, and imputed Life and Righteousness on the ground of the flowing blood of Jesus Christ at Calvary.

If the church of the past ages had consistently practiced and taught the meaning of these ordinances the church would have been preserved from Unitarian tendencies on the one hand and fanaticism on the other. God has made us in these days stewards of some most precious truths. Our responsibility is to maintain the faith once for all delivered in the most minute details as God gives us wisdom and guidance. May God show us what a tremendous advantage it is to belong to, and labor in the Brethren Church.

(To be continued)

The Essential Value of Feetwashing as a Church Ordinance

By J. L. Bowman

(Continued from last week)

1. Feet washing is a high test of love and obedience.

By the divine standard love and obedience are measured not by what they profess, but by what they do. If we love Jesus we love to do what he wants us to do. As many as are led by the spirit, they are the sons of God. If he calls us into the vineyard we love to bear our burdens and the heat of the day for his sake. If he calls us into the mission field where the toils are hard and our labor unappreciated it is not sacrifice we are making for him but loving service that we render. If he says, Take up your cross and follow me, we know that the way of the cross leads home. If he asks us to perform a menial service for our brother or sister, we know that service will bring us a rich reward. If feet washing is a high test of love and obedience to your Master, can you stand the test? "Why call ye me Lord, Lord, and do not what I say? Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the WILL of my Father which is in heaven" (Matt. 7:21). Would you dare by any sort of sophistry to say that Jesus did not do the will of his Father which was in heaven? If he did the will of his Father, how are you going to do his will unless you obey? If you had been in that upper room in Jerusalem the night that this rite was instituted, would you have refused to obey? Jesus says, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me. No wonder that feet washing is a high test of love and obedience. But it is a test that brings a promised blessing and the blessing is always commensurate with the cross we take up for him.

2. Feet washing is a symbol of humility.

Humility is a cardinal Christian grace. It is the grace from which other graces grow. The whole teaching of the Book shows that Christians should always be humble. "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted" (Luke 14:11).

This shows that the fine Christian graces such as love, worship and obedience have their root bedded in humility. As we stoop to wash our feet we show him by that act that we are willing to do the most menial service for him when in need. Humility is not outward but of the heart and inwardly we regard ourselves not as better than our Master. We rejoice that we are willing to follow him in menial service. Thus we show to him and to the church that the servant does not count himself to be greater than his Lord, and that the one that is sent does not think himself to be greater than he that sent him. And still further as we stoop to wash our brother's feet we conquer pride, carnality and a natural inclination to forget the very plain and simple teachings of the Lord who love and the Savior who loved us. May each of us pray for a deeper grace of humility that will lead us to action and obedience. May each of us realize that the more humbler we become the more we are like our Master.

3. Feet washing is a symbol of cleansing?

Our Master never washed the feet of the disciples because they were unclean. I know that, because we are clean, and to wash anything that is already clean is to make that washing a symbol. I know the repeated story about the sandy country and the mud-soaked footgear of that day being the reason why the Master washed the feet of the disciples. This story is all without foundation, and is a slander upon the Son of God. The story is the equivalent to saying that Jesus came down from heaven to wash dirty feet, and to do what the disciples could do for themselves. No, Jesus says, I am clean, and the word of the Master ought to settle the matter, if anything could. The original makes it plain. Loosely rendered would read something like the following: "He that is bathed needeth not save to wash his feet, because he is already clean, having just come from the Father."

All of you have received baptism in water, yet you have not been washed away but you need to observe the symbol of cleansing, as a reminder of the fact that you have been cleansed. As water will wash away any particles that might adhere to your feet, so my blood will wash away the very last particle of sin that might cling to your soul. This washing of your feet is a symbol that you have been cleansed from all iniquity and as you now permit your feet to be washed, so you also permit the blood of the Son of God to be applied to your heart that it too may be cleansed. Only when you are properly fit you for the Lord's supper and the communion that follows.

4. Feet washing as taught by Jesus is a commandment that has a penalty attached.

Some people may object to this statement. What is the difference? Objections do not change the truth. The ultimate source of authority must be the Word. They must settle and decide the question, and not my opinion in favor of it, or yours against it. Your opinion is just as much as mine and mine is worth just as much as yours, but neither of them are worth anything unless they come from dictating a policy to the Son of God. No one is in honest doubt as to whether feet washing is a command or not, please read John 13th chapter, verse 14 and 17. Now for the penalty attached, read the latter part of verse 8. If I wash thee not, thou hast no part with me. You say there is still a shadow of doubt in your mind. All right. Turn to Matthew the 28th chapter, the 20th verse. Here we have the last commission given by Christ to his disciples and that commission reads: "teaching them to observe all things which I have commanded you." Did you notice the "Al

er I have **commanded** you"? Only on the condi-
 "All things" should be taught as he "com-
 was the promise given, "Lo I am with you al-
 n unto the end of the age." Feet washing is a
 e "All things," is a command and is covered by
 nd. If you fail to observe this rite you miss a
 blessing. Jesus said it and he said what he

washing exalts the Master.

no greater joy than to hear that my children
 he truth. Thy word is truth. It must logically
 at to obey brings joy. The servant is not great-
 is Master, neither is he that is sent greater than
 ent him. He declares he came to do his Father's
 the doing of his Father's will he says, "I do al-
 se things that please him." When in the Jordan
 om above said, "This is my beloved son in whom
 I pleased." Jesus was just as truly God's son
 stooped to wash his disciples' feet as he was in
 un and the Father was just as well pleased. God
 pleased when his children are obedient and hum-
 when they love each other. You ought to love
 er as I loved you. I loved my disciples unto the
 I proved my love to them by stooping down and
 their feet. "A new commandment give I unto
 ye love one another. I loved you enough to stoop
 I wash your feet. If you love one another like I
 I, you will do what I ask you to do.

washing exalts the Master by proving your loyalty,
 e and obedience to him. It shows your love to
 ner and your desire to obey him in all things. If
 on the subject of feet washing hear the Master
 offer it to be so now, for thus it becometh us to
 righteousness." When you own your allegiance
 ne owns his allegiance to you? He says, "Them
 or me will I honor." It does honor him because
 that we have complete confidence in him and are
 d willing to follow him all the way. When your
 bmerged in his, you will have the most blessed
 p with one another, and he gives you more than
 ised blessing.

**washing is of binding force upon the children of
 today.**

u know any part of the Bible that we have out-
 r no longer need? Any part of the Bible that is
 rt of the "All things"? The dusty country, low
 , and trouble among the disciples are not factors
 erve discussion. Not one of these things is men-
 n the 13th chapter of John, not even hinted at.
 onquerors are usually world heroes, for the time
 least. They used the cannon and grasped the
 Upon what do their victories rest? Usually upon
 ors, force and genius. Jesus Christ, the world
 or, conquered by a towel and a basin, conquered
 and millions today would die for him. The sub-
 ibution of that love was when he took a towel and
 He declares, I have no greater joy than to know
 children walk in the truth, and his word is truth.
 eternal and can never change, never grows old.
 ch and the import of the teaching of the 13th
 of John is just as young today as it was 1900 cen-
 go. If one may properly argue that a part of the
 no longer needed and is of no binding force upon
 ildren, he might logically conclude that a time will
 en no part will be needed. The value of this or-
 will stand the test of storm and time. God will
 ave children who will willingly obey him:

"Jesus, and shall it ever be,
 A mortal man ashamed of thee,
 Ashamed of Jesus, that dear friend,
 On whom my hopes of heaven depend?"

"If any man shall take away from the words of the
 book of this prophecy, God shall take away his part out
 of the book of life, and out of the Holy city, and from the
 things which are written in this book" (Rev. 22:19).

A certain Sunday school teacher was teaching a class
 of boys on the subject, "Angels as God's ministering spir-
 its." She asked the boy at the head of the class how
 angels could be God's ministering spirits. He studied a
 little and then said, "Whatever God tells them to do, they
 could go and do right away." Fine! When a thing is to be
 done, how we like it to be done right away! She asked
 the next boy and he said they could do it with all their
 might. Splendid! A whole-hearted service always pleases.
 She asked a red headed boy sitting next, and he reached
 up with his freckled hand and scratched his red head and
 studied a moment. He could hardly think of anything
 else and finally the light broke in and he said, "Whatever
 God tells us to do, we can do and do it without asking
 any questions about it." One hundred percent for that
 boy. I think he afterwards became a great philosopher.
 What a truth he expressed! If Jesus tells you to do some-
 thing (for example, wash each other's feet) just do it,
 and ask no questions about it and a great blessing will be
 yours.

I close with a quotation from the mother of Jesus,
 "Whatsoever he saith to you, do it," and many blessings
 will be yours.

Linwood, Maryland.

Buying Prosperity with Beer

By Georgia Robertson

In order for the brewers to pay into the Federal Treas-
 ury \$400,000,000 in license fees, as August Busch said
 they would do with the return of beer, it would be wise
 for every one to ask himself the following questions,
 which concern him, whether he be a manufacturer, own-
 er of a mine producing raw material of any kind, an oil
 well, timber lands, dairy or stock farm, poultry farm,
 truck garden, cotton fields, fruit orchards, or a merchant,
 agent, salesman, or has, or expects to have, anything to
 sell—even his or her own labor.

1. How many million dollars in addition to those \$400,-
 000,000 promised the Treasury would the brewers have
 to take out of the pockets of our people before they would
 pay those \$400,000,000 into the Treasury in license fees?

2. How much would spending all those vast sums of
 money for beer reduce the buying power of the people in
 purchasing the necessities and comforts of life?

3. Would the employment and wages paid for man-
 ufacture of beer and its allied industries, anywhere equal
 the employment and wages lost by those thrown out of
 other employments because the people would not be able
 to buy these other products being made by them, when
 spending this enormous amount of money for beer?

4. How much in time and wages would also be lost
 Mondays because of Sunday drinking orgies?

We have more food and manufactured goods now than
 the people who need them are able to buy when not wast-
 ing vast sums of money on beer. The grain used in mak-
 ing beer would "not make a dent" in the surplus stocks.

The coming of prohibition caused no financial depres-
 sion, nor did it flood the market with grain, or the unem-

ployed; then why hope that the return of beer would help remedy these conditions? Beer in abundance has not brought prosperity to England or Germany or saved them unemployment much worse than with us.

It is a weakness of human nature to want to get something for nothing, but the brewers would not give the Treasury the money. As in pre-prohibition times they would first take at least four or five times as much out of the pockets of the people—mostly working people—for beer, out of which they would pay over to the Government \$400,000,000 for the privilege of taking more than a billion dollars first from the people. It would not be a gift from the brewers, neither would it be "easy money." Beware of snatching at such a deceptive prize!

Shall we relieve the enormously rich from sur-taxes and put that burden on the shoulders of the working people through the sale of beer?

Which shall it be, milk for the children or beer for the fathers?

Washington, D. C.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

V. THE EUCHARIST, EMBLEM OF CHRIST'S DEATH

The name "eucharist" means "thanks" and refers to the custom of Jesus, followed by the church, of giving thanks before eating (Lk. 22:19). At first the term was used of the entire Lord's Supper, but later only of the bread and cup.

Ever since the fall of man, the way back to God has been represented by sacrifices, which were typical of Christ, "the Lamb slain from the foundation of the world" (Rev. 13:8). The most prominent type was that of the lamb slain and eaten in the Passover feast, which feast has been replaced for the church by the Lord's supper. The Passover was a prophecy of Christ's death, but the Lord's Supper is a memorial of it. The climax of the Lord's Supper was the eucharist, which we now study.

I. The eucharist is a memorial of the atoning work of Christ. "Do this," he said, "in memory of me" (Lk. 22:19). The bread and cup are emblems of the new covenant, sealed by the precious blood of Christ. They form a symbol to preserve in the church the fundamental truth that "without the shedding of blood there is no remission of sin" (Heb. 9:22). But in spite of it the modern apostasy is quenching the "preaching of the blood" in many pulpits, as if there were something savage in such a doctrine. It is not a brutal superstition, but an expression of a basic law of nature. "Except a grain of corn fall to the ground and die it abideth alone." "And I if I be lifted up will draw all men unto me." "He that loveth his life shall lose it, and he that loseth it shall find it unto life eternal." The modern spirit of ease and luxury which is shocked at the lowly rite of feetwashing, and turns from the Gospel love feasts to social banquets, would also abolish the eucharist, pull down the cross and follow the leading of the carnal mind in the hope of evolving into Supermen rather than sons of God. But there stands the ancient law, and the road to life eternal must ever lead through Gethsemane and on to Calvary. Romanism also has annulled the work of Christ by materializing the body and blood in the eucharist, that the priests may be glorified

as miracle workers "creating God," and then ing the work of their hands.

But the true church will continue "in the apostrophe" (Acts 2:42), and to it the "breaking of bread" will ever be a memorial of that love which caused our Lord to die. The cross is magnetized with love, so also is the bread and cup, and when we partake of the emblems of the eucharist we bring to mind, not only the love which illumines the cross, but which also shone from the cross and will light up the heavens when he comes in glory. The memory of Christ is the memory of a love that is finite, universal and eternal. The eucharist awakens our hearts to the realities and meditations which are inexhaustible sources of grace for the soul.

2. The eucharist is also a symbol. It represents the present work of Christ in forming his body of saints, who, because of their faith, have also been "crucified with him to the world and the world to them." They "reckon themselves to be indeed dead unto sin and alive unto God." They have died and their lives are hid with Christ in God. They are in the world but not of the world. They have risen to sit with Christ in the heavenly places.

To such the body of Christ is meat indeed and they drink indeed, but they perceive that the body of Christ is the spirit and the words of Christ (Jn. 6:63), and we partake by faith (vs. 54). When Jesus said "eat, This is my body" he used a simple orientalism which any child can understand. No one stumbles when we use such other expressions as, "I am the door," "I am the light," "Ye are the salt," or "Get thee behind me." To say that "the mass" celebrated by Catholics, is a denial of the sacrifice of Christ is to deny the efficacy of the true sacrifice (Heb. 10:12), and to call it a "denial of sacrifice" is to deny the worth of the blood (Heb. 9:12; Mk. 14:24). The miracle which takes place is the change of bread and wine into body and blood, and the change of the carnal nature of the participants into the spiritual nature of Christ. Unless this change takes place we partake of the emblems in vain.

3. The eucharist is also a type. "As oft as ye shall eat of this bread and drink of this cup ye do show forth the death of the Lord TILL HE COME." (1 Cor. 11:26). The Lord is coming again, and then the bride shall be prepared, and the eternal union shall be consummated. We are pilgrims, sent forth as sheep in the midst of wolves, bearing about in our bodies the dying of Christ (2 Cor. 4:11), but when we shall come we shall transform our vile bodies into the likeness of his body" (Phil. 3:21). Each participation in the eucharist should bring forth tears of grief in memory of the suffering of our Lord and tears of joy at the thought of our gathering unto him in his coming (2 Thess. 2:14). We are to be faithful examples of his love and zeal for his church till he comes.

SIGNIFICANT NEWS AND VIEW

GERMANY'S SUPERMAN—ALCOHOL

It has been the boast in Germany that the nation knew no use of alcohol. No sensible man believed it, and now we learn that Berlin's seventeen centers are hard pressed in the fight against drunkenness, and their staffs are said to be totally inadequate for the summer. The Socialist party has taken up the fight with the government to stop the spread of habitual drunkenness among the employed and the working classes generally. The government has been compelled to withdraw funds intended for the purpose

ual alcoholics to private institutions, and place them in asylums. Statistics demonstrate, it is said, that in the quarters of cities the consumption of strong liquors has, despite taxes and lack of work or low wages. King Almore powerful than armies and navies, and runs riot in es.—P. B. Hall in The Christian Evangelist.

"REV. SMITH"

at time we descanted on this subject a year or two ago, we our victim "Rev. Jones," but have now changed to "Rev. following the lead of "The Lexicographer's Essay Chair" Literary Digest. Every once in a while that comfortable called upon to say to inquirers otherwise intelligent and that correct usage and etiquette condemn the use of with a family name. We quote:

end Smith" is a vulgarism due to the fact that certain sider that the insertion of the word Mr. placed the minn a higher plane than the plain people. The correct way is with the prefix Mr.—The Reverend Mr. Smith or the John Smith or the Reverend Mr. John Smith. If, how-churchman is a Doctor of Divinity, he becomes the Rev- instead of the Reverend Mr.—

pass this along to friends and acquaintances.—The Moody

ANTI-PROHIBITION PROPAGANDA

is little doubt that a good many people who have been e to prohibition have been led to doubt the possibility of ing it because of the ceaseless clacking of liquor propa-

It is to be admitted that the people who believe in it to bestir themselves in order to maintain even the present ness of the Eighteenth Amendment. There are encouraging ns that thy are awakening to this fact. Plans have been for putting down a nation-wide counter-barrage for pro- which all friends of the prohibition amendment should

It is also to be borne in mind that the antis are especially ow in view of the fact that a national election is not far d they hope to affect party platforms and policies in the of repeal. As a matter of fact, prohibition is being more y enforced now than at any other time since its enactment and there is little doubt that it will grow increasingly if the present enforcement program be maintained. There od reason for any one who ever believed in prohibition to artened as to its ultimate effectiveness.—The Presbyterian

WOMEN WORKERS REPLACING MEN

st importance in the eyes of many is the increased propor- women over men gainfully employed. In the last thirty e increase in the ratio of women ten years of age and over ul occupations is almost exactly the proportion in the ratio decline in male employment for the same period. While the re very different yet the facts indicate the above strong The decline in male employment for the last thirty years per hundred, and the increase in women employment for e period was 3.3 per hundred. The total number of men y employed in the United States is 38,053,795, and the total of women thus employed is 10,778,794. The above figures at less than three men to one woman are carrying the bur- wage-earners in America today. Classifying the employ- women, the largest group, of course, is in domestic ser- e second largest group is employed in manufactory, and the rgest group is employed in professions. Another interest- t brought out is that of the total number of men employed cent or a total of 1,663,049 are in professions, while the 1,762,795 women are in the professions, being 16.4. percent eminine wage-earners. Just what this will mean in the next ears cannot now be determined. The above figures as to e employment does not reckon among the number the un- housewives who continue to carry on in domestic service direct financial remuneration. What does the above situa- ticate in respect to changes in industry, in society, and in e?—Religious Telescope.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Esther 3:1-3. As Christians we are taught to pray for our rulers, and to be subject to the powers that be, since they are ordained of God. However, there are times when the Christian must obey a higher King. Mordecai could not bow down and reverence Haman even though his king had so commanded, for his God had declared: "Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God." He must have known that his action would be reported to the king, and would bring disfavor, yet he would not violate his conscience. There were many during the late war who were disobedient to those in authority because their God had said, "Love your enemies." May we first of all be true to HIM, and he will show us how far we should obey our earthly rulers.

TUESDAY

Esther 3:4-7. Haman held one of the most exalted positions in the kingdom, and there must have been many who envied him his power and position. Certainly many of the Jews must have thought how unjust it was for so egotistic and unprincipled a man to hold such a position while they must suffer. How fitting the words of the Psalmist: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt THOU dwell in the land."

WEDNESDAY

Esther 3:8-15. Could it be that way back there Haman was urging the king to make the world safe for democracy? These Jews that were scattered among all his provinces had laws and customs differing from those of the king, and it wa snot good for them to dwell among his loyal subjects! So have the people of God suffered throughout the ages because of the political pretenses of their enemies. At such times how we need the faith of Daniel's friends: "Our God whom we serve is able to deliver us ... but if not"—we must still serve him, and not thy gods!

THURSDAY

Esther 4:1-3. The grief of Mordecai was not for himself alone, but also for the many who seemed destined to suffer with him, for his action. How it must have led him to doubt within himself, and to wonder if after all he had not been over-scrupulous, if the easier way out would not have been better than to involve so many other innocent ones. "For none of us liveth to himself," and in such troublous times we surely need strength from the Lord.

FRIDAY

Esther 4:4-17. There are those who see in Esther's initial reluctance to approach the king, only a selfish regard for her own safety; this scarcely seems in keeping with our other knowledge of Esther, and we prefer to believe rather that she merely felt that such a visit would not accomplish the desired end. However, when she realized that it was her ONLY hope of saving God's people, she was willing to risk her own life in the attempt. Even then, she would do nothing without the prayers of his people. How much more our work must prosper if we gave prayer a larger place!

SATURDAY

Esther 5:1-8. "Prayer changes things." Esther found favor in the sight of the king, and was assured that her petition should be granted. What comfort to know that we are not dependent upon the caprices of an oriental despot, but may enter his presence with boldness, and make our requests known. And our God loves to give good gifts to them that ask him.

SUNDAY

Esther 5:9-14. Haman rejoiced in the success that seemed to be his, but when he saw Mordecai all his joy was turned to bitterness. The ambitions of the self-seeker are never satisfied. As we think of the fate that so soon came upon Haman, we are again reminded of the words of Paul: "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." May we ever be mindful that the "World passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

W. I. DUKER,
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Goshen, Indiana

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NATIONAL SUNDAY SCHOOL ASS'N.

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Plans that Wide-awake Schools are Using

Gleanings from many parts of the Sunday School field that you may find useful in your school

UNUSUAL PLANS OF UNUSUAL SCHOOLS

By Elizabeth Williams Sudlow

"Exchange Sunday" is one of the special days of a Southern Sunday school: All officers and teachers on that day exchange jobs. In this way the faculty has an opportunity to experiment with some other job and to learn at first hand what some other member is doing.

"Soap Day" is an annual affair in one Sunday school. On this day every member and visitor is expected to bring in one or more bars of soap, either laundry or hand soap. This is then sent to a local institution in which the school is interested.

For the twelfth year the First Christian church of Atlanta, Georgia, had charge of the Mother's Day service in the Federal Prison. Thousands of roses, red and white, were distributed. Only a comparatively small number of people are permitted to take part in this service.

The Broadway Baptist church of Kansas City, Missouri, is interested in having the teachers who work in the Sunday school trained, and manifest this interest by buying all textbooks which the students enrolled in the Standard Training School require.

Once each year in the big Austin Avenue Methodist Sunday school of Waco, Texas, a special service is held in memory of those who once labored with those remaining but have now gone on to be with the Lord. The service is a precious one, and the lives of those who participate are enriched, as for a moment they pause and recall those whom they "have loved long since and lost a while."

In the First Presbyterian Sunday school of Coral Gables, Florida, a part of each service is a "Forget-me-not" number. At this time messages are read from any member who may be absent from the city and who sends in a card or letter of greeting.

Holding the annual Sunday school picnic in the autumn was a plan followed by the late Marion Lawrence when superintendent of the old Marion Lawrence Sunday school at Toledo, Ohio. The picnic was held in connection with the autumn rally. An interesting program of games and sport events was arranged. This brought the membership together and started them off on the autumn campaign in good shape.

Another school that holds its annual Sunday school picnic in the autumn is South Park Presbyterian of Rock Island, Illinois. The picnic is held on Labor Day, and is under the auspices of the Men's Bible Class.

Coral Gables, Florida.

* * * * *

HOW ONE SCHOOL FOUND TEACHERS

By Grace Williams Winston

The need for new teachers was acute in a Southern California Sunday school. The church was small and it seemed as if all the

active members were overburdened. The Primary superintendent, who needed helpers the most, thought of two consecrated young women whose health was so poor that they were barely able to attend church after working all week in the city. After prayer and a consultation with the pastor, she called on these two women, laying before each the great need of teachers and the glorious opportunity of being of service to the Master, whom they so loved. She suggested that they join her in prayer that God would strengthen them so that they might take up this definite piece of work.

The first young woman was an experienced Sunday school worker, and after some months she felt able to take an important place, which she continued to fill most acceptably and with increasing vigor for some years.

The second woman had never taught, as her frail health had kept her from following the example of other members of the family who were most active in the church. However, she held a responsible position in the business world, and with her gentle, consecrated spirit, she seemed to be an admirable candidate for Sunday school teaching. To the joy of the Primary superintendent, she soon asked for a class and served most ably in the Sunday school for several years, when her health was so much improved that she felt led to enter a Bible training school. When last heard from, this splendid Christian worker was hard at work in a distant city, rejoicing in the life of service which had so blessedly opened up before her.

Potential teachers are thus brought to light when definite prayer is made. The pastor of a very small church offered a class of children to a college girl who came home Sundays to see her parents. This would seem a rather haphazard arrangement, but he knew the girl was conscientious. Early Sunday morning she was in her class room, getting things ready for the lesson. During Christmas and Easter vacations, she called on her pupils and hunted up new ones. One summer she had a small vacation Bible school for children of Primary age, and at graduation from college she was able to pass on a group of forty children to her successor.

Thus by prayerful searching three valuable teachers were brought to light to the benefit of all concerned.

Brussels, Belgium.

* * * * *

DEFINITE GOALS FOR CLASS WORK

By Jennie E. Stewart

A class of young people felt that if they were to accomplish a great deal they must work to a definite purpose. They decided to try the plan of setting themselves a goal each week and to expect this goal to be reached. The working committees also set themselves a goal of one worth-while task undertaken and completed each month.

Goals were announced at the meetings and reports made at the monthly meeting. Weekly goals announced in class one Sunday upon the following Sunday. A plan interest was always good, high, and the work done worth while.

Of course many tasks were that could not be completed in a definite part of the task could be finished in the week. For instance, determined to double the average and the actual membership. This be done in a week if permanent were to be assured. But they did selves the task of calling in per telephone or by card, every person ever attended the class and who now regularly attending. Their that every member of the class approach at least one person in three ways mentioned.

At the same time the membership committee and the absentee committee pledged themselves to have the attendance and the actual membership within a month. Each week of the they set a definite task for the week to accomplish that would help toward the goal. Every goal set was reached.

Another time the social committee to set a goal of every member in visited by at least four members of within the month; for the class, goal of every member calling upon one member during the week. The third, and fourth weeks of this the members must call upon different members each week to have the call completed.

Of course the class understood other forms of activities, some for and some outside the class itself were instituted by the class office general class activity, while others undertaken by different committees planned weekly goals for the class in cooperation.

It was understood that when one committee had launched a monthly campaign list all the class, no other committee put on a general campaign till this finished and out of the way, though committee might have a task of their own on the way providing it did not their taking an active part in the scheme on foot.

For instance, when the Social Committee was having its calling and get-acc campaign, the Membership Committee on the lookout for a couple of new members. They called upon them, asked to call upon them, and succeeded in getting them into the class without in any dering the calling campaign, but raising interest to it. At the same time Absentee Committee was making their call in the interests of their committee, Sick Committee was making their call on the sick, and asking others to include sick members in their calling.

This careful dove-tailing of the various committees in one common interest was a very great help to them since it interested the whole class work of all committees.

Boulder, Colorado.

* * * * *

A BANK FOR SPECIAL OFFER

By Linda De Armond

An emergency bank has become our Sunday school equipment. The many things we would like to do,

our way clear to make use of the Sunday school funds. The emergency cares for such needs. I can with a slit in the top is set in the front of the room; then when are told that they may bring they have earned, outside of their contributions, and drop it in the penny, a nickel, or even a dime. Children are always told of the needs, and are not mentioned, and the child asked if they would like to have used in the way suggested. Al- riously they answer yes. Money is used when needed to pur- versers, in cases of illness or death; music; for food or other gifts for families. ing the emergency bank the little e taught to think of others and ir money with those less fortunate. more, Pennsylvania.

(To be continued)

World's Select Notes on the Sunday School Lesson

World's Temperance Lesson

(Lesson for November 1)

Lesson—Gal. 5:13-26; Rom. 13:

Lesson—Gal. 5:13-26.

Scriptural Reading—Rom. 14:13-21.

Text—Be not drunken with wine, and riot, but be filled with the Spirit.

Introductory Note

was the central part of Asia Mi- called because it was settled by Paul had founded churches in this in his second missionary journey in Corinth on his third journey from Galatia disquieting news led him to write this letter at once. come among the Galatian Chris- in insisting that the only road to led through Judaism, especially circumcision. Paul wrote the letter on the freedom of the Gentiles yoke of the Jewish law. But the pters abound in practical teachings e as well suited to our day as to

earlier part of this fifth chapter aks of the great freedom under the Christ.—Illustrated Quarterly.

It is a Temperance Lesson

to be a temperance lesson, and it fully discovered that temperance are very much needed, even among e people, for not all are temperance, orry to say. Not long ago a church who likes his beer and wine, wrote or of the Evangelist rebuking him support of Prohibition, insisting, as e for his appetite that the Lord ank wine all his earthly life. Even hose who do abstain from intoxic- rinks, there are many who do so h unwillingness and a feeling that onal rights are being imposed on. Whitall Smith writes:

are two ways of being Temperance s. One is to chafe under what they a "yoke of bondage" to Prohibition; other is to walk in the liberty of ess of the Holy Spirit. Every one the difference at a glance. In the e the soul is controlled by a stern

sense of irksome duty and obeys the law, either from fear of disgrace and punish- ment, or from expectation of pecuniary ad- vantage or wages. It works for hire, and flees or shirks in time of the pressure of danger or loss. Jn. 10:12, 13. In the other case the controlling power is an inward life-principle that works out, by the force of its own motions or instincts, the will of the Di- vine Lifegiver, without fear of punishment or hope of reward. These latter serve from love not from aggrandizement. In the first case it is a servant, in the other it is a son. Nowhere do we find these two forms or stages of Christian life more fully delineated and contrasted than in the Epistle to the Galatians."

Self Control

"We often hear quoted these days that the Greek ideal was to know thyself; the Roman ideal to control thyself; and the Christian ideal to deny thyself. But in fact the Christian ideal of self-denial includes the knowledge and control of self and extends into our social relations. One cannot hope to live up to the ideals of Christ with- out both self-knowledge and self-control, al- though neither of these are Christian or Christlike without the self-denial which im- mediately suggests others."

"Paul admonishes us (v. 13) not to use our freedom for an occasion to the flesh. The biggest and stiffest fight any man has to put up with in life is the fight with him- self. He who thoroughly masters self-con- trol is greater than he who taketh a city. There are always fightings without the walls of our human habitation but the fears within are the greater enemies."

"This lesson warns against these insidious enemies which affect self-control. It puts drunkenness (v. 19-21) into no pretty com- pany, and warns the man who enters into these works of the flesh that he will cease to be the master of his fate or the captain of his soul." Eliminating all other debasing, filthy and fearful works of the flesh, one might well ask himself on this World's Temperance Sunday the question of the Bard of Avon: Why should a man put an enemy in his mouth which will steal away his brains? Surely self-mastery is gone as long as this continues."

Alcohol and Science

Popular Science monthly says about sci- ence and alcohol:

"The fact that there is a Prohibition problem at all is little short of ridiculous. The whole question hinges upon the effect of alcohol on the human system, and ob- viously this is wholly a scientific problem. Yet... its voice has been lost in the clamor. Let science definitely and conclu- sively solve this problem."

Here is the verdict of science in regard to alcohol:

1. "Science defines alcohol as a narcotic, habit-forming drug.
2. "Science in biology proves alcohol a poison destructive to all living tissues.
3. "Science in pathology proves that al- cohol as a beverage substantially lowers re- sistance to disease.
4. "Science in medicine proves that al- cohol is a poisonous drug and not a food.
5. "Science applied in life insurance proves that alcohol taken even in modera- tion definitely shortens life.
6. "Science in military training proves that even under rigidly controlled modera- tion alcohol reduces human endurance and skill.

"Science in government must finally sup- press alcohol as the destroyer of human life and happiness."

The Weakness of Prohibitionists

One church man said the other day, "Why all this fuss about prohibition? We have it in the Constitution, and it will stay there. It is a settled question. Why not let it rest?" For the simple reason that it is not a settled question. It is not a dead issue. It is in the Constitution, it is true. But by the same method it was put there it is pos- sible to revoke it. Or, more probable, it may be so modified, the enforcement may, that Prohibition will in truth be lost. And a still greater danger is that nullification shall be- come so widespread a popular and official attitude that Prohibition will turn out to be only a joke. Prohibition is not self-enforce- able. It must have a strong and active pub- lic sentiment back of it, and no group of people are so much responsible for the main- tenance of a healthy sentiment in favor of

(Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPIGE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>G. D. WHITMER, 217 E. Daball Ave., South Bend, Ind.</p>	

From the Juniors of Goshen, Indiana

Dear C. E. friends:

We are always glad to hear and know what other C. E. organizations are accom- plishing and to rejoice in their victories.

We trust that you will be glad to hear what our Goshen Junior C. E. is doing. While many C. E. organizations disbanded for the summer we kept on with our work and suffered little from the summer slump (1 Cor. 15:58).

Our Juniors are very enthusiastic in Mis- sionary work both home and foreign. Our offering at Easter for foreign missions was ten dollars, all the money being given by our own members from our regular Sunday offering. Many of the children have also pledged themselves to pray daily for our

missionaries and their work on the field.

We are always happy to do what we can at home, one of the finest meetings we have ever had was held in the home of one of our church members who was an invalid and has since gone to be with the Lord. We sang for her, prayed with her, and each Junior gave a verse of Scripture from mem- ory which is part of our regular Bible work. Our leader then conducted our regular C. E. program. This meeting not only cheered the few remaining weeks which this sister had to live, but it also gave each one of us joy in our hearts to be able to minister to one who was unable to attend our regular church services. (Heb. 6:10).

We are doing systematic Bible work, a

part of each meeting being given over to a Bible drill. Hiding God's Word in our heart that we might not sin against him (Ps. 119:11).

We feel we are doing work now which shall develop young leaders and prepare the children to take charge of the work which our older people shall later turn over to them.

Wishing you all success in your work for Christ and the church.

(MISS) DORIS V. FOLLIS,
Junior C. E. Superintendent.

"AN URGENT NEED IN OUR KRYPTON FIELD"

In a letter just received from our Home Mission Secretary, Brother R. Paul Miller, he says:

"Dear Brother Vanator:

"Word has just come from Krypton that

they are in great need of winter clothing. The cold snap came suddenly down there and has about exhausted their supplies."

Short and to the point. Knowing the interest of the Endeavorers centers in this particular field, Brother Miller knew just where to come to make his appeal. His communication was meant to be forwarded to every Endeavor Society in the brotherhood, and as your representative on the Home Mission Board, he is expecting that I make this request for immediate action. May we not quickly heed this call and get our bags of clothing off to Brother Gehman AT ONCE? Let each reader of this short note, take heed and bring the matter to the attention of the society of which you are a member. It does not make any difference if several of you make the same appeal to one society. **BUT DO IT NOW!!!**

FRED C. VANATOR, Associate President,
C. D. WHITMER, Publicity Superintendent.

year of full time ministry. Broth has been serving the church in a r derful way. May the church conti willing to be led by the Spirit int fields of usefulness, that his nam glorified.

MRS. EDNA NIC

CANTON, OHIO

The Canton church observed its F October 4th. With no great effort forth, as we have always done p the attendance reached the 315 ma we feel was very good. The E Primary and Junior departments program which proved to the audi they have been hiding away in the God's Word. We trust that this W truly keep them from sinning ag in the days ahead of them.

October 11th was known as Ho Day and again the attendance was Evangelistic sermons were preac morning and evening, as a three w paign was begun on that day. o'clock a vesper service was held, time the Louisville Brethren came visited. After this a light luncheon the Louisville folks helped us wit E. program and the evening servic

At the present time we are pr engaged in the above stated ev campaign and trust that the Lo make it possible to report many s to Christ by the time the meeting. During this meeting a record is be of the Bible verses read and a tota 600 verses have been read during week. We know that "the entranc word bringeth light," and therefor assured that the faith of all who c these meetings shall be built up and er spirit of yieldedness will result.

G. M. S



WARSAW, INDIANA

Our work is steady and of a healthful nature, not crammed by contests or other methods frequently used. In our church school the Robert Raikes Recognition system is used in noting regularity in attendance. Quoting from the "Warsaw Daily Times," under date of January 26th, 1931: "Floyd Robbins, general superintendent of the First Brethren Sunday school, gave special recognition to twenty-nine persons who had attained the requirement for regular attendance during the year previous. Of the twenty-nine, some had been present for several years, varying from one to eight. The highest honors of the day were given to Mrs. Sarah Whitehead, in form of an Alumni diploma. Her record has been perfect for eight years. She is the first in this school to receive this honor."

Another feature of our work, is an organized choir which has been a great asset to our church program. After one year with such a working body, a reorganization was recently effected. The members of the choir, with their families, met at the church for supper (in style and order, pot-luck). After a social hour business and practice were taken up. The election is as follows: Howard Hile, President; Mrs. Fred Matthews, Vice-President; Geraldine Hile, Pianist, secretary and Treasurer; Albert Hartman, Choir leader and Mrs. George Vanator, assistant. February 24th, this choir presented a beautiful musical service at the Salvation Army headquarters in Warsaw, for the benefit of the Army's local work. In May we gave an entire evening to a sacred musical service, with the help of two readers of our own number, to the Brethren church in Peru. Two weeks ago our Men's chorus sang at the Church of the Brethren Revival meeting in Plymouth, Indiana. Last but not least the services of these groups in the local church during the past year has been much appreciated by both pastor and people.

During our winter's activities in every department of our church, we aim to work for at least two things, spiritual growth, and a definite program of evangelism. Our

Teacher Training class will begin the first week in November. Homecoming day will be observed November 1st. World's Temperance Sunday, November 8th. Revival campaign opens January 10th, 1932.

Our best wishes to every reader of the Evangelist. E. M. RIDDLE, Pastor.

ELKHART, INDIANA

The Elkhart church is forging her way forward with much the same zeal and the same loyalty that has ever characterized her work.

Our regular services have continued throughout the summer months with interest and a good attendance.

From time to time the evening services were varied, which helped in a large way to maintain the interest and increase the attendance. We really feel we have come through the summer months strengthened and ready to go forward with the year's program.

Our mid-week prayer services are the outstanding services of the church, even the intense heat of the summer months did not lessen the attendance or interest. Brother Duker is taking us through Revelations, which is a constructive study. Teaching the Word holds the people as nothing else can.

October 4 was rally day for the Sunday school—attendance totaled 460. The quarterly report of the school shows an increased attendance and offerings over the same period of last year. October 4 was also our quarterly cash day, and while the offering was not as large in dollars and cents as heretofore, yet, when we consider the depression and the efforts it takes to earn a dollar, we surely had a great offering.

Our choir has been doing a most splendid work. The program of the church has been carried on infinitely better because of their loyalty and willingness to serve and has proven a source of strength in every service.

October 1st also marked the beginning of the tenth year for Brother Duker's work with the Elkhart church—this is the second

BELL JINGLES

As most of the readers know, I a part time to the College as Field S. The duties involved are various—after our outside interests, proper tling wills, etc. Also seeing those in position to take out annuities, ma wills and furnishing scholarship. during the spring and summer, p covered the East and Central State

I believe that we as a church can for a future without a competent E al Institution to train our youth. have and it is important that we it and make its future safe.

We have too large an emvestment land College to forget it and we bored long and hard to bring it to t it has reached, and it is highly in that we give it our encouragement t pert, that we may hold the place t cost us money, sacrifice and labor.

The College and Seminary have at tent a faculty as will be found in stitution doing like work.

In the midst of a year of depress student body is as large as last y unless things happen that we cannot year's work will be highly satisfact

Our only hope for future growth ly with the people of the church. not erect buildings without money present student body is about all we commodate with our present equipm the College is to have larger equip must be through the gifts of those

to make them. Another endowment among the churches will not day. The only source we have hich to expect aid in the way of is wills and annuities, and we are ose who have already favored us There should be more and I feel be.

ndst of this financial panic, when cks and investments have gone it should be gratifying to the know that the college has not lost f its investments and only one has had delinquent interest. The recaution has been used in making ments secure. Do we not deserve e? I know of many who have savings swept away, who could n an Annuity College Bond and re-life income for the rest of their on earth. These annuity bonds ou a semi-annual income as long e. Why not investigate? A let- Edwin E. Jacobs, or myself, ad- Ashland College, Ashland, Ohio, mptly answered.

f our people have already made s in favor of the College. It should faction for one to know that after hrough with their life work, that can have a part in carrying on of the church, by giving that h God has blessed them to a wor- and thus continue the carrying f the work in which they are in- Any communication to Dr. Jacobs, will be kept in confidence and we ad to answer any question as to ke out your will in favor of the The official title of the college is, College, of Ashland, Ohio.

lege belongs to the Church; it is erty and those in charge are your working for the best interest of ational work. We are workers to- th God to promote the work of the

just returned from attending the Conference at Fort Scott, Kansas, hliokota Conference at Dallas Cen- a. Both of these conferences had grams and a fine spirit was mani-

aving the last of the month for the st. Will hold a meeting at Sunn- ington in November and will look e matters for the college enroute. ve time open for a couple of meet- Winter, or early Spring. My ad- til December 1st will be Sunnyside, ton, in care of Rev. Fry.

W. S. BELL.

**REPORT OF THE FORTY-
D PENNSYLVANIA DISTRICT
HEREN- E, HELD IN THE
IRD BROTHERS CHURCH
F PHILADELPHIA, PA.,
OCTOBER 5-8, 1931**

Moderator J. L. Gingrich in the e Forty-third annual Pennsylvania Conference came to order Tuesday 7:30. After A. V. Kimmell led the ce in praise and song he also the devotional Bible study of the using for his subject, "Union with His text was found in Philippians nd he spoke of the believer's union rist in humiliation, resurrection, position and exaltation." Vice-Mod- laud Studebaker then delivered his

address on "Fulfilling the Purpose of the Church." He used for his text Eph. 3:10-11 and spoke on the supreme and eternal purpose of the church, using the following outline, "Love, Loving hearts, Listening ears, Liberal hands, Lowly minds, Loyal devotion, and Light of the world."

The Tuesday morning devotions were conducted by S. E. Christiansen, after which J. E. Braker gave the address of welcome. This was followed by many delegates responding to the hospitality of the city of "Brotherly Love." Moderator Gingrich then read his Moderator's address which was based on the text as found in Rev. 3:8. His subject was "Christ's Open Door." The address brought encouragement as well as a challenge to evangelism and a deepening of the spiritual life of the Church.

The District Evangelist's reports were then given and prompted encouragement for the coming year. Substantial progress was noted in most of the churches reported. For the first time the College Trustees submitted a signed written report of the last trustees' meeting in Ashland College. They have asked that the conference hereafter suggest or authorize them to submit matters vital to the College and Seminary into their hands to be recommended to the Annual Trustees' meeting of Ashland College. The following brethren were extended fraternal courtesies of the conference: H. A. Kent, Dr. Kenneth Monroe, and Milton Bowman. The Ministerial Examining Board's report for the year met with approval of the conference. They examined for ordination the past year four young men. They were: Brethren McConagey, now of Limestone, Tennessee; Wm. Clough, now of Uniontown, Pennsylvania; Raymond Blood, now of Beaver City, Nebraska; and Robert Crees now of Kittanning, Pennsylvania. They recommended several tentative standards preceding ordination. The Statistician reported a net gain of the churches in the district reporting of 210. The District Mission Secretary reported the year's work which met with commendation by the conference. A memorial service was held for our late Brother Albert Trent, who was for more than 50 years a faithful and untiring Sunday school superintendent of the First Brethren church, Johnstown, Pennsylvania. Many brethren expressed their sincere appreciation of the high standard of Christian living set forth by Brother Trent. His presence was greatly missed in this conference, for he had been a faithful attendant for a number of years.

The first hour of the Tuesday afternoon session was devoted to Christian Endeavor. The District President, W. H. Schaffer, Jr., delivered a brief and practical message on "Possibilities in Christian Endeavor." This was followed by an address by L. E. Lindower on "More Christ in C. E." The latter message was one of challenge to Christian Endeavorer to keep the Lord Jesus foremost in their Christian Endeavor Societies. Then followed the results from a questionnaire submitted to the societies of this district. The answers from 13 societies were read. The questions were: "What are the two weakest points in your society and how are you endeavoring to strengthen them?" And, "What are the two strongest points in your society and how did you attain them?" (The answers may be found in the Evangelist under the Christian Endeavor columns later). Following this was a brief round table discussion of Christian Endeavor prob-

lems which resulted in several definite answers to problems presented. The next hour was devoted to Sunday school work. H. A. Kent, representing the National Sunday School Association, delivered a very practical and helpful address on "Preparation and Delivery of a Sunday School Lesson." His six main points were: "Gathering material, proper arrangement, concentration upon main part of lesson, illustrations and their dynamic use, time allotted for lesson study, and the definite aim." N. V. Leatherman, General Secretary of the National Sunday School Association, gave a review of statistical items of interest on Sunday school work with notes on the year's budget and the possibility of a "Pennsylvania Shipshewana Training School." W. E. Ronk, District President of Sunday school work, spoke on "The Relation of the Sunday School to the Church." This was followed with a round table discussion.

The Tuesday evening devotions were brought by I. D. Bowman, who spoke briefly on "Sanctification" and was followed by R. I. Humbert, who gave an illustrated Bible study on "Prophecy and its Fulfillment." The choir of the First church, a brass quartet and duet rendered special music on several occasions. The first Bible lecture by Dr. Monroe who took the place of Prof. McClain, who on account of illness was not able to be present, was delivered on the subject of, "The Doctrine of God's Government of the Nations."

The Wednesday morning session opened with Vice-Moderator Studebaker in the chair. After Wm. Steffler led in devotions, A. V. Kimmell spoke on "Benevolences" and his address was so well received that conference later voted \$200 from its treasury to be given at once to the Superannuated Ministers' Fund! The result of the election for the next conference year was: Moderator, Claud Studebaker; Vice-Moderator, Wm. Steffler; Secretary, W. H. Schaffer, Jr.; Treasurer, D. C. White; Statistician, Robert E. Crees. There being time on the hands of the conference it was voted that I. D. Bowman's paper on "Ministerial Experiences" be read. Brother Bowman having had car trouble was not present to read his paper before the Ministerium earlier in the day.

The open conference Ministerial Session was pleased with an address of instructive nature on "Scheduling of time and preparation of sermons by the minister." This was followed by the Home Missions hour. Wm. Steffler then spoke from experience, "Solving the Problems of a Home Mission Church." D. C. White followed with a discussion on "The Layman's Part in Church Extension." He mentioned that "Every layman ought to lay his life upon the altar of sacrifice, a life of consecrated service, and also every layman ought to be sensitive to the leading of the Spirit."

The Wednesday evening session's devotions were conducted by Alton Witter and followed by a devotional Bible study on "Fellowship," by N. V. Leatherman. Dr. Monroe brought his third message to the conference on "Divine Victory Over Diabolic Opposition."

The Thursday morning 9:30 hour was given to business. The total number of delegates were 101. An invitation was accepted for next year's conference to be held in the First church, Johnstown, Pennsylvania. A motion was made that the Committee on Committees be instructed to ap-

point a committee to get in touch with the National Conference Committee on boys' work and also confer with the Laymen's Association and the W. M. S. The fourth address by Dr. Monroe was an exposition of the book of Ecclesiastes on the subject, "The Doctrine of Man."

The Thursday afternoon session was devoted to Foreign Missionary interests. C. H. Ashman spoke on "The Future of Brethren Missions in South America." His address was educational as well as inspirational. Carl Seitz, member of the Foreign Board, addressed the conference on "The Part of the Home Church in Extending Foreign Missions." This was followed by a brief talk by A. V. Kimmell on "Preparation Necessary for Foreign Missionary Service." The new elected W. M. S. officers were installed by the Moderator. They are: Mrs. D. C. White, President; Mrs. W. C. Benshoff, Vice-President, and Mrs. C. H. Ashman, Secretary-Treasurer.

The Committee on Committees then reported the nominees as follows: Credential Committee—W. A. Steffler, W. H. Schaffer, Sr., Harry Darr. Ministerial Examining Board—J. L. Gingrich, National Conference Executive Committeemen—W. E. Ronk and C. H. Ashman. Delegates to National Conference—W. G. Gans and Fred Frank. College Trustee—(3 years) W. H. Schaffer, Sr. District Mission Board—Claud Studebaker, Geo. Smith (1 year), D. C. White. District Sunday School Board—N. V. Leatherman, President; A. D. Gnagey, Vice-President; Leslie Lindower, Secretary; Superintendent of Adults, Wm. Gray; Superintendent of Young People, R. E. Crees; Superintendent of Children's Division, Mrs. Harry Jones; District C. E. Board—President, W. H. Schaffer, Jr.; Vice-President, Miss Hazel Genader; Secretary-Treasurer, Robert Ashman. Fraternal Relations Committee, A. V. Kimmell, J. L. Gingrich and Wm. Clough. Committee on Moderator's Address—W. C. Benshoff, W. E. Ronk and S. E. Christiansen. Committee on Resolutions—N. V. Leatherman, J. A. Rishel and Wm. Gray. Committee on Rules and Organization—D. C. White, W. C. Benshoff and A. V. Kimmell. District Evangelists—East, S. E. Christiansen; East Central, W. E. Ronk; West Central, R. I. Humbert; West, Claud Studebaker and Wm. Clough. Board of Trustees and property—Wm. Crofford, Ira Wilcox and S. A. Snook. District Executive Committee—Claud Studebaker, Wm. Steffler, C. H. Ashman, Mrs. D. C. White, and W. C. Benshoff. Committee on Boys' Organization—Robert Crees, Wm. Steffler and Milton Bowman. The Resolution Committee then submitted the following report:

To the Moderator and members of the 43rd Pennsylvania Conference of the Brethren Churches, by the Resolution Committee, greetings:—

I. Whereas it has pleased Almighty God in his wise Providence to protect, provide and nurture his Church, and, to our knowledge, particularly the Brethren Church and the Brethren Churches in this District of Pennsylvania: Therefore let it be resolved that we first of all recognize him and praise the name of our Lord Jesus Christ as the Head of the Church, and honor the person and work of the Blessed Holy Spirit, who has been so graciously in our midst.

II. Whereas our Conference officials have so faithfully and conscientiously performed their duties in the provision of a most excellent program and in the execution of the same: Therefore be it resolved, that we

most heartily commend them for their part in making this conference a great success. Particularly do we wish to mention our appreciation of the address brought by our Moderator and the excellent way in which he conducted this conference.

III. Whereas we have been so graciously entertained by the kind hospitality and the untiring efforts of the pastor and members of the Third Brethren church: Therefore, be it resolved, that we most heartily thank them and pray God's blessing upon them, that the church may grow in Grace and in the knowledge of the Lord.

IV. Whereas there has been such a fine expression of Christian fellowship throughout this conference: Therefore, be it resolved, that we commend both the ministers and the laity of the church for the prevailing spirit of unity.

V. Whereas the messages of this conference were consistent with the "Message of the Brethren Ministry" and these messages were received with good grace on the part of the conference: Therefore be it resolved that we recommend that continued emphasis be given in our churches in this conference district to these outlined doctrines and fundamentals.

VI. Whereas the Brethren Church since its inception in 1708 has always emphasized non-conformity to this world, along with the practice of the Christian ordinances: Therefore, be it resolved that we recommend and renew our allegiance to God and to his teachings as set forth in paragraphs 8 and 9, Section 3 of the Message of the Brethren Ministry.

VII. Whereas the chief need of the hour in the Brethren Church is the exercise of Church Extension: Therefore be it resolved that we commend our District Mission Board for their faithfulness and recommend that they continue to give their untiring efforts toward the propagation of the Gospel through the church in our beloved district.

VIII. Whereas there is a growing indifference toward the Lord's Day: Therefore be it resolved that we renew our allegiance as expressed in the last year's resolutions which reads as follows: "That we deplore the growing disregard for the Lord's Day and urge loyalty on the part of every member of the Brethren Church to fully appreciate the importance of this day being observed as a day of service to our Lord and not a day of recreation, neither of business.

Respectfully submitted,

WM. GRAY,
N. V. LEATHERMAN,
J. A. RISHEL.

The District Missions Budget was read and approved. A motion prevailed that the matter of insuring all Conference funds be referred to the new conference officers and the District Mission Board. Fraternal greetings were acknowledged from the Mid-west and Indiana Conferences.

The Thursday evening session was addressed first by C. H. Ashman on the subject, "At the Feet of Gamaliel, or at the Feet of Jesus Christ," and the closing Bible Lecture by Dr. Monroe was delivered on the subject, "God's Self Disclosure to Man." Moderator-elect brought the Conference to a close with a prayer of consecration.

W. H. SCHAFFER, JR., Secretary.

MICHIGAN TO PENNSYLVANIA

Five years have passed since we arrived in Michigan to make our home with the

Brethren at Lake Odessa. Our I some faithful saints among these pe we thank God for the years of fe with them. Especially is this cong blessed with a fine moderator in th of Brother C. L. Henney.

We are also thankful for the Bi ference that is held in Lake Odessa each year. A fine program; a large ium; spacious grounds; a beautif plenty of shade and space for tents their attraction for the crowd the from several states. For two y Bible teacher, the writer used h Chart Lectures.

But moving day came at last. (were spoken and the long journey new home in Pennsylvania began. vious to our departure, our hear made to rejoice when a large par congregation gathered at our hom us farewell. The sorrow of separa softened by the comforting hope have in Christ Jesus, that Christia see each other for the last time.

One evening the friends of the vited us to the United Brethren ch a farewell service.

We then journeyed to Roanoke, where I had held a meeting in th and preached alternating Sundays the summer. I was pastor of this several years ago and was glad t meet with them this summer. A ner was served in the church basem

The largest delegation (as I remer Michigan people, attended Nationa ence this year. On the last night v ered at a cottage for prayer and fa

Our trip to Pennsylvania consi myriads of hills and countless curv which added to the interest and ple the trip. People here do not go west like we did in Michigan. Oft we stopped to ask the way—we y formed to keep straight ahead alth big curve was just ahead.

We arrived in Martinsburg at Thursday. Brother and Sister Eber a good dinner for us. Not long a arrival, the Brethren of Martinsbu us a reception which also included stantial supply of eatables.

This charge consists of two cl Martinsburg and McKee. The buil McKee has recently been painted outside and redecorated on the insi ing a freshness of appearance that thy of the house of God. A few ye the building at Martinsburg was re and rearranged. The new pastor is thankful for the wonderful way in w W. M. S. cares for the interior of th ing.

When the roll is called up Yonc Brother Cook's record is opened, it revealed that God's mighty men did live in the time of Daniel and Elijah crnism has a strong hold upon this nity but Brother Cook, during his pe here, fought a good fight and w caught in the many snares that we to draw his support of their schemes. "Grace be with all them t our Lord Jesus Christ in sincerity."

R. I. HUMB

If you are overcome by a fit of preciation, pray for strength to do thing that you know you cannot do t self alone.

not all sunshine, but there are
more than cloudy days, and when
lower we should remember that
the sun is still shining.

**CULTIES OF FRENCH PROT-
ESTANTISM TODAY**

Continued from page 2)

ostasy. We may read today en-
the stone border of the cisterns
word "Recistez," with which she
encourage her fellow-captives to
urance.

er thinks that this old word,
might serve through the cen-
e motto of the French Protestant
They have been compelled to live
y and to regard themselves as a
people. Their martyrs no longer
the Chatelet dungeons of Paris,
hers need not seek refuge in des-
bello trees in the Cevennes, but
logy of the defensive remains
ess a part of their being. The
f their warfare are intellectual
al. They are fighting today
icalism, anti-clericalism, a pagan
manism, and those movements of
within France itself which in
cts have gone far to disintegrate
the Protestant community.

United States Protestantism has
ne fight but it is in a death grap-
materialism in the form of self-
indulgence and self-glory such as
along with human nature when
umstanced that it has "much
up" and can take "its ease." We
gle with the world, the flesh and
The Christian Evangelist.

LITTLE READERS

HALLOWEENY SCARE

By Maude Wood Henry

ack! Tick-tack!
e window pane,
ack! tick-tack!
s are here again;
'-lantern time is near,
"skeery" time o'year.

bat! Black bat!
ng through the sky,
cat! Black cat!
a fiery eye;
a-riding on a broom
-grinning in the moon.

oot! Toot-toot!
s in the air,
oot! Toot-toot!
e anywhere;
musicians ne'er are seen
ng bugles Hallowe'en.

at! tat-tat!
wide the door,
at! Rat-tat!
ness—nothing more;
y noises everywhere —
a halloweeny scare.

JACK-O-LANTERN

it was a full four days before
n, Jennie King had scraped and

cleaned the biggest pumpkin that she could
roll in from her father's corn field; it was
a matter of considerable pride with Jennie
to live up to the reputation she had estab-
lished for herself of having the biggest and
funniest jack-o-lantern of any youngster in
the River Bend community.

"I'll set a new record this year," chuckled
Jennie to herself as she tip-toed to the cor-
ner of the barn whence she had hung the
well-scraped pumpkin to dry. "I'll have a
bigger and funnier one than ever."

In fact, it was all ready for cutting in of
the face, and Jennie already had that out-
lined in her mind.

"What are you doing peeping in that
door?" exclaimed the voice of Kittie Moore,
Jennie's nearest neighbor.

Jennie swung the door to quickly and
turned to face her friend.

"I know," declared Kittie, "you've got
your jack-o-lantern already made and don't
want anybody to see it."

"Maybe so," answered Jennie, "but I'm
not saying so."

"All the same, I've guessed it," answered
Kittie. "But I'm going to see it, anyway,
cause I want to cut mine after the style you
use."

"I haven't cut mine yet," replied Jennie
thoughtfully, "and—and—and—that isn't all
—I'm not going to cut the face in mine un-
til right the last minute."

Kittie said no more about the jack-o-lan-
tern but the rest of the afternoon was a
failure so far as happiness was concerned
to the girls. Nevertheless, Kittie took her
departure without so much as a glance at
the objects in the barn, and after she went
away Jennie decided, just to make sure that
nobody would catch a glimpse of her treas-
ure, to hide it—so carrying the thinly
scrapped pumpkin to the hayloft she tied it
carefully to one of the rafters, banked hay
about it and went to the house perfectly
satisfied that no one would see it, and not
until late on the eve of Hallowe'en did she
go near it again herself, and to her aston-
ishment, when she went to take it down she
discovered it was exceedingly heavy—too
heavy, in fact, for her to hold up with one
hand and untie with the other at the same
time; time and again she tried to do so but
failed. Then finally she climbed up and
peeped into the pumpkin. Instantly a little
shriek of surprise escaped her lips for one
glance was enough to convince her she'd
have to make another jack-o-lantern for
herself because Mistress Bunny, the pet
squirrel that lived in the King barn through
the winter, had taken the unfinished article
for a storehouse for his winter supply of
nuts, so Jennie had to make another one,
and because it was made so hurriedly she
lost her reputation, but she found some-
thing far better—she found that selfishness
was destroying her otherwise lovely nature,
and then and there she resolved to change
her ways. And this year—well, let's hope
she regained her reputation as a jack-o-lan-
tern maker, because she is helping her
friends to make funny ones, too—Presbyte-
rian Banner.

Sunday School Notes

(Continued from page 11)

prohibition as the church folks. We dare
not be quiet on this issue, nor imagine that
there is no longer any issue to face. One
advocate of Christian patriotism recently
published a survey of the Progress of Tem-

perance Reform, the opening paragraph of
which is here reprinted, as it is a key to
the whole situation: "The weakness of the
prohibition cause is the over-confidence of
its adherents. All too many of them are
like the man who walks with his face turned
toward the stars all oblivious of the snakes
coiling and hissing at his feet. It was a
bad day for prohibition when so many of its
supporters hailed it as a thing of beauty and
a joy forever, and then proceeded to take a
holiday, when the multitudes took up the
chorus: 'Yes, it's in the Constitution (i. e.,
the 18th Amendment written in the Consti-
tution of the United States) and it's there
to stay.' The thing which the friends of
prohibition need to understand most just
now is that there are far-reaching and well-
organized influences that are determined at
all cost to break down prohibition. It is an
issue which supersedes all others in imme-
diate importance."

Business Manager's Corner

THAT LOYALTY CAMPAIGN

Last week a campaign was launched by
the special committee by the Publication
Board at its Winona meeting to promote the
publications of the church.

It was decided to call this a Loyalty Cam-
paign, and to make a strong appeal to se-
cure loyalty from all Brethren people re-
gardless of their place of residence or the
place of their church membership.

While this appeal would not want to turn
any member's loyalty to any other interest
of the church it is hoped that it may bring
to the minds of all the Brethren the impor-
tance of loyal support of all the Brethren
publications in the interests of either the
church body or the Sunday school.

It is not the purpose of the editors or the
business manager to cast any reflection on
the present membership of the church or of
our Sunday schools; but it is very plainly
understood that such a campaign as the one
proposed would be a waste of time and en-
ergy if the attitude of the church were one
hundred per cent perfect.

How Times Have Changed

We realize it is anathema to mention "the
good old days", but some changes wrought
by Father Time in the past decade justify
a little comparison that we may learn, if
possible, whether the changes have been like
the marriage contract, "for better or for
worse."

Recently a spirit of investigation pos-
sessed us and we got out from our shelves
our office records for a number of years
past. In going through the record for our
financial year of 1917-18 we were impressed
with the record of the activity of the Breth-
ren pastors in sending in lists of subscrip-
tions to The Brethren Evangelist, and be-
lieving it will be of interest to our readers
we submit the following list of the pastors
of that year who sent in the largest lists of
subscriptions together with the amount of
money they remitted.—

S. C. Henderson	\$ 49.50
A. L. DeLozier	33.00
J. A. McInturff	40.00
H. L. Goughnour	208.00
E. M. Riddle	46.00
M. J. Snyder	40.00
D. A. Hopkins	12.00
L. W. Ditch	52.60

A. P. Reed	11.00
Z. T. Livengood	51.00
A. E. Whitted	106.00
C. A. Bame	22.00
W. F. Johnson	50.00
Geo. S. Baer	15.00
Chas. H. Ashman	124.00
G. L. Maus	67.00
L. G. Smith	115.00
G. W. Kinzie	24.00
Roy Brumbaugh	34.50

An examination of our records for the past year will not show an equal number of our pastors sending in an equal amount for subscriptions to The Evangelist. Now, do not misinterpret our meaning, as we are not meaning to state that our present pastors are any less loyal than those of former years, as this comparison may mean nothing more than that methods have changed and that this work is now being done by laymen rather than pastors, and yet the most consecrated laymen can not make a real success of an Evangelist Subscription Campaign without the cooperation and backing of his pastor.

It may be that modern methods of conducting church work and church activities make it impossible for a pastor to give his time to such work as time was given in former years, but he dare not shift his responsibility to another and expect the work to prove entirely successful. The pastor, too, must put his heart in the work, if he expects it to succeed.

More will be said about this Loyalty Campaign by our editors as well as by the business manager from time to time until next January.

Who Sent It?

During the past few weeks we have been sending expiration notices to a great many subscribers of The Evangelist, and a number have been renewing their subscriptions while another altogether too large group report their inability to renew because of hard times. We would not question the sincerity of any of these, but we do wonder if it would not be possible with a little more sacrifice to remain members of the family of Evangelist readers.

This morning we received an envelope from Los Angeles, California, with two dollars in cash enclosed, but no name either on the inside or the outside of the letter to indicate who sent it. If the sender sees this notice and will notify us we will be glad to give credit for the same.

R. R. TEETER,
Business Manager.

ANNOUNCEMENTS

APPEAL FOR KRYPTON

Winter weather is beginning early at Krypton. The supply of warm winter clothing that had been left over from last year is about exhausted. There is real need for

more at once. All kinds of clothing, suits, dresses, underclothing, shoe stockings, hats, mufflers, etc. are needed.

Let EVERY individual, class, V and C. E. Society send to Krypt clothing bag and get it to the Thanksgiving time.

WRITE TODAY!!!

R. PAUL MI

BEAVER CITY, NEBRASKA

The Beaver City Brethren church serve Holy Communion on Sunday November first, at 7:30 o'clock. All those of like faith to join with observance of the sacred ordinance

RAYMOND BLOOD,

WARSAW, INDIANA

The First Brethren church at Indiana, will observe Holy Communion, Thursday evening, October Neighboring Brethren are invited the blessings of this service.

E. M. RIDDLE,

TWELVE MILE, INDIANA

The Corinth Brethren church, Mile, Indiana, will hold their fall nion service Monday evening, November at 7 o'clock. We extend a cordial invitation to those who love Christ to join with us in that service.

MARK B. SPACHT,

Publications Loyalty Campaign

Nov. 1st, to Publication Day, 1932

EVERY MINISTER AND LAYMAN COOPERATING

To enlarge the circulation of the Evangelist
and to increase the use of all

Our Publications

The Brethren Evangelist
The Angelus
The Woman's Outlook
The Brethren Missionary
The Brethren Teacher

The Brethren Bible Class Quarterly
Brethren Home Department Quarterly
The Brethren Youths' Quarterly
Brethren Boys' and Girls' Quarterly
Primary Bible Stories

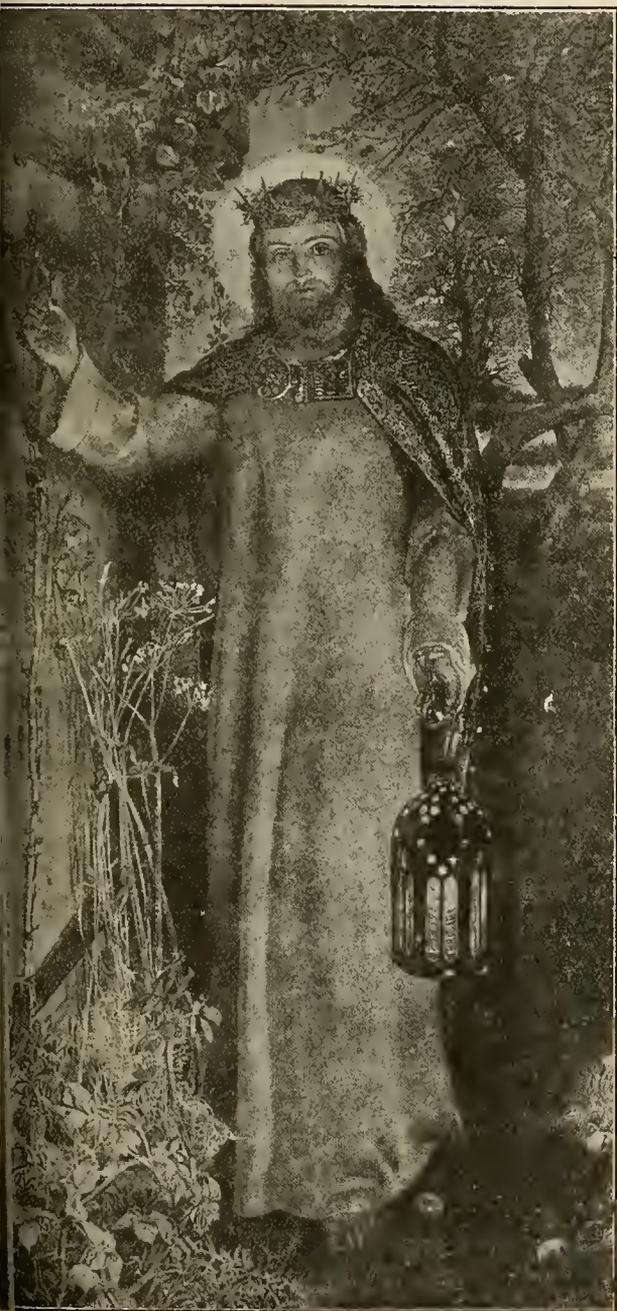
"The Gospel Must be published."—Mark 13:10

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THE

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1931

BRETHREN EVANGELIST



Meeting God

PREPARE to meet thy God!"

The zealot cried:

I gave a knowing nod
And turned aside,
For I was young, and care
And death defied.

"Could you meet God today?"

A child inquired:

The query blocked my way
Till I aspired,
And lo! God came, the Friend
My soul desired.

Chauncey R. Piety, in *The Christian Century*.



"I am the Light of the World"

Artist—Holman Hunt

Signs of the Times

by
Alva J. McClain

EDISON and God

The recent death of the great inventor has initiated many attempts to state and evaluate his views of "future life" and "God." It is one of the strange phenomena of human thought that, after the passing of any man who has attained great eminence and fame, all the various schools of thought and opinion will try to find something in his speech or writing which will enable each to claim him as a supporter of their own particular viewpoint. And so as time goes on, Edison will probably be claimed by atheists, agnostics, materialists, and even churchmen.

Doubtless, among his statements as expressed at various times and places, there may be found that which would seem to support many different philosophies. But if considered as a whole, Edison's statements would probably place him among the agnostics. The agnostics say, "I DO NOT KNOW." In his favor it may be said that he seemed to be willing to search for evidences of God and a future life, but beyond a conviction that behind the Universe there was "SOMETHING" it is doubtful that Edison arrived at any certainty. However, it must be remembered that agnostics are always inconsistent, which is to their credit. And at times Edison affirmed his belief in "the existence of a supreme intelligence," while at other times he finds it impossible to conceive anything of the sort.

WHAT is Edison's Opinion Worth?

It is a curious fact that numbers of people will feel that they themselves can believe in the existence of a God, if some one as eminent as Edison says there is one. Which leads to the query, What is the worth of his opinion?

And here is a good place to lay down an axiom, namely, that the value of any man's opinions is in direct ratio to his knowledge and experience in the field with which they deal.

Following this axiom, no man can question the worth of Edison's views which have to do with the mechanical fields in which his amazing genius wrought to the benefit of mankind. Men vastly better trained from a technical standpoint were astonished at his mastery. The explanation is that Edison actually lived in these fields; they constituted his world, the only world he knew.

Of the realm of religion, the world of spiritual realities, Edison had no experiential knowledge. Even with the literature of this field, which might have given him at least a descriptive knowledge, he had little acquaintance. Such literature he regarded of little worth and treated it rather contemptuously. As for the world of spirit, Edison could not even conceive such a world. Even his speculation regarding a future life was materialistic, not spiritual.

Suppose now a man with no experience whatever in the field of chemistry, with only a superficial knowledge of the literature of this field, and entertaining serious doubt as to the reality of the facts of the field—sup-

pose that such a man should express some opinions regarding Chemistry. What would his opinions be worth?

Personally, I regard Thomas A. Edison as one of the greatest men that the world has ever seen, probably the greatest in his own peculiar field of work. But his very genius and specializing made him lop-sided. And the opinions of Edison in the field of spiritual reality are not worth much more than the opinions of Mrs. MacPherson would be in the field of electro-mechanics.

THE Knowledge of Experience

Voltaire, great French writer and sceptic, has been quoted as having said that no machine could attain the speed of thirty miles per hour. At that speed machinery would fly in pieces, he thought. Now it is no depreciation of the great genius of Voltaire to say that the testimony of a colored porter who rides the Twentieth Century Limited is worth more than that of Voltaire, when it comes to the question of how fast machinery can travel and still hold together.

The point is not that the colored porter is wiser than Voltaire necessarily, but that he actually lives in a world which Voltaire never entered and could not conceive, our modern world of steel and speed. The surest testimony to the reality of facts in any field is that which is based upon personal experience. In the realm of spiritual reality, the testimony of the humblest soul who has actually entered that realm and met the Son of God in saving power is worth more than the opinion of the greatest genius who has NOT entered it.

ARE the "Freethinkers" really Free?

Edison was for years perhaps the most important member in the Freethinkers Society, which as an organization has just as much right to exist as any other religious or philosophic society. I have always questioned, however, the appropriateness of the name adopted by this group.

A true Free Thinker ought to be open-minded, free from all a priori assumptions which might hinder the discovery of truth, and willing to consider evidence from every possible source. But the members of the "Freethinkers Society" are not free thinkers in this high sense. If they were really free, you would find all kinds of belief among them, widely different. But in certain respects they have as definite a creed as any religious organization, although largely negative.

The hall-mark of the Freethinkers' Society is its rejection of the possibility of Revelation. On this point their minds are closed as slavishly as the mind of any narrow religionist. The genuine free thinkers will say, "I am willing to consider fairly the claims of any revelation purporting to come from God." But the members of the "Freethinkers Society" say, "For us this matter is settled. We will not even consider the possibility of such a thing." This is the fundamental dogma which fetters their minds in the search for truth. It is a misnomer to speak of such men as free thinkers.

It should be perfectly obvious that, if there is a revelation from God, the members of the misnamed Freethinkers Society will never discover it. The amazing discoveries and inventions of our modern world should teach men the folly of the closed mind to-

ward any possible source of truth had adopted this dogmatic attitude of communication through space, it would never have been invented.

THE Limitations of Edison

In the field of practical physics Edison was tremendously open. Here he was willing to try any thing that all things were possible. Others became discouraged in time, Edison kept on looking. That he discovered so much. In his search for a new source for rubber he worked the day of his death, trying and experimenting with everything, refusing the dogma of "impossibility." In Edison was the genuine free thinker.

But in his approach to the field of actual reality, he was bound under the dogmatic presuppositions of the Freethinkers Society. They will maintain the possibility of that they can only conceive, forgetting that the man is able to conceive depends upon what he has experienced. The child of today is able to conceive that which seemed an impossibility to a man of a hundred years ago, simply because he has turned the dial of a radiometer to a football game being ten thousand miles distant. Experience is the primary factor in all discovery; there is nothing else to work with.

By his pre-conceptions, Edison was closed to experience in the field of actual world. Thus we find him in the Scientific American, "I cannot conceive of such a thing as spirit. Imagine something which has no weight, no form, no mass; in a word, imagine." At this point Edison ceased to be a true scientific seeker for truth and became a dogmatic philosopher, defining the reality by the material terms "form" and "mass."

It is interesting to note the influence of electricity, with which Edison was so much occupied, upon the greater part of his life, in the following:

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GEORGE S. BAER
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R. TEETER
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all moneys to the
Business Manager

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The One Thing Needful--Real Heart Religion

great uneasiness and anxiety throughout the land, and no small excuse for it. A financial depression such as the one we are experiencing is cause for concern. It is leaving a trail of unemployment and poverty, of hardship and sacrifice, of suffering and distress not only in all parts of our land but in every part of the world. There is much that is wrong and needs adjusting. The business world is slumping, the political world is awry and chaotic. No matter from what angle you view the situation is serious, as every informed person knows, and it will require the leadership of the best and most conscientious experts in many lines and the cooperation of the peoples of many lands. Without discounting the seriousness of the situation, or the many remedies that may be applied, we make bold to say the one essential thing, the one indispensable thing, is religion. Nothing is so much needed as that. Nothing so much to clear the minds of statesmen and make possible settlement of international problems as religion. Nothing so much to bring about a re-adjustment in the field of business and do away with the menace of the enormity of hoarded employment and poverty as genuine religion put into the business relations of men. Nothing would do so much to stop the growth of crime and immorality and make men and women honest as the impartation of the religion of Jesus to the hearts and minds particularly of the young people of our time. Only that men and women need above everything else, and which will be really and permanently effective, however long it may promise, until the spirit and teachings of the Bible are made the foundation and frame work of all remedies.

As serious as is the world situation today, the condition of the church and the spiritual state of Christians individually deserve our more concern. More important than anything else is it that organized religion is kept in a wholesome, vigorous condition and that Christian men and women take their religion seriously and in every way seek to be true to their profession. If the church is the only really effective antidote to the evil and disorders at work in the world, then the agents of that religion must be genuine and aggressive, for upon them rests the responsibility of making known and demonstrating the power of religion. They are the salt that preserves the world from being corrupted by the vicious and corrupting influences everywhere at work. They are the leaven of righteousness that is destined to leaven the world quietly but effectively until the whole is leavened. They came into the world, pointing men to the Sun of righteousness, to be the Light and Life of all men. The world ultimately depends on the church of Christ; if it fails, the world will fail. If it is without power in the world, if it is inefficient, there is no hope for the world situation. The consummation of God's Kingdom program must tarry until we have a people with a faith that is venturing and a loyalty as courageous, as was the case in the days of the wanderings of Israel. If the church is to be kept keen and powerful to achieve the great task that is set before it in this world, its membership must be characterized by a real heart religion.

Does it mean to have a real heart religion? Religion is not necessarily an emotional experience, though we often imagine that it is so. There are those who think they have a religious thrill, or an awesome and uncanny spell believed in, or a religious ecstasy, or a trance, or have not lost control of their

senses for a time and given themselves to unbecoming physical contortions and gyrations and unintelligible babblings, they think they are lacking the marks of divine approval. It is possible that many such religious enthusiasts have been cheated out of any real experience with God by reason of a continual emotional animation, which resulted in the befogging of their mind, so as not to be able to recognize him. It is really a sorry delusion to imagine that by working one's self into a religious frenzy, one may achieve a great and noble religious experience. In such a state it would seem quite possible to meet God and not to know him. Such people need to learn that God speaks to men not merely in the storm and stress of religious emotion—and to most people seldom in that fashion—but also in the still small voice, in the stirring of the heart, unaffectedly and sincerely, with holy intent and lofty desires. God moves the soul with the sweet and wholesome influence of his Spirit, by which the worshiper is made strong and determined to live righteously, to act graciously and to honor God with the whole heart. Such is the kind of religion that the church needs to give it vitality and power. This is not to deny the place of emotional experience in religion, for it indeed has a large place, but it is to insist that a show of emotional experience is no sure sign of genuine religion.

It is possible to have formal godliness and morality without having real heart religion. No religion would be worthy of the name that did not include these characteristics, but these in themselves do not constitute real religion, religion of the kind that has power and attractiveness. A splendid young man came running to Jesus, and kneeling before him, eagerly asked, "Good Master, what shall I do that I may inherit eternal life? All these commandments have I kept from my youth. What lack I yet?" Then Jesus, beholding him, loved him, and said: "One thing thou lackest; go sell all thou hast, and give to the poor; and come, take up thy cross and follow me." And he was sad, and went away grieved. Here was a youth who had wealth, social position, culture and moral character and was a formal religionist of his day, but he showed himself lacking in one vital element when the Master put him to the test, and that was real heart religion. That lack proved that selfishness was in his heart, that instead of loving God "with all his heart" and his "neighbor as himself", he loved self and his possessions. And that selfishness marred his character and ruined his life, which might have been filled with spiritual zeal and service.

It is possible to be given to many noble works for others and for the church, and yet be lacking in the one thing needful to make heart religion. Martha was "cumbered with much serving," anxious to have everything done in just the best manner possible for the entertainment of the Lord Jesus, but she was unmindful of the fact that it would have been better for her to have done less serving and more sitting at the feet of the Master. There are professing Christian people that way today—busy as can be about the doing of things in the name of religion and for the happiness and welfare of others, but neglectful all the while of the spiritual needs of their own lives. It is a blessed thing to be busy in the service of others, and in behalf of the church, but no amount of service rendered can make up for our failure to sit in the presence of and commune with our Lord. The spiritual tone of our lives must be maintained, or we shall soon find ourselves losing in power, lacking in poise and ineffective. They who allow themselves to become so busy and distracted with the doing of many things that they have no time for tarrying in the presence of the Lord Jesus, will find that it will prove worth while to give thought to being more at the expense of doing less.

It is possible to be good and successful stewards of the possessions of life and yet not possess real heart religion. The in-

portance of teaching and practicing the principles of Christian stewardship needs to be stressed very much more strongly and extensively than it has been, but still there is something vastly more vital to the Christian life than principles of getting and of giving of material goods. "A man's life consisteth not in the abundance of the things which he possesseth." He may possess "all things and abound" even in the midst of destitution and affliction. It is the love of Christ that enriches life. And it is that love inspiring the gifts that makes giving desirable and profitable. We cannot give acceptably until we have experienced "the love of God shed abroad in our hearts by the Holy Ghost." For, says Paul, "though I bestow all my goods to feed the poor, and though I give my body to be burned and have not love it profiteth me nothing." Without love for the Lord Jesus our gifts are futile, our religion is vain and we are lacking in power and vitality.

We may even be regular attendants at the services of the church without having a real heart religion. We usually look upon those who attend church regularly as being among the Lord's true and faithful, and doubtless it is right that we should do so. But mere church attendance is no absolute guarantee of heart loyalty. It

(Continued on page 9)

Fraudulent Relief Appeals

We are passing on a warning to our pastors and church officials, issued by Secretary Henry S. Leiper, of the Federal Council of Churches, against a group of fakirs who have been preying upon churches and Sunday schools, and have found them in some quarters "easy marks." It is no new scheme, but seems to have been meeting with more than ordinary success of late and the number of fakirs has increased. However, as we read in a contemporary publication, "for almost thirty years a set of imposters representing themselves to be from Chaldea and armed with fraudulent documents commissioning them to collect funds for the suffering Christians of Assyria, Persia and other parts of the Near East, have been fleecing our people. Sometimes sympathetic ministers help them along with letters of recommendation, which enable them more successfully to prey upon the innocent, while few if any of the funds collected ever reach the Near East. Dr. Leiper urges all who are approached by such "Chaldean priests" to communicate with Secretary Geo. M. Lamsa, of the Episcopal National Council, 281 Fourth Avenue, New York. There is real need in Assyria, but the Assyrian Church authorities abroad as well as in America protest strongly against the activities of those seeking such funds only for their own personal use. Why not make all your gifts through reliable and fully accredited agencies, preferably of your own Church?"

EDITORIAL REVIEW

Brother C. D. Whitmer, editor of the Christian Endeavor department of the Evangelist, gives the young people a very excellent article this week over his own signature. It will pay every Endeavorer to read it.

As we were going to the press the announcement reached us of the communion service to be held at Nappanee, Indiana, Thursday evening, November 5th at 7:30. Brother B. F. Owen, the pastor, says neighboring Brethren are invited.

We are informed that Brother and Sister Floyd Sibert are to take up the work at Masontown, Pennsylvania, November 1, 1931, which pastorate was recently vacated by Brother and Sister Herman Koontz, who were called to take charge of the church at Roanoke, Virginia.

Next week we will publish the first of two special Home Mission numbers of The Evangelist, printed in color. We acknowledge with appreciation the cooperation of the Home Mission Secretary in putting out these special issues. Pray for the Thanksgiving offering.

It's not a new thing, for members are frequently being added, but it continues—On the first Sunday in October three new members were added by baptism to the First Brethren church of Long

Beach, California, where Dr. L. S. Bauman is pastor, and to word received from their calendar.

In the Conemaugh, Pennsylvania, church bulletin, we note Brother W. H. Schaffer and his good wife are going to try their church families 100 per cent subscribers to The Evangelist. This splendid church is on the Honor Roll no ninety per cent of the families taking the paper. Mrs. Schaffer is the Evangelist agent, and we believe she is going to make one, because she and Brother Schaffer are pleased with the

In a personal communication from Brother Delbert B. who recently took charge of the church at Cerro Gordo, we learn that he and his good wife are enjoying the work place very much. Though the start was a little slow in the under way, as he remarks, yet they are now gaining steady ground. He quotes, he says further, "We feel that there is a great future for this place, not so much in the way of a large church, but in the way of a strong and faithful church." Thank God for the work of this congregation.

In the Lanark, Illinois, church bulletin, dated October 1931, edited by the pastor, Brother C. C. Grisso, we read that a new member was baptized and received into the church fellowship on the previous Saturday. Their Sunday school has averaged 214 in attendance since National Conference. November is "Loyalty Month" for that congregation, and it is the aim that every member should renew his or her loyalty to the church by "being present at the service of God's house", including the preaching services, the Sunday school and the prayer meeting. A second aim is that every member shall make a contribution every Sunday to the financial support of the church. These are worthy aims and a church that takes itself seriously to seek to attain them will be benefited thereby.

Dr. G. W. Rench, in a letter to the editor, making mention of the pleasure he finds in serving the splendid, responsive church at New Paris, Indiana, refers to the work he is seeking to do as "building up a New Testament Church." We like the thought and think it ought to be more popular among a people that lay their emphasis on obedience to the whole word of God. It offers a goal towards which to strive. And why should not the "New Testament Church" be an adequate pattern for those who are concerned about building up and maintaining New Testament faithfulness? The further away we get from the New Testament church as a pattern, the further we are likely to get from the simplicity and power of its faith. We are satisfied to stay by the old standard.

While the frosts of coming winter are abroad in the hills, we are reminded by Dr. C. F. Yoder that they are having a very wet spring rains in the Argentine, giving promise of abundant crops. The country on which that agricultural country of the southern hemisphere so largely depends. The missionary work is going on encouragingly. Candidates for baptism are reported at Rio Grande as a result of a week of meetings, and two have been baptized. Sister Sickel continues in poor health, but Brother and Sister's wife is recuperating nicely from an operation. The power of the Gospel to transform the worst sinners finds demonstration in the person of one Emilio Cabo, who is said to have been a criminal, but now is spending his time going from house to house telling of the love of God.

Brother C. H. Ashman, pastor of the First church of Johnstown, Pennsylvania, gives us an interesting newsletter this week. The church has been maintaining its own summer Sunday evening services for several years instead of joining in the union services. The month of October was full of "specials" and they were very successful. At the Homecoming service Brother J. L. Gimpel was the special afternoon speaker, and on "Harvest Praise" Brother M. A. Stuckey began a week of Bible lectures, which were very enjoyed. A pastor's class has been started with the two fields of teacher training and general Biblical instruction. This latter—the systematic instruction of the membership, and particularly the young people—is a problem and a challenge that is drawing more and more attention by Brethren pastors, as it should. An informed church membership is better protected against the loss of members more useful to the church than an uninformed membership. Brother Ashman also speaks of the loss the church has sustained in the passing of their head deacon, Brother Edward Smith.

What About the Future?

By Dr. W. S. Bell

are days of multiplied problems and uncertain-
his material old world. The air is charged with
t of unrest. The financial and political realms are

The masses are crying for food and shelter. In
U. S. A. we neither lack food supplies, or the
o meet the human needs. Why all this mess of
nce and the dilemma we are in?

a sobering up time. We have been pleasure mad
ney drunk. Sober thinking, rational living and
mmon sense have been thrown to the winds and
been swept from our moorings upon a tidal wave
ing and free money, with large credits.

atter how much people
y wanted more. We
t satisfied to spend
e had, but spent our
s well. The world is

— State, City and
o, luxurious dressing,
s homes, high priced
d so on, at the ex-
credit and by those

sition to maintain the
of living, they
for. Pay day is here.
s cannot collect, the
of mortgages are
their claims, bond

es, banks and loan
are hard pressed and
can do is to press
editors. Who is to
We all are, more or

man greed and sel-
itions have no limit.
are "out of joint".
tjustments must be
"The mills of God
w, but they grind ex-

ine." There must be a
out process, with an
of values; business
er must find its own

Does All This Teach
Us?
-The value of spirit-

s. The past few years during our material prose-
e have grown materialistic; have forgotten our
ns to him. The work of the church has become
nd discouraging. Pleasure and high-living have
out the spiritual in the lives of the multitudes.

not divorce God in his universe and succeed. Our
ment will overtake us sooner or later. It has.
The theory: Give man the things to supply his
ants and he will turn to God and give thanks,
exploded. Never has there been a time that peo-
furnish homes and enjoy the luxuries of living
have the past ten years. Instead of turning to
giving thanks and honoring him with their lives,
ite has been true. They wanted more, and too

uted themselves with the gifts. Jesus well said,
life consisteth not in the abundance of things
seth." "MAN SHALL NOT LIVE BY BREAD

ALONE." Eyes off of God means a derelict.

Third. When man has his own way, he fails. The
combined great minds of the world today are at sea to
find a way out. Never has there been a time, when edu-
cation has reached such a high standard? never has there
been a time when we had so many SPECIALISTS in the
field of economics and political economy, and never has
there been a time when we had so much machinery to
care for government and to promote human welfare. I
am not deploring or deprecating this, but want to say
frankly, that all the combined human agencies cannot,
apart from God and his laws, succeed. "Back to God" is

the only way to find ourselves
and back to Christ and obey-
ing his teaching is the only
way to permanent success and
prosperity.

The future will depend upon
our recognition of God and
the claims of the Lord Jesus.

Why I Read My Church Periodicals

By Arthur R. Baer

I read and enjoy the periodicals of other churches;
they are refreshing, helpful and inspiring, but re-
gardless of their excellence or possibly at times
even superior qualities; yet for my needs my own
church literature is the best obtainable.

I endorse the belief and practices of my church
and am vitally interested in its opportunities, its
problems and progress. Through the valuable pub-
licity given to church programs and goals I am able
to ally myself with a unified and sustained effort
for the advancement of Christian work. Therefore
I would not be true to God, my church, or my con-
vicitions, did I not keep myself informed concerning
the affairs of my church by the best means avail-
able.

In business the successful man supplies himself
with "Trade Magazines" which keep him in touch
with the best in methods and practice and enable
him to link his work with national advertising and
selling campaigns. To the Christian church member
his denominational periodicals are his "Trade Jour-
nals." They are as essential to his successful efforts
as are the trade papers to the professional man.
Among church members, as among professional men,
the alert, reliable and successful avail themselves
of this help and inspiration.

Muncie, Indiana.

THE BRETHERN EVANGELIST OUGHT TO BE
IN EVERY BRETHERN HOME

The Influence of Revivals

All great revivals have been
intensely moral and have fal-
len with terrific impact on
society, only it was the so-
ciety of their own day, and
not that of the twentieth cen-
tury. If, in the revival that
is coming, we are awakened to
the injustice of our social or-
der, to the horror of slums,
the evils of competition, the
organization of nefarious traf-
fics, that does not mean that
our forefathers were blind
when the spirit of God came
down on them in power—it
means that their moral prob-
lems were not ours. Every
age has its own line of battle.
Every age has its peculiar
moral problem. No two ages,
if I might put it so, meet the
devil in the same habiliments.
But in every age, when there
has been revival, that revival

has been magnificently ethical along the line of battle
God has set. Think of the influence of Francis upon Italy!
Think of the influence of Luther upon Europe! Think of
the influence of Wesley upon England! Think of the influ-
ence of Moody upon Scotland! Profound emotion used
by the spirit of God has thrown men into the battle-line
of morals and has done so when all the philosophers have
failed.—From "The Turn of the Tide," the address of the
Rev. George H. Morrison, D.D., Moderator, at the opening
of the General Assembly of the United Free Church of
Scotland.

Watch well the building of thy dream!
However hopeless it may seem,
The time will come when it shall be
A prison or a home for thee.

Advantages, Dangers, Needs and Opportunities

By Charles W. Mayes

(Moderator's Address delivered at the District Conference of Brethren Churches of Southern California, at Long Beach, Calif., July 24, 1931, voted published in The Evangelist.)

(Concluded from last week)

Our Dangers

Let him that thinketh he stand, take heed lest he fall. There are multitudinous dangers before us today. We dare not as a Brethren conference close our eyes to them. "Reprove, rebuke with all longsuffering and doctrine," said the greatest of Apostles.

Briefly some of these dangers will be mentioned. I would enjoy the opportunity of going through these from the standpoint of the teaching of the Word of God, but in this address, I must merely mention them. I take it that this audience is sufficiently in sympathy with the Word of truth to take kindly a bit of warning without the scriptural expositions.

1. We must guard against formal deadness. We have, understand and enjoy the deep truths of the Word of God. But we must guard against dead orthodoxy. Some have a zeal for God but not according to knowledge, but others have a knowledge of God, but not according to zeal. We must have both knowledge and zeal. Souls are lost without faith in Christ. They are eternally doomed with no final restoration and no second chance. Shall we sit idly by and enjoy the sunshine of God's Grace, with no concern for others? We must not only be evangelical but evangelistic.

2. We must guard against the secondary emphasis upon the Grace of God in bringing our salvation. Our Gospel is a message of Grace, with salvation as the first thing to be presented to men. We dare not forget this truth. Some are confusing this, preaching a Gospel of morality, and a message of social ethics. But we must deliver the Gospel of the Grace of God, or as a church, we will lose our favor with God. If we maintain the Gospel of the Grace of God and his supernatural salvation, we will be protected from the subtle attacks of modernism.

3. There is a theory today held in some cases by dear saints of God, against which we must utter a warning. It is a theory which poses as the only right way of dividing the Word of Truth, which after such dividing removes from the church of today all of what we call the ordinances of God's house. The theory is sometimes called Bullingerism, and of course has many ramifications. Held as it is by some of our dearest friends for whom we have personally great love and admiration, the theory needs the more to be warned against.

4. The last few years has brought forth another theory which needs to be mentioned sponsored by one who seems to be a real child of God whose name is Philip Mauro. In the past, this man has demonstrated his standing in the Grace of God. But concerning his theory, a word should be said. The theory confuses the Kingdom of Heaven, the Kingdom of God and the Church. It also claims that Christ preached the Gospel of the Kingdom when he was on earth which is one and the same thing as the Gospel of the Grace of God. The theory is not so easily detected until it attempts to solve prophetic truth. From this standpoint, the theory says that God is finished with the Jew, there is no future great tribulation, and the Old Testament prophecies concerning the future Kingdom are spiritualized. In this respect it seems to be similar to the old Post-Millennial theory slightly remodeled. The

author of the theory shows much antagonism toward Scofield Bible.

5. Fanaticism is also among us, teaching that a second work of Grace known as the baptism of the Spirit, which is evidenced by the speaking in tongues theory claims that today great signs and wonders are taking place to prove the Deity of Christ. All of the manifestations they try to justify from the passages states that Jesus Christ is the same yesterday, today and forever, as though the immutability of his Person demand (an unchanging plan). They also teach scriptural healing which claims that Christ's death on the Cross atoned for the present body on the same basis for sins, and that such healing may be appropriate claiming it. Many of God's choicest saints are deceived by this theory, and however much we may love them we must denounce the theory as dangerous.

These dangers which have been enumerated are dangers from within the churches where there are many of God's true saints. Many other dangers of UNBAPTIZED MEN which attack the church from the OUTSIDE, are mentioned, but will be omitted.

This brings us to a free and frank discussion of

Our Needs

1. We need the constant feeding upon the true Bread of Life which came down from Heaven, our Lord Jesus Christ. This bread we find in the Word of God. Constant feeding will bring us to know and understand the deep things of the Spiritual life. To lead spiritual lives we must constantly maintain the proper relationship to the Holy Spirit. In making progress in the spiritual life we immediately make ourselves liable to the onslaught of Satan in his plan to divide and confuse God's people. We need to learn the art of strengthening the weak, always recognizing our own weaknesses and never boasting either in word or act of our own superior spiritual attainments.

2. We need to have impressed indelibly upon our minds the pilgrim character of our lives. The Word of God tells us that we are pilgrims and strangers on this earth. Our citizenship is in Heaven.

We do not belong to this world for we have been redeemed with a price, even the price of Christ's precious blood. When Israel maintained their separation from the world around them, they were the recipients of God's blessing, but when unholy alliances were formed with the nations, God's blessing was withdrawn. As we look upon the so-called church today, we see worldly lives, paganism, and Christ-dishonoring practices. The church as a whole is without power and rapidly losing its power. The conduct of the mass of the church members, an array of compromises, makes it the harder for us to desire to be a "Chosen generation, a royal priesthood, a peculiar people (that is a people for God's own possession) that we should show forth the praises of God who has called us out of darkness into his marvelous light."

The common unholy alliances of the churches of our day make it so much the harder for us who wish to be not unequally yoked together with unbelievers. The question is before us today. "What fellowship

ness with unrighteousness? and what communion hath with darkness, what concord hath Christ with idols, or what part hath he that believeth with an idol? And what hath the temple of God with idols, for ye are the temple of the living God. If our Brethren are standing for the faith as they do, are to make a good impression upon the sinful world, we must heed God's command, "Come ye out from among them that worship idols, saith the Lord." We must keep our feet from the world systems of corruption in the moral, and spiritual realms being separated from the world and separated unto God. 3. In this connection the re-affirmation of a resolution passed not long since is most timely.

That this Conference of Brethren Churches for the Southern California re-affirm once more the position of the Brethren Church from her very origin, as being utterly opposed to the use of violence or any physical force that works against an enemy, as a righteous means to an end, whether in connection with individuals or with nations. We affirm that the use of force as a possible method for the attainment of justice, or the securing and maintenance of human liberty, may at times be necessary among the unregenerate world-systems of the earth, but we must affirm that according to the teaching of the Master Jesus, as the children of God, do not belong to these world systems. We are in the world, but not of it, and must maintain a distinct character. We gladly offer our service, time, money, and self, if necessary, to bind up the world's wounds, or to remove by any means or methods approved by our Lord Jesus Christ. Thereunto are we called.

We need great stress upon the life of prayer. Our members must be impressed with the unalterable fact that, in times of testing, we advance only upon our knees. Every meeting must receive the attention and the blessing of the membership of the churches. We must have prayer meetings in which the Spirit of God gives us freedom in the abundance of true testimony, praise, true thanksgiving and true intercession.

Every church needs a special weekly prayer meeting as a gathering house for the problems of the church. The Lord is teaching his best saints, that it is not by power, nor by learning, nor by much knowledge, but by his Spirit. In addition to this emphasis upon prayer, every church needs an occasional day set apart for prayer. It is such an unspeakable privilege to live in the presence of God, and such a marvelous blessing and privilege among the overcomers of the Laodicean days to be not handing our victories to us on a platter.

We need in our churches not only the KNOWLEDGE of the Grace of God, but the Grace of God lived out in the lives of the people. Satan's only means of attack upon the churches which are true to the teachings of the Word of God, is through the divisions, misunderstandings, and inharmonious relations between the members. The only insurance against these divisions and inharmonious relations between members, is individual prayer of believers. "What glory is it, if, when ye are reproved for your faults, ye take it patiently, but if when ye are rebuked and suffer for IT, ye take it patiently this is the will of God.

Stewardship deserves constant emphasis. We hold in trust the precious possessions of God. Stewardship is a living attitude toward our Lord. Let the lay members of the church emphasize these things among themselves. Let all remember that we are stewards of the gifts of God, of time, of talents, our energies and our strength. When God gets his share we will then be happy to have the remainder and not until.

(Continued on page 13)

That Which Costs Nothing

By Fred V. Kinzie

When we see the word "FREE," an eye-arrester, so lavishly employed in our modern advertising, an unconscious chuckle invariably ripples somewhere on the inside of most of us.

When Araunah the Jebusite offered King David his threshing floor and appurtenances free for sacrificial purposes, David replied, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing."

We wonder why David was so scrupulous. Could he have foreseen the danger in that which was so generously given would eventually prove an expensive bargain—expensive in other elements than talents and shekels?

So often churches and Christian institutions boast of the "boost" they have received in the shape of "gifts" from hither and yon, and that such gifts have cost the beneficiaries "nothing."

Do such gifts leave the recipients utterly free from any obligations (tangible or intangible) whatsoever? It is a serious and timely question.

Arrangements were once made with an electric company to place one of their latest style electric refrigerators in the church kitchen for use during a certain conference. This was for purely advertising purposes from the standpoint of the company, and without financial cost to the church—"free," in other words. The "cooler" made weeks followed. One day in a local business house the electric company's manager and the donors were duly thanked. The electric company's manager met the church's pastor. The former had some freshly-printed posters announcing a minstrel show being staged by the American Legion. The pastor was urged to patronize. This, he could not and would not do. Then came the public rebuke: "Do you remember that refrigerator used in your church kitchen?" "Oh," came the reply, though not without embarrassment and confusion, "if we are indebted to you, issue your invoice and we'll come to the office and pay it."

Another lesson: God is not "broke!" The church of Jesus Christ need not seek support in the devil's territory. If it has come to this pass, she had better perish forthwith!

Gifts always carry certain obligations. Beware of the end of the road!

Salvation is a gift—is "free," so we fondly croon, and yet are there no responsibilities incurred in our acceptance? "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." "Mortify therefore your members which are upon the earth." "Walk as children of light." "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

In these seriously perilous days of communism, modernism, apostasy, social disorder, rebellion against God and his Word, a wild clamor after fleshly amusements, a crying need for definite witnessing for Christ to the lost, and a passion for souls, might not the old prophet, Elisha, sternly demand, facing us as he did Gehazi, "Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?"

These "innocent" gifts may prove the damning of souls and the wasting of precious time in catering to a mate-

realistic-crazed world going pleasure mad, and on the precipice of doom!

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Harrah, Washington.

STUDIES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

VI. GENERAL CONSIDERATIONS

Being a symbol, the Lord's Supper brings blessing only as it is understood and appropriated in spirit. Therefore it is not for children who cannot understand, or for the unconverted who do not wish to understand.

The bread of the eucharist should be made without leaven (1 Cor. 5:8) because leaven represents sin and Christ was without sin. The cup also should be of the "fruit of the vine" (Lk. 22:18). Jesus never called it "wine," and the use of fermented wine, which is the ruin of countless lives, to represent the blood of Christ, is inexcusable. The juice of the grape is a rich and healthful food, but fermentation changes the sugar of the grape into carbonic acid gas which escapes, and alcohol, which remains to curse. Alcohol can never be a symbol of the blood of Christ (Prov. 23:29-35; Hab. 2:15).

The time to celebrate the communion Jesus left to the desire of the church, unless when he said, "As oft as ye drink it" he referred to an annual celebration, as of the Passover. As a matter of fact, it was celebrated on the anniversary occasion each year, with the feet-washing, love feast and eucharist, combined, and then upon other occasions as the church desired. The celebration of Acts 20:7 was a special farewell service. We have no record of a church being founded at Troas. (Compare Acts 16:6-9). If the "breaking of bread" on that occasion requires a weekly communion, then the "breaking of bread" of Acts 2:46 requires a daily communion.

In the temple the priests washed their hands and feet daily, before ministering in the holy place. They partook of the unleavened bread once a week, and only once a year did the high priest enter the most holy place where the pot of manna was preserved as a type of Christ, the bread of life, who is now represented by the eucharistic emblems.

While these emblems should be respected and handled with care there is nothing to warrant the idolatry of kneeling or uncovering before them as if they in themselves are gods. The withholding of the cup for fear it may be spilled, as Roman priests pretend, is to dishonor him who gave it.

The body of Christ cannot be represented by dissensions and divisions. If any have a quarrel or knows that a brother has aught against him he should first do his part to be reconciled according to Matt. 18:15-20 and then partake of the supper. It is the duty of pastors to prepare the people for this important occasion.

But if a person is sincere he should not absent himself from the Lord's Supper because of a feeling of unworthiness. Medicine is for the sick and food is for the hungry.

The desire to be better is the first preparation spiritual food.

If some one does not fully understand he should be instructed. "Him that is weak in the faith receive not to doubtful disputations" (Rom. 14:1). One lacks the immersion in baptism and another lacks the trinitarian action. All lack in something, but the lack is that of love. The table is not ours but theirs (1 Cor. 10:21), and although some may come and their works shall be burned (1 Cor. 3:15), and others may eat and drink condemnation to themselves (1 Cor. 11:29) the faithful need not absent themselves on that account. Our communion can still be with the Lord and his people. If the pastor teaches faithfully there will be no one to trespass where they do not belong.

SIGNIFICANT NEWS AND VIEW

A TIMELY APPEAL

The Administrative Committee of the Home Missions Commission September 4, 1931, authorized the following letter to the President of the United States:

"The Home Missions Council, representing twenty-seven states and thirty-three Board of Home Missions in the United States and Canada, heartily endorse your unemployment program and cordially approve of the appointment of the Council of the Churches of Christ in America as the agency through which the Protestant churches are to co-operate. We assure you of our readiness to cooperate with the Federal Council of the Churches of Christ in America in making your unemployment program effective."

This was signed by John McDowell, President, and V. L. King, Executive Secretary.

It is the judgment of the committee that in view of the fact that the Home Mission Boards are facing a declining income and an increasing responsibility, due to the fact that many of the churches are unable to meet their share of pastors' salaries, stronger self-supporting churches and more fortunate individuals must rally to the support of our Mission Boards at this time. Unless this is done, dire calamities will happen to our Home Mission work. Unusual sacrifices must be made in these strenuous times if the work of the church is to be maintained on a going basis. Formed Church Messenger.

PROTESTANTS AND CATHOLICS IN NEW YORK

Reversing the census figures of 1920, which showed 1,100,000 Roman Catholics than Protestants in New York City, the Protestants are now in the lead by 218,219, according to an analysis of the 1930 census figures, made public recently by Dr. Walter Dill Scott, executive secretary of the Cities Census Committee. The Protestants outnumbered the Catholics by 112,748. Catholic increase followed in the next ten years. Dr. Scott's figures show the religious composition of New York's population to be as follows: Roman Catholic, 2,362,805; Eastern Orthodox, 111,096; Jewish, 1,875,521; Protestant, 2,581,024. The gain of the large Protestant gain in population, according to law, is due to Northwestern European increase and the immigration of native whites of white parentage. The Jewish population of New York increased 232,012 between 1920 and 1930. The Negro population is 327,706, as compared with 152,467 ten years ago, an increase of 114.9 percent. There are now nearly 100 cities in the world having a population of a million or more. Mexico City, which recently annexed its suburbs, is the latest to this class. London boasts 8,000,000, New York, 7,000,000, nearly 5,000,000, Chicago 3,000,000, Moscow and Leningrad 2,000,000, etc. The cities are bigger but not better.—Protestant-Recorder.

RELIGIOUS PAPERS

Thoughtful persons recognize a real value in the religious press. Few, if any, have paid their way for many years. Benard D. Denen, promotor of a kind of magazine which most of us

an enormous fortune, and can set aside five millions of dollars for a "foundation." Nobody ever made so many millions of dollars in religious papers. With few exceptions, all are subsidized by good Christians who believe in them. It is getting to be a question whether some can continue. Appeals have been made and it is to be hoped that some people will have the mind to give aid in the day of stress.—The Presbyterian.

THE INDIFFERENCE OF PRIMITIVE MAN

A primitive man in Africa is absurdly indifferent toward people he does not know, according to Albert Schweitzer in his new book, *The Forest Hospital at Lambarene*.

One day towards evening a wounded man had to be brought from the ward to the consulting room to have his dressings changed. Dr. Schweitzer asked a man who was sitting by the bed whose sick brother he was nursing, to lend a hand with the patient. The man pretended not to hear. On Dr. Schweitzer's making the request somewhat more pressingly he answered quite calmly: "No, the man on the stretcher is of the Bakele tribe. I am not."—From *Record of Christian Work*.

THE TREMENDOUS COST OF CRIME

Crime is so costly in dollars and cents as crime. When it comes to the realm of character, happiness and life, one staggers at the burden it puts on people. If only the criminal suffered and endured the shame the thought of it would be less apparent.

But no man commits a crime who does not shame and dishonor any others.

A 100-page report on the cost of crime was made by the National Commission on Law Observance and Enforcement to the President. The report, signed by all the members of the Commission, "strikingly confirms the accuracy of the general belief that crime imposes a tremendous economic burden on the country."

Following specific recommendations are:

(a) That steps be taken to lessen the economic burden which is placed on those members of the public who are required to serve as witnesses in criminal cases. (b) Steps be taken to develop accurate comprehensive statistics as to the cost of administration of criminal justice by the Federal Government in the states. (c) A comparative study of municipal cost of criminal justice with which the investigators have made much study but which they were unable to complete, be completed as they have indicated. (d) A scientific study of racketeer-organized extortion and of criminal fraud, be made.

Working out the principal categories of crime, the report shows that crime aggregates a billion dollars annually.

Every recommendation is due in view of this. Moral and spiritual training must be given or crime will continue and increase. Knowledge and worship of God must be made a part of every man's life. Every being or many will continue to steal, kill, rob and do other of evil. We shall have to come to it or perish, that is, that power and teaching alone can save society, and civilization can save the individual.—The Christian-Evangelist.

The One Thing Needful—Real Heart Religion

(Continued from page 4)

It is upon what a person goes to church for, as to whether or not he goes to the house of God to his waiting soul. It was to the Psalmist that he said: "One thing have I desired, and that will I seek: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

"For a day in thy courts is better than a thousand. I would rather be a door keeper in the house of my God, than to dwell in the streets of wickedness." "O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee, and my heart is thirsty land." Such a yearning is indicative of a sincere heart, and such are they who add strength and power to the Christian life.

Christ and help it to accomplish the work set before it. Religion is more needed in the church than that men and women should be whole-hearted and loyal, unreservedly given over to the Christian life. The full enjoyment of the blessedness of religion demands it, and the largest efficiency and effectiveness of the church require it.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Esther 6:1-3. There is something fascinating in the book of records kept by this eastern monarch. In asking for the book to be read he probably had nothing more in mind than being put to sleep by the very dullness of its subject matter. But "as luck would have it" (by the way, is there such a thing as luck?) they read a portion which caught the king's attention: here was the story of a man who had rendered him a great service and received no reward.

We have been told in a figure that our names are written in the Lamb's book of life, and that every man shall receive a reward for the deeds done in the body. How glorious to serve the King of kings, who is ever mindful of his people!

TUESDAY

Esther 6:4-11. The first shall be last and the last shall be first. How bitter it must have been to Haman to be compelled thus to honor the man he so jealously hated! How suggestive, too, is the reward with which the king honored Mordecai: clothed with the garment of the king, with the king's crown upon his head. We have been clothed with the robe of righteousness which belongs to God alone, the "wedding garment," and have been made as kings and priests, joint heirs with Christ, to whom every knee shall bow! Thus shall it be done to the man whom the king delighteth to honor!

WEDNESDAY

Esther 6:12-14. Truly, there is no such thing as peace for the wicked. And who can know the tortures of an evil conscience? Haman was certainly uneasy over the turn of events, and greatly worried as to the outcome of it all. If our heart condemn us, God is greater than our heart. How much better even to suffer persecution with the people of God, and to know the peace of God that passeth understanding, than to walk in the paths of sin and iniquity, however high our station, and suffer the eternal tortures of an evil conscience, here and hereafter!

THURSDAY

Esther 7:1-10. The king's wrath against Haman knows no rest until judgment had fallen. In plotting against the Jews, Haman had also plotted against Queen Esther, whom the king loved most of all. He that toucheth you toucheth the apple of his eye. Even the unjust judge in the parable of Jesus agreed to avenge his people speedily, and God says: "Vengeance is mine, I will repay." The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord!

FRIDAY

Esther 8:1-2. How hard it has been to understand the phrase: "And from him that hath not shall be taken away even that which he hath." In the experience of Haman this is well illustrated: he had only the most selfish of interests in the kingdom, only an outward show—a "hypocrite;" yet this outward show had won him a certain recognition in the eyes of men. When his selfish hypocrisy became apparent, even this recognition was taken away from him, and the king's ring was given to Mordecai. May we ever walk worthy of the king's trust!

SATURDAY

Esther 8:3-8, 15-17. Although Haman was dead, the mischief he had planned still lived on. So with the deeds of us all; our works live on, either to the praise of him who saved us, or to our own condemnation. Just as the king gladly aided in saving the Jews, so our King is not willing that any should perish. And he is able to save to the uttermost!

SUNDAY

Esther 9:1-4. We are reminded by these verses of the day when he cometh with clouds, and all nations of the earth shall mourn as they look upon him whom they have pierced; when the fear of the Lord shall be upon all men as judgment falls; when our Christ shall be hailed as King of kings and Lord of lords. May we bend our every effort to hastening that coming day, and to the saving of every soul possible before that day shall come!

<p>W. I. DUKER, President Goshen, Indiana</p> <p>E. L. MILLER Vice-President Maurettown, Virginia</p>	<p>NATIONAL SUNDAY SCHOOL ASS'N.</p> <p>MAGAZINE SECTION</p> <p>M. A. STUCKEY, EDITOR. ASHLAND, OHIO</p>	<p>N. V. LEATHERMAN, General Secretary South Bend, Indiana</p> <p>M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois</p>
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Plans that Wide-awake Schools are Using

Gleanings from many parts of the Sunday School field that you may find useful in your school

(Concluded from last week)

HOME-MADE MAPS

By Walter Whitney

How many teachers have wished they might have a map that could be placed directly in front of the class? Especially teachers in small schools where one large map serves for all. The following is one way of solving the problem.

Buy a yard of table oilcloth and cut to the size of the map you want. If you wish, several small maps of different regions of the Holy Land may be grouped on one piece of oilcloth. Secure the oilcloth to a cardboard, the plain or back surface of the oilcloth being out, for it is on the unvarnished side of the cloth that our work will be done. Draw or trace a map or maps, as you prefer, on the plain surface. If you wish, these maps may be colored with water colors, like the original. In lettering the names of towns and districts, use a heavy black ink or black paint. When your map is completed and colored to your satisfaction, give the entire surface a coat of clear shellac. This will improve the appearance and increase the durability of the map.

This idea may be used for one small map, one large map, or as many maps on one piece of cloth as the worker desires. The size of the maps can be made according to the teacher's need. This idea has also been found successful in charts and water-color portraits or landscapes.

Susquehanna, Pennsylvania.

* * * * *

A BIBLE VERSE READING CONTEST

By Leslie E. Dunkin

The First Baptist Sunday school of Lakeland, Florida, with Jay C. Smith as superintendent, has received many benefits from a Bible verse reading contest. A good set of Bible maps was offered to the department in the school above the Primary having the most Bible verses read by each individual during the quarter. The school had a goal for the entire group of contestants of two million verses.

Bible reading became popular, and has continued to be more popular than usual even after the contest period. Pupils read their Sunday school lesson Scripture passage each day and had well prepared lessons. Pupils came to Sunday school to hear the lesson Scripture read in their class. They attended the church services to hear the pastor and to follow with him in their own Bibles as he read the Scripture for the sermon Sunday morning and evening.

New pupils, who have meant a permanent increase in the size of the school, were brought into the various departments to increase the total number of verses read. Care was taken to set the new pupils to work reading and being regular in attendance and

interest, since the work of each individual entered into the department total.

Group gatherings during the week often were engaged in reading the Bible, and these did not all stop when the contest period had passed.

Fulton, Indiana.

* * * * *

INCREASING ATTENDANCE BY VISITING

"Look, Miss King," said one of the little ones in our Beginners' Department, "here are two chairs wasted."

More than ever before we have been concerned over empty chairs during these last years. How to remedy this has been one of our big problems.

We used attendance charts in our department—original ones made by two of our talented teachers. The children loved them and looked forward eagerly to the new ones each time they were changed. We also used the absentee cards. In fact, all the tried and proven methods to help attendance were incorporated in our plans and had not failed to interest the children, yet we were not getting the best results.

Finally we came to realize that many times it was not the fault of the children that they were absent. The blame lay on the parents who did not put forth the effort necessary to get them there, or they planned motor trips or other trips for Sunday without taking the Sunday school hour into consideration. So we set out to arouse the parents. The superintendent and teachers put forth combined efforts to gain a personal touch with the parents and rather place the responsibility on their shoulders.

The superintendent herself began calling on absentees. The teachers also called. What wonderful experiences they had! Many parents expressed much surprise at our visits and remarked that it was the first time any Sunday school teacher or superintendent had ever been in their home.

One of our teachers set aside an hour each week to call every member of her class on the phone. That gave her a weekly visit with every member, whether present or absent on the previous Sunday.

Did we gain anything? Indeed we did. Just letting the parents know by our visits that their own boys and girls were really missed seemed to go far in gaining their cooperation. Our attendance crept up and up. We were binding ourselves by the personal touch with these parents and bridging over a gulf between the home and the Sunday school.

Also our whole school gained by our home visiting. We took advantage of the opportunity to invite the parents also, as we had classes for all. In many cases we were rewarded by having the whole family attend. In one case a nine-year-old boy whose father

would not rise in time to drive him walked almost two miles to a street his anxiety to keep his attendance up. When we called, the father, who not a church member, gratefully accepted our invitation to the Bible class saying must be something worth while at Sunday school that had such a hold on his boy. He is now one of our best workers.

We have succeeded in building up our department and greatly helped the Bible school by interesting the older members of these families.

To sum it all up—it is the personal touch that counts.—The Sunday School Times, Kansas City, Missouri.

Editor's Select Notes on Sunday School Lessons

(Lesson for November 8)

Paul in Ephesus

Scripture Lesson—Acts 19; Eph. 1:1-14
Printed Text—Acts 19:8-20.

Devotional Reading—2 Cor. 1:3-11

Golden Text—Have no fellowship with the unfruitful works of darkness, but rather even reprove them.—Eph. 5:11.

Introductory Note

Our last lesson in Acts left Paul in Ephesus, where he spent a year and a half of his time. Leaving that city he went to Ephesus for a brief stay, promising to return later. Then he went to Jerusalem to fulfil a vow; then to Antioch, thus beginning his second missionary journey. After leaving Antioch he began his third journey, visiting the churches of Asia Minor, and finally reaching Ephesus.

Among the first persons whom Paul met in Ephesus was a little band of Christians. Paul, who had been traveling from Corinth to Antioch at the close of his second journey, left Aquila and Priscilla at Ephesus. The eloquent preacher came there soon after. But it was a few weeks before Paul returned, and it is not strange that in a great city where small companies had not met before.

Paul found that this obscure little city, headed by Apollos, far from Palestine, had been baptized with John's baptism of repentance at the beginning of Jesus' ministry, and had returned to Ephesus because their eloquent young leader had left. He gave them Christian baptism, into the name of the Father and into the name of the Holy Spirit, and also the prayer and laying on of hands for the coming of the Holy Spirit. He instructed them more fully and told them of the wonderful new experience that had come, with the result that they were baptized according to the Christian way (Matt. 28:19, 20) and the Holy Spirit came upon them as upon the first disciples. They received the spiritual tranquility and power, the new inspiration of love and peace, such as they had never known before.

Ephesus stood a mile from the Aegean Sea, fronting an artificial harbor, and met the ships of all lands, and above it rose the Temple of Artemis (Diana), venerated as the most magnificent building in Asia Minor, though the image it contained was only a shapeless block. Its population was principally Greek, though with an Oriental mixture. Ephesus is now a desolation, haunted by wild beasts, and its ruins is a small Turkish village.

uk.—Hurlburt. This place was visited by an American clergyman who found a human being lived in Ephesus; Ayasalouk there are merely a few huts, the inhabitants living in extreme wretchedness, dependence and insensibility. Thus the prediction of the Spirit fulfilled, that "the candlestick would be moved out of its place, except they repent." 2:5.

Comments on the Text

19:8. Synagogue. Paul always worked in the regular worshipping of the Jews of the City where he was

three months he did his best to persuade the Jews before making an open appeal to the Gentiles.

but the most refused to believe, and even spoke evil of the Way to the Jews. Paul was striving to reach, try to make it out as bad, so that it might curb their consciousness. "The Way" was written with a capital as it became one of the names by which the Christian religion was designated. This opposition actually drove him from the synagogue and he continued his preaching in a hall of a school owned by, or perhaps by, a man named Tyrannus. In a hall of this sort he could speak as he pleased and when he wished. Here, there he continued two years. He preached, worked at tentmaking, went from house to house, worked miracles, and founded a large flourishing church.

But success always brings opposition. First, came the opposition of the Jews, the strolling Jews mainly, who practiced magical formulae by means of incantations and magical formulae. In this case, it was the opposition of imitation, not to use for themselves the source of ability to heal, and thus either win ability themselves, or belittle Paul's. The startling result in the case of Sceva who tried this shook the Jews, aroused great fear of the power of God and great rejoicings among the Christians.

practised magical arts, such as jugglery and all those things which seem to appear able to do supernatural things. Their books. Parchment or papyrus were filled with incantations, recipes, formulas more or less ancient to be recited against evil spirits, and the like. silver. A piece of silver, a Greek drachma (—a Roman denarius, worth 15c. to 20c. the standard coin of the empire. It was at that time the day's wage of an ordinarier, so that the 50,000 denarii were equivalent to at least \$100,000 to-day. The sum was large, but such books were very expensive, and there was no indication that all the Ephesians were poor.

mightily, in proportion as superstitious, did the word of the Lord prevail. It was natural, therefore, that those who still made these superstitions a source of their wealth should vehemently oppose the new religion, and Paul was under. Out of this came the riot led by Demetrius the shrine maker, verses 21-41.

Demetrius was probably the head of the whole guild of shrine-makers. They were small models of the Ephesian Diana (the Greek Diana, the huntress), set on a pedestal over which a canopy was spread. They were of silver and terracotta or marble. The silver shrines long

ago were melted up, but others have been found in large numbers around Ephesus. The business was large because these silver shrines were used all over the province of Asia, and in many ways, either carried on the person or set up in the house as protection. Some were placed in the temple as dedicatory offering the goddess. They were purchased by pilgrims to the temple, just as rosaries and images of the Virgin are bought by pilgrims to Lourdes.—Illustrated Quarterly.

Grew the Word of God

"So mightily grew the word of God and prevailed." Ac. 19:20. Some written testimonials will illustrate this lesson, perhaps better than any outline of exhortation. A missionary named Richardson, who had been zealously preaching the gospel in Africa, went to a village about three miles from his headquarters on the Congo. There he began to preach and gave out that well-known hymn:

"Come to Jesus, come to Jesus,
He will save you now!"

They had scarcely finished the first verse, when the chief of the village came out of the crowd and said, "White man, here are my idols and charms; do with them as you please. I can stand against your God no longer." That was the beginning of a most wonderful awakening. Some time after-

wards when I again passed through that part of the country, I found flourishing there a church with over 200 members. These people had tasted of Christ and found his worth. They were not going selfishly to keep that knowledge to themselves. They took two of their people and sent them to preach Christ to their neighbors, and they supported them. That is the kind of converts we have in Africa, who when they accept Christ, accept him wholly and simply, prepared to follow the teaching of his Word. Would that professing Christians in civilized nations were the same!

Influences of Pernicious Books

"Let thine eyes look right on, . . . ponder the path of thy feet." Pr. 4:25-27. The influence of pernicious books can never be fully calculated in this world. The boy David Hume was a believer in the Scriptures until he ransacked the works of infidels to prepare for a debate in which he was to take part. It is said of Voltaire that when only five years of age he committed to memory an infidel poem, and was never able after that to undo its pernicious influence upon his mind. Thomas Chambers, an officer of the British Government, said that all the boys brought before the criminal courts almost invariably ascribe their downfall to impure reading.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
<p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>		

What May the Young Student Believe Today?

My Dear Young Friends:

In all the many aspects of the Christian Church in our Western lands today nothing is more inspiring or more like the church of apostolic days than the splendid enthusiasm of young believers. In your ardent faith, your personal loyalty to Christ, your reliance on the Spirit of God, you are often an example to those who in mid-life have lost their first love. Yet it would be idle to assume that the Christian student finds it always easy to believe in these days of fierce intellectualism. Dark fears and haunting doubts will invade the mind and trouble the heart till you cry out for deliverance. Especially is it true that in the face of so-called "scientific unbelief" you need to meet argument and have a reason for the faith that is in you.

Difficulties within and problems from without will easily lead you to that attitude of "suspended judgment" which is so fatal to the Christian life, but instead of the mistaken method of condemning doubt as sinful we should rather seek the light which banishes darkness.

Recently a professor of biology prejudiced by agnosticism, had led his class in the dissection of a rabbit; and he concluded by declaring that, as they had seen everything in the animal, they could not longer be so foolish as to believe there was a soul or a God. When some of the students asked me next day what I would have replied to such clear proofs, I told them that recently a piano-tuner had taken my piano entirely to pieces, proving that it consisted of nothing but wires and hammers; but he had more

sense than the professor, for he did not try to convince me that there was no such thing as music or a Master Musician.

You will find an answer to every clever assault on the faith. And as an Eastern writer has put it, "Agnosticism is the insecure refuge of the shallow intellect." Ignorance often doubts; fuller knowledge brings the answer to our doubts. And when you find it hard to meet the anti-religious argument, you will certainly find it better to cling to your faith and await the fuller light which is sure to come. Today the Christian student may render magnificent service to his young friends by battling with blatant unbelief and making a study of the strong intellectual basis of our faith in Christ. The day has passed when unbelief was a sign of intelligence. The scientific world has swung right around; its real leaders are on the side of the church.

Sometimes you will need to dig deep to find a reply to the quibbles of the unbeliever. Meantime, do not allow the unsolved problem to fool you into thinking that it is insoluble. Christ is still the living truth, and Christian faith can rest in the strong assurance that fuller light and vaster knowledge is the one thing needed to vindicate our glorious faith. But while you are in difficulty you may always fall back upon the inalienable soul within you, with its unquenchable craving for the higher life and its insistent demand for God. The words of the ancient writer Tertullian still hold good. "Anima naturaliter Christiana." "The argument of the soul always holds; for everywhere and always men are conscious of the

inborn forces urging them to break the fetters of sin and earth and rise above to that which is victoriously pure and vital. If we trust the guiding stars of heart and mind, freeing them from idle prejudices, we shall find they will lead us to the Savior as surely as the ancient star led the Magi of old.

It is worth while remembering that science is still in its infancy; each year it moves nearer to the perfect understanding of God's universe. But in its present half-lights there are bound to be shadows in which unbelief will thrive. Keep in the sunlight, therefore, of all the grace of the strong Son of God; for Christian experience is one of the greatest solvents of spiritual problems. And since the discovery of the mysterious forces upon which the whole science of air-telegraphy is based there are not many who would like to deny the possibility of communion with the invisible. Tune in on the radio of the trustful and believing heart, and you will hear within you the voice from heaven itself. The Spirit of God will lead you till all your fears are banished and all your doubts are solved.

C. D. WHITMER, Editor of C. E.

If I Were the Treasurer

1. I would plan a budget. Prepare a statement of the financial needs of the society, showing how much should be given for missions, for local expenses, for Christian Endeavor work, for other purposes. Show as nearly as possible how this money could be obtained, using such sources of income as the proceeds of entertainments or sales, pledges from members, and contributions (such as are obtained in some

churches) from the Alumni of the church.

2. I would secure pledges. The treasurer, working with either a permanent finance committee or certain members chosen temporarily for this work, will then see each member and ask that a pledge be made payable weekly or monthly. It is best to have signed pledge-cards to make these promises more definite and more easily remembered.

3. I would collect pledges systematically. Notify all members regularly of amounts due on pledges. Supply each member with a packet of envelopes, each bearing the identification number that has been assigned to him. Opportunity to give through the envelope system may be extended both at the weekly prayer meeting and at business meetings held monthly or bimonthly.

4. I would safeguard the society funds. All money should be kept in a bank, in the name of the society. Payments should be made only on order signed by the proper society officers, usually the president and the recording secretary.

5. I would apply business methods always. This will mean an itemized record of receipts and disbursements, a careful record of any bills unpaid, reports to the society at each business meeting, safeguarding of cancelled checks and bills or orders on which the payments were based. The accounts should be audited at least annually.

6. I would train an assistant or successor. Whenever possible I would share experience with some newer member, who might eventually be selected as my successor in this work. In any event, upon leaving this position I should feel it my duty to explain to the newly elected treasurer the books and records and the general system that has been followed.—C. E. World.

giving for any purpose seems hard, are factors in a situation which makes well-nigh mandatory for us to examine motives undergirding the home mission enterprise and to consider those correlative in the churches which help or hinder missionary support.

Sympathy—The appeal to sympathy one which quickly brings a response that appeal has been used widely. Things have done more to stir the heart than the pocketbooks of church members than photographic or verbal pictures of mountaineer log cabins, Negro shanty congested city tenements. Human nature responds quickly to such pictures. There is reason to believe, however, that sympathy appeal has nearly served its purpose in home missions. To be sure, there is still plenty of poor people in America, the proportion is much smaller than in the past and to continue this appeal to break down the self-respect of the poor who might be included in such groups would prejudice them against the Church since they come to feel that they are being exploited for publicity purposes rather than assisted from Christian motives. An unfortunate result is the building up of the minds of church constituencies of a roughly misleading idea of what the missionary program is, with a consequent tendency to defeat the program its sympathy motive is a dangerous remedy upon.

* From the Report of a committee of the National Home Missions Congress.

Fear—Another motive which has been used is fear. We have stated delicately that unless we Christianize certain nations they would paganize us. There has been and still is considerable truth in this statement and the appeal is an effective one. For example, can organized societies exist in our great cities and will they properly be safe if we continue to neglect the generations of youth to become gangsters and gunmen with thoroughly antisocial attitudes when adequate church programs have built entirely different conceptions of the lives of the same individuals? The motive is probably an unfortunate one to use when it refers to particular national groups since it does a major injustice to the members of that group are taking their place in the community as purposeful and useful Christians, and it creates wrong attitudes even toward the members of such groups. However, it is well for our supporting constituencies to face frankly and frequently the positive results of living in communities or nations where the work now done by home-missionary agencies is neglected.

Self-Interest—Missions have so often been promoted on the assurance that Christian religion promotes communal national well-being; it tends to increase person's wants, to build up religious character, to promote interest in community enterprises, and in general to make life easier and more prosperous. Just as an advantage for an individual to a home in a community-supplied churches. This motive is not the best.

Christian Duty—It is quite clear that Christ had a program of expansion of followers and that he sent his disciples to carry on this work of expansion. He had some very decided ideas about the nature of his kingdom and issued urgent instructions to his followers for carrying out this work. To many loyal Christians

Send Foreign Mission Funds to LOUIS S. BAUMAN Financial Secretary Foreign Board 1925 East 5th St., Long Beach, California	MISSIONS	Send Home Missionary Funds to R. PAUL MILLER Home Missionary Secretary Berne, Indiana
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Argentina, South America

As we read of the terrible calamities that are befalling the people in other parts of the world we are thankful that it is as well with us as it is here. The spring has been rather cold but we are thankful for the rains, as they give promise of a harvest, and this country depends almost entirely upon its harvests.

The political situation is still abnormal, as we are under a dictator, awaiting the elections which have been called for November. The rule of the provisional government however, seems to be beyond comparison better than the corrupt regime which it deposed by the revolution of a year ago.

Our missionary work is going forward as usual. A week of meetings in Rio Cuarto with Bible studies for believers has been a blessing, and there are candidates for baptism. Two more have been baptized in Cabrera. Brother Sichel preached a week in Rosario in order to study the field there, and was greatly pleased with the outlook. Sister Sichel continues in poor health, but Sister Larsen is a good companion and helper for her. Brother Adolfo Zeche has been much occupied on account of the illness of his wife who has been obliged to spend a time in a hospital in Buenos Aires and have a delicate operation on the thyroid gland.

She is now recuperating nicely. Brother Emilio Cabo, who was formerly a notorious criminal and was converted in Laboulaye, has been holding out faithfully and now is convinced that the Lord wants him to go from house to house to testify of the love of God. He worked in this way in Laboulaye and has now come to Rio Cuarto and is working street by street, depending on the Lord for support. Many think his mind is affected, but he speaks fairly sensibly, knows a surprising lot of Scripture, and his boldness impresses the people. I wish that all believers had more of his zeal.

C. F. YODER.

Why Support Home Missions?

By the Rev. Jay S. Stowell, Philadelphia, Pennsylvania

Changes in social and industrial realms, changes in public thinking, changes in the home missionary program itself, and the startling fact of an annual decline in missionary receipts in an era of unprecedented national prosperity and actual increase in giving along certain other lines, (Though now, nearly a year after the writing of this article, the prosperity boom is deflated and

at the missionary enterprise is a
 ion of the program launched by
 self is sufficient warrant for their
 ion in it.

Children—One of the most effec-
 als which the home-missionary en-
 as today is the challenge of the
 girls of America. An amazing
 of home missionary work is actually
 boys and girls and the volume of
 k is steadily increasing. Almost
 ne missionary enterprise has its
 school or its classes, its clubs, its
 religious instruction, its daily va-
 arch school, and other related ac-
 Much of the money which goes
 missionary churches is for equip-
 erve boys and girls and there is
 why the missionary enterprise
 italize this appeal for the build-
 igion into the life of the young
 the nation. Much of the appeal
 ar East program, which kept the
 of American people for years,
 not merely of the fact of human
 t of the fact that the people who
 ry were boys and girls. Surely
 more legitimate appeal and pos-
 ore effective appeal for the pro-
 home-missionary interest than the

things which the home-missionary enter-
 prise has done, is doing, and ought to do for
 boys and girls.

Social and Individual Salvation—The
 main motive on which the home missionary
 enterprise must depend is the abounding
 confidence that only in Jesus Christ can the
 individual and society escape sin and deg-
 radation and find complete fulfillment of
 life. In other words, the home missionary
 enterprise is based upon a profound convic-
 tion of the worth-whileness of the Christian
 religion in the life of the individual and
 the nation and of the effectiveness of the
 Christian Church as the mediator of Jesus
 Christ and his religion to the lives of men.

The Challenge—To those of us who be-
 lieve that Jesus Christ, the founder and ex-
 ponent of Christianity, is man's chief need,
 that fullness of life can be found only in
 him, and that personal morality and social
 righteousness must find its basis in the re-
 ligion which he taught, there can be no
 more inspiring task than that of going out
 to enlist the wealth of the nation and the
 rising flood of young life in the challenging
 task of making available to all the commu-
 nities of America the Christian privileges
 which some communities now enjoy—The
 Missionary Review of the World.

You always knew where Brother Smith
 stood in his convictions and invariably they
 were right and scriptural. Our loss has
 been his gain. His mantle of leadership as
 head of our deacons has fallen upon the
 worthy shoulders of T. H. Kyler. We have
 also suffered the loss of several of our most
 faithful families in their moving to other
 cities to secure employment. May the Lord
 raise up others to "stand in the gaps."

In spite of the depression, intensified in
 many respects in this district over some
 others, all salaries have been met up to the
 present. If present conditions and trends
 continue into the winter, the severe test is
 still ahead, but "our God will supply all our
 needs according to his riches in Christ
 Jesus."

Pastor, CHARLES H. ASHMAN.

Advantages, Dangers, Needs and Opportunities

(Continued from page 7)

7. We need an increased passion for
 souls. As never before we must herald the
 Gospel of saving Grace. Here we face the
 next problem for we are always finding that
THE PEOPLE WILL NOT COME TO CHURCH.
 Possibly this is a blessing in
 disguise, for it puts flatly before the church
 of these last days the opportunity to do
 what the first Christians were told to do
 and which Christians have failed to do.
 Christ said to the first Disciples "You shall
 be my witnesses." In these decaying, La-
 odicean days, God is giving every true child
 of God the precious privilege of carrying
 the Gospel himself. It is honestly not be-
 neath the dignity of any preacher or layman
 to carry in his pockets, or the women in
 their purses, portions of the Bible, Gospels
 and tracts, for the strengthening of the
 saints and the sending forth of the way of
 Salvation. If our churches will do these
 things, in harmony and in love, by the pow-
 er of the Spirit, the Brethren churches may
 experience the greatest revival and blessing
 in all history. The challenge is before us,
WILL WE DO IT?

Our Opportunities

From another angle still, let us consider
 our Opportunities. We all remember that
 Paul under inspiration divides humanity
 into three classes, the Jew, the Gentile and
 the Church of God. Since we hold in our
 hands the Word of reconciliation, and are
 told to give it to the whole world, what is
 more logical than to consider the whole of
 humanity according to the divisions of the
 Word of God! We are instructed in the
 Word that there is a remnant of Jews ac-
 cording to the election of Grace. Along
 with this truth is the present day observa-
 tion, that the Jews are more open to the
 Gospel today than for centuries. This is a
 door of opportunity. It is my firm convic-
 tion that our churches in this district should
 do something for the evangelization of the
 Jews. Many of the unprofitable Gentiles
 are now deaf to God's salvation. The Jews
 are becoming interested. It is not possible
 to discuss the many angles of this matter,
 but surely this conference should do one of
 two things, either consider plans for start-
 ing a Jewish work under the Brethren
 Church or appoint an investigating commit-
 tee to determine the type of work now be-
 ing done by others, endorse the same, and
 encourage our respective churches to assist
 in such work.

2. The second class of humanity to



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



ST BRETHREN CHURCH

Johnstown, Pennsylvania

not necessary to "resume ser-
 va we returned from our vacation
 al Conference for they had not
 continued. For several years, the
 maintained all her regular ser-
 but interruption throughout the
 Our church is the only one of the
 "town" churches not dismissing
 service for July and August.
 has proven that it is neither
 or wise to do so.

er was "Rally Month" in every
 The inevitable summer slump
 sed attendance and interest in
 interrupted services. September
 gradually bringing these back
 The Bible School Rally Day was
 t Sunday in the month with ap-
 the average attendance for the
 ears.

as been a month of victories for
 The first Sunday was "Home-
 ere was an excellent attendance
 e services. Rev. J. L. Gingrich
 e afternoon sermon. It was a
 e. Non-resident members sent
 d offerings. The second Sunday
 est Praise." The church was
 decorated with tokens of the
 ts of foodstuffs of every variety
 around the pulpit and on tables
 These were turned over to the
 distribution to the needy. Our
 acons and deaconesses is well
 care for this work and much
 g done in a most commendable
 e message for this service was
 Prof. M. A. Stuckey.
 ed our Bible Conference with
 y as the teacher. His Bible
 e both instructive and inspira-

tional. His ministry among us was blessed
 of the Lord. He is a keen and constructive
 thinker. He believes in and knows the Bible.
 He fearlessly presents the Word of God.
 How grateful we should be that the young
 men who are being trained for the Brethren
 ministry are under the care of such teach-
 ers as Prof. Stuckey. His eight days in
 our home and church proved a great bless-
 ing.

The third Sunday evening of October was
 Communion Celebration. We do more than
 just "observe" the communion, we "cele-
 brate." It is a happy time, although a sol-
 emn service. The attendance was up to the
 average for the Fall Communion, 348 partic-
 ipating. Twice in the recent ten years,
 we have gone beyond the 400 mark, but the
 average for the fall is around 350.

A teachers' training and Bible class has
 been started. It will meet on Monday eve-
 nings with the pastor as teacher. Major
 Bible Themes by Chafer will be the text-
 book. Two classes of persons will comprise
 the class,—those taking examinations for
 certificates and those studying the lessons,
 but not desiring the certificates. Visitors
 will also be welcome at any class. We ex-
 pect to make this Monday night Bible class
 a permanent and popular event. Already
 the enrollment is large for such a class.

November is already planned. The sec-
 ond Sunday will be "Baby Day" with the
 Cradle Roll and all babies and mothers as
 guests. The third Sunday will be Family
 Day, the folks seated as families. The
 fourth Sunday will be Home Mission Day
 and the last Sunday Thanksgiving Services.

God has richly blessed us during these
 fall months, but the church has suffered an-
 other great loss in the departure of Edward
 Smith, Chairman of the Board of Deacons.
 He was missionary, evangelistic, spiritual.

which the Scriptures refer, is the Gentiles. To this class we have been making our appeals and should continue to do so with all the vigor possible. More money, more prayer, more intense interest and more publicity and more confidence can well be placed behind our mission boards, both home and foreign. These boards are worthy of being remembered now in your prayers and your wills.

3. The Church or the third class of humanity, strange as it may seem, presents to the Brethren church a real door of opportunity. Many good and honest believers in the apostate churches are tired of the husks, and they want good grain. They are tired of the crumbs and want real bread. If our congregations are right before God, we will reap a great harvest in those who are seeking to hear the Word of God not only preached, but **SYSTEMATICALLY TAUGHT**. It is a common conviction that the Lord has raised up the Brethren Church in these apostate times for the purpose of delivering the "Thus saith the Lord." If we are not equal to the occasion, God will be compelled to provide some other means of feeding his wandering sheep.

Our churches should have a clear and united testimony and thus provide pleasant and refreshing pasture in every congregation. Our ministers should emphasize in the present days the prophetic note, giving emphasis to not only the events in the world which are now fulfilling prophecy, but the teaching concerning the closing days of this church age. Our people should be instructed concerning the future of Israel, the doom of the Gentile world powers, the rise of the false messiah, and most of all the truths concerning the Second Coming of Christ and the coming Kingdom. These are the things which people are interested in these days, and these are the things which they ought to know and these are the things which we can tell them.

As we look over the vast fields of endeavor before us as a church, how insignificant and helpless we feel. There is nothing to do but to thank God, take courage, and seek his will. In his will, he will make our few loaves and fishes feed the multitudes.

"TREE MOTHERS"

While in America I met a lady who purchases, sets out, and dedicates trees to the memory of worthy citizens. I call these plantings her "Tree Babies."

In China, mothers bring their wee ones to some fine old tree, offer the babies, and paste little prayer papers on the trees, praying that this "Tree Mother" adopt and give long life to their little ones. The tree has lived long. It, of course, can make its adopted children live as long.

These customs remind us of the more beautiful one when mothers in Christian lands dedicate their children to the Savior that they may live in him, our "Tree of Life," and prove useful in his service. The hope of the world builds big on babies.

Oh, that Christians in America would dedicate their wealth to the cause of saving the world's babies!—Rev. H. G. C. Hallock.

FACIST PENAL COLONIES

Washington, D. C.—Very little uncensored news escapes the authorities on the Italian penal islands of Lipari, Ponza, Tremiti and Lambadusa. These islands are crowded with

men who are made to suffer more terribly than the meanest convicts on account of their political opposition to Fascism. Not only are these prisoners brutally treated but their physical and sanitary conditions are abominable. Many of these prisoners formerly held positions of trust and importance in the Italian Government. . . .

Authentic information has reached America which paints a vivid picture of unbelievable squalor, brutality, destitution and persecution which obtains on these dreary and faraway places reserved for political prisoners opposed to the regime of Mussolini. The following are extracts from an article the sources of which are confidential for obvious reasons:

"At the beginning of this year deportations of prisoners became so large that the Islands of Tremiti in the Adriatic Sea and Lambadusa in the Mediterranean Sea, near Africa, were added to the other two penal islands above named. On these four islands the prison life of the unfortunates is as brutal and inhuman as was suffered by prisoners during the Dark Ages. This has been especially true since the escape of Lussu, Rosselli and Nitti, from the Island of Lipari (1929). With the infliction of the horrid 'crescendo' by the Facist militia, a reign of terror exists which beggars description. At Lipari there is a garrison of 600 militiamen for 500 prisoners, under the command of a Fascist colonel and eleven officers, all of the first time 'squadristi.'

"At Lipari after the death of the deported Fillippich of Trieste, who was shot by the militiamen in a store of the town, another deportee, Sollazzi of Parma, was killed by a bayonet wound. An inhabitant of the town, a young barber, saw, by chance, the poor Sollazzi taken away by force by the Fascist militia, who beat him. An hour later, the corpse of Sollazzi was found near the walls of the fort where the barracks of the militia are. Sollazzi had been murdered.

"The following morning, the same militia arrested another deportee, father of eight children, upon the accusation of having killed Sollazzi. About twenty of the persons sentenced to deportation asked that they be permitted to testify that their comrade had been with them the entire day of the murder and that he could not have been near Sollazzi even for a moment. They paid no attention to the request. And what is more—the inconvenient witness was taken away by force to the barracks of the militia and tortured.

"Each day scenes of violence are repeated, both on the mainland and the penal islands. The deportees are beaten, arrested, insulted. Each night, hourly, the militia make calls and visits at the homes of the deported. They awaken the unfortunate beings each hour, they make them get up from their beds to answer the roll call. This occurs from seven o'clock in the evening until morning.

"Attorney Beligamini, who had been deported for two years (1926-1928) for something said previously, when he was deputy (Congressman) of Como, has again, like many other old exiles, been sent to Ponza, and this time for five years. Attorney Pelladini, and other anti-fascists, Umberto, Pagan, Scaricezzini, Parri, after a very short period of freedom, were again sentenced to the islands for five years. Just previous to his last sentence Beligamini was arrested and sentenced to three months in prison for having delayed to answer the roll call at an hour in the early morning.

"The spies and hired plotters, disguised exiles, increase. These vile individuals always to imperil the prisoners by imitation, false plots, and fabricated documents and all this in perfect accord with lice and Fascist militia.

"The morale of the prisoners, in these terrible sufferings, holds him in May of this year, the exiles in Po inserted themselves in the streets of the town, to the cry of "Down with Fascism!"

"All the news, which from different sources comes to us from the islands of exile, affirms the absolute and urgent need of an appeal to the conscience of civilized countries before it is too late. For death is ready awaiting thousands of victims. Living death is the constant fate of tens of the Mussolini regime."—Rite News Bulletin.

(Continued from page 2)

instruments for using its power, has weight, form nor mass. To the end of days, he was unable to offer any notion or conception of it except that gained by observing its effects. Yet he believed in its existence, guided by experience rather than by any rational conception.

For the same reason we who are Christians believe in the reality of the world. We have entered it by the Birth and there we have met God, the Person of Jesus Christ; we have experienced his saving power as manifested in victory, peace and joy. The door of the world of reality is open to every soul. Perhaps Thomas A. Edison said it before he crossed the bar. If his reported words are authentic—"It is beautiful over there"—we may have been during those days when the earth was breaking down, his restless spirit have turned at last for research into the realm which during his busy life he neglected, the world of the spirit; there he made his final and greatest discovery in the field of Light, the Light of the glory of God in the Person of Jesus Christ."

There was time, and the great need enough to have made that time before the end.

OUR LITTLE READ

THE BIGGEST ORANGE

Herbert was hungry, and the big golden oranges upon the table in front of him seemed to invite him to take one. That Herbert would have one, of course, he walked over just to smell of them. He knew they came from Peter's uncle in California.

"Get away from there!" called a stern voice.

Herbert started and looked around. One was in sight, but he scampere for his seat to wait until Peter came. Peter would offer him an orange.

The one upon the top was the biggest and the brightest, the smoothest and shiniest orange that Herbert had ever seen.

Then Peter came running into the yard. "Mother said you were here," he said. "I was training my dog in the yard. Hear me?"

you say, 'Get away from there!'" Herbert, turning red and commencing to nod, but looked puzzled. Then he walked toward the table so that his hand was between the bowl and Herbert. He held it out to the other boy, the orange was gone from the top. He went to school, Herbert kept wondering about that biggest orange. Of course, he did not have taken it himself, but he did not help but wonder where it had been when he saw that Peter's pocket was empty. Peter had taken the biggest orange for himself. Peter was a pig.

When they were in school, Kurt Malcomb came late and brought the teacher a red orange. Herbert looked at Peter. Perhaps the best orange was for Miss Thurston, but Peter did not come forward. As recess came, Herbert ran over to Peter. Maybe Peter was going to share the orange with him; perhaps that was why Peter had taken the biggest orange.

Peter did not seem to want his friend Herbert. When he turned to speak to any one, Peter hurried off just as fast as he could go. Herbert decided he had gone to the wood pile to eat the big orange for himself.

"Peter is a pig," he said, as he ran to the side of the school ground to play. After Herbert caught at his sleeve. "Peter," said he, "there's the biggest orange I ever saw on your desk. Why don't you bring it out?"

Peter brightened. So Peter had meant to bring for him after all; or perhaps he had been misled. He ran into the schoolhouse to get the orange, but there was no orange on the desk. Jack had been mistaken.

"I don't have to walk home with Herbert," said he, "I'll go and get a drink, and he will have gone, and start on." Peter was not in sight when he came. Herbert went to the closet for his coat and the gay cretonne bag that he had bought. There was something in the bag, the bagging round and big. Herbert pulled it out. It was the strange shiny orange, but it did not feel like an ordinary orange. It was queer and tinny.

Peter ran out to the gate as fast as he could. Peter was lingering down the street, smiling when he saw the orange.

"That's a trick orange," he said; "Uncle sent me one with the others to fool me. I'll show you how to open it."

The bag was filled with candy—Herbert's favorite. Peter laughed. "I was afraid you wouldn't like it this morning," he said; "I'll show you how to surprise you. I went across to the store to get the candy. I put it on your desk, and then I decided to take it home. I couldn't find you, so I hid it in my bag. How did you like my surprise, Peter?"

"That's a trick," said Herbert, and his friend Herbert, why his face was red, "I think it was a surprise I ever had."—Dewdrops.

Mrs. G. W. Kinzie. They will reside in Dayton, where they previously furnished home awaited them. These young people have the best wishes of their many friends for a happy married life. The ceremony was performed by the bride's father, G. W. KINZIE.

SANDY-MONROE—A beautiful church wedding took place in the Second Brethren church of Los Angeles on the 21st of August when Rev. Conrad Saady of Ashland, Ohio, was united in marriage to Miss Fern Monroe of Los Angeles. The bride was given in marriage by her brother, Dr. Kenneth Monroe of Ashland, Ohio, and the groom was attended by Paul Bauman of Long Beach. The double ring ceremony was read by the writer in the presence of a large group of relatives and friends. The happy couple will make their home in Ashland, Ohio, where Mr. Saady will continue his study for the ministry. A. D. CASHMAN, Pastor.

IN THE SHADOW

MORRISON—Mr. Adelbert Morrison, the husband of our Sister Ida Morrison, passed from this life on September 19, 1931 after a short illness following a stroke. Having been born on May 9, 1854, he was aged 77 years, 4 months and 10 days. Brother Morrison was a retired engineer. He spent many years away from Christ, but it was a delight to see him grow in grace after making his decision for Christ. A genial man and a faithful member of the church has gone from among us to be with the Lord. We pray that the blessed Holy Spirit will comfort the bereaved widow, the three sons, two stepchildren, grandchildren, two brothers and a sister. A. D. CASHMAN, Pastor.

RUTLEDGE—Laura C. Rutledge, daughter of Ezra and Elizabeth Gilbert, was born in Maryland, August 6, 1860, and was called home June 24, 1931, at the age of 70 years, 10 months, and 18 days. As a small girl, with her parents, she came to Ohio and lived near West Alexandria, Ohio. On October 26th, 1898 she was united in marriage to Wesley Rutledge. Since that time the home has been in Dayton. Sister Rutledge came of faithful Dunkard parentage and united with the First Brethren church of Dayton. In spite of her long illness she remained very faithful to her Lord. Surviving her are the husband, a son by a former marriage, Pearl Benner, one grandson, Harry Rauseh and many friends. Funeral services were by her pastor. R. D. BARNARD.

NEUMANN—William A. Neumann was born August 10, 1876 and closed an earthly life which in the last years had much of suffering on July 3, 1931, at the age of 54 years, 10 months, and 23 days. He was united in marriage to Sarah Beeghy on March 6, 1902. Two daughters blessed the home. As a boy Brother Neumann united with the Lutheran church, and it was only on May 22, 1930 that the pastor had the happy privilege of seeing the home united in the fellowship of the First Brethren church. Besides his life companion, he leaves two daughters, Dorothy, and Mrs. Florence Taylor. There is also one brother and two sisters. Services were by the undersigned. R. D. BARNARD.

KLEPINGER—Jennie Mae Klepinger, daughter of David and Elizabeth Miller, was born September 13, 1872, and was called to the Father's home July 17, 1931. Her age was 58 years, 10 months and 4 days. Thirty-nine years ago she was united in marriage to Daniel W. Klepinger, who preceded her in death in 1925. In early life she made the good decision for Christ, and over 20 years ago united with the First Brethren church. For many years she had been a deaconess in the church and gave of her best in spiritual service. Surviving are two sons, Troy and Robert, and two daughters, Miriam and Evangeline. There is one grandson, Richard Garber Klepinger. Death followed some years of ill health, and a year of serious illness. Through it all, hers was a testimony of cheerfulness and trust in God. The pastor conducted the last sad rites. R. D. BARNARD.

MILLER—Matilda M. Miller, affectionately known as Grandma Miller, was born in Darke County, Ohio, on January 21, 1842. On August 1, 1861 she was united in marriage to William Miller. Two children were born. The son, Charles, passed away 27 years ago. It was in the home of the daughter, Mrs. Ollie Gibbons, that Grandma Miller made her home. It was here she passed away July 28, 1931 at the age of 89 years, 6 months, and 7 days. From early childhood she was a member of the M. E. church in Ft. Jefferson until her removal to Dayton when she united with the First Brethren church. Grandma Miller's was one of the sweetest Christian spirits I have ever known. Few have through so long a life had so marvelous a Christian faith. The burial was in Abbottsville Cemetery, the pastor having the last sad rites. R. D. BARNARD.

SEELEY—Elyva Jane Seeley, who departed this life August 16, 1931, at the age of 77 years, 3 months and 19 days, was the daughter of Richard and Elizabeth Marris. She and her husband, John Leonard Seeley, were blessed with 8 children. Only 2 remain—Mrs. Rose Justice, Marshallville, Ohio, and Mrs. Corda Fravert, in whose home the closing days were spent. It was the pastor's privilege just a few weeks before the end to hear Sister Seeley re-affirm her faith and express her desire to be baptized and be received into the church. She suffered a long illness before the end came. Services by the undersigned assisted by Rev. W. A. Gearhart and Brother Roy A. Macher. R. D. BARNARD.

HOUSEKEEPER—Aaron C. Housekeeper was born in Fairfield County, Ohio, January 16, 1855, the son of Aaron and Magdalene Housekeeper. Death came on August 16, 1931, aged 73 years and 7 months. He was united in marriage to Surrilda Bradford in 1879. The home was blessed with 7 children of whom 3—Chas. D. Housekeeper of Dayton; Calvin Housekeeper of Clayton, and Mrs. Magdelene Ott of Brookville—remain. The life companion, one brother and one sister remain. Almost 20 years ago he united with the First Brethren church of Dayton, having made the decision for Christ as the Savior many years before. He was a quiet man, but of very great faith. Funeral services were by the pastor. R. D. BARNARD.

BRUMBAUGH—Miriam G. Brumbaugh, youngest daughter of George and Frances Beach, was born in New Albany, Indiana, May 26, 1876, and was called to her heavenly home in her 55th year. On April 21, 1931 she was united in marriage to Prof. G. W. Brumbaugh, who remains to know the loss, with the daughter—Mary Elizabeth Brumbaugh, and one sister—Miss Cornelia Beach of Louisville, Kentucky. Early in life Sister Brumbaugh became a Christian and was faithful in the worship and work of Christ. She united with the First Brethren church of Dayton in 1921. She was very active in all church activity, giving service through the Deacon Board like unto the service of that New Testament woman, Dorcas. Death came suddenly after there was apparent convalescence from an illness of several months and a serious operation. It was in this home where the undersigned was first entertained when he came as pastor to the city of Dayton, and the friendship in Christ was very close indeed. May God bless these and all other sorrowing friends. Funeral services were by the pastor. R. D. BARNARD.

MILLER—Venora Catharine Miller, daughter of James and Lavina Ward, was born July 21, 1859, and departed this life September 3, 1931, at the age of 72 years, 1 month, and 12 days. All her life had been spent in Knox county, near North Liberty, Ohio. In 1881 she was united in marriage to Melvin Miller. A short time after their marriage she became a member of the Brethren church of North Liberty. Her suffering was long and very intense, yet in it all she was kind and loving. She is survived by the husband, one son, Don Miller of North Liberty, also one granddaughter, one sister, and many other relatives and friends. The undersigned was her pastor some years ago, and a close friend of the family. We are sad with the family, still we rejoice in her triumphant faith. R. D. BARNARD.

CUMMINGS—Forest R. Cummings was born in Fort Scott, Kansas, December 20th, 1868, and was accidentally killed at West Plains, Missouri, October 9th, 1931, at the age of 22 years, 9 months and 19 days. He leaves to mourn his untimely death his wife, Mable, and son, Richard Dale, one brother of Neodesha, Kansas, one sister of Knightstown, Indiana, and a host of other relatives and friends. His parents died when he was but a child.

Forest had made his home with an aunt and uncle, Mr. and Mrs. Carl Cummings of south of the city of Fort Scott. On March 5, 1928 he was married to Miss Mable McDonald of Denver, Colorado. To this union was born the one son, above mentioned. Forest had been in Dallas, Texas for some time, employed at the Texaco refinery. He returned 4 months ago and has since made his home in Fort Scott, Kansas. His sudden death has been a great shock to relatives and friends. The funeral was conducted from the Brethren church of Fort Scott, October 13, 1931. Beautiful floral offerings were made and the body laid to rest in the Clarkburg cemetery. Service by the writer. L. G. WOOD.

ELLISON—Miss Sarah Keesling was born in Indiana, on August 12, 1843, and departed this life at the home of her daughter, Mrs. W. M. Hope of Peck, Kansas, October 9th, 1931, at the age of 88 years and 27 days. Miss Keesling was married to I. B. Ellison May 5, 1864, in the state of Indiana. To this union were born seven children, four of whom preceded her in death. Her husband, I. B. Ellison, also preceded her by about five years.

The following survive: Mrs. W. M. Hope of Peck, Kansas; Mrs. W. E. Cooper of Field, Oklahoma; and J. S. Ellison of Minco, Oklahoma. She is also survived by five grandchildren and five great-grandchildren, also by two sisters; Mrs. L. L. Bristol, and Mrs. Sant Cummings, both of Indiana.

Mr. and Mrs. Ellison came to Kansas in 1880 and settled near South Haven, where they resided until death. Mrs. Ellison spent the last eleven months with her daughter. She united with the Brethren church about 20 years ago, in which faith she remained faithful until death. The writer was an old friend of the family and was their pastor for 9 years. The Ellison home was his home when in that community and a very close friendship was established.

Mrs. Ellison was a very devout Christian woman, whose life was characterized by a very quiet modesty which claimed the respect of all who knew her.

The funeral was conducted from the Christian church of South Haven, Kansas, Sunday, October 11, 1931. Many beautiful floral offerings were made and the body was laid to rest beside that of her husband, in Rose Hill cemetery.

L. G. WOOD.

EBY—Sarah Catherine Eby was born 71 years ago near Dayton, a daughter of Abraham and Catherine Beeghy. After manifesting a most enviable Christian resignation and composure through a long illness, she fell asleep the evening of September 28th, triumphant and rich in hope. Two children survive her—Earl Elsworth Eby who returned from Europe after a four years' absence in time to be with his mother during the last several weeks of her life; and Virgiline Eby Koons, also a granddaughter, Helen Louise Koons. Four sisters also survive Mrs. Eby, all residing in the vicinity of Dayton. From early life, Sister Eby has been closely identified with the Brethren Church, first at Bear Creek, and later in the Dayton congregation. Because of a long and intimate friendship with Sister Eby and her family, being her pastor at two different times, the writer said the last words over her mortal remains in the Dayton church. Brother Russell Barnard, the pastor, rendered sympathetic assistance. The passing of Sister Eby marked the close of a beautiful, devoted, useful Christian life. She left to her children a rich legacy in sacred memories of her exemplary life and tireless service. I here repeat what I said on the day of her burial: The Christian life is worth every effort and sacrifice it may cost just to be able to die with such priceless hope as sustained Sister Eby up to the end. Her children, the church, her large circle of friends are poorer because she has left us; but she has gone on to enter upon the larger, fuller, unending life. This is a source of greatest comfort to those who loved her most. WM. H. BECHLER.

KELLER—William Keller, son of John and Maria Keller, was born in Ashland, Ohio, October 12, 1869, one of a family of four sons. He answered the summons of death while at his work at the Tappan Store Works, at Mansfield, Ohio, on Monday afternoon, October 5, 1931, at the age of 61 years, 11 months and 23 days.

THE TIE THAT BINDS

DE—On Saturday, September 12, 1931, at 8:00 o'clock, at the home of the bride, Mr. Lawrence List and Miss Mary Kinzie of New Lebanon, Ohio, a marriage in the presence of a large number of friends. List is employed as foreman by the McCall Dayton. Mrs. List is the daughter of Rev. and

In the year 1900 William Keller was united in marriage with Miss Eliza Beckley, of Ashland, with whom he spent a happy married life until some five years ago when the union was broken by the death of the wife. For the past two years the deceased had made his home with his brother John Keller at Mansfield. The esteem in which he was held by his employers and fellow-workmen was demonstrated by the presence of his employers and fellow-employees in a body at the brief services held at his home before taking the body to Ashland.

Brother Keller leaves his two brothers, John and George Keller, as the only remaining members of his immediate family, his mother and father and one brother, Orlando, having preceded him in death. A large circle of nephews and nieces and other more distant relatives remain.

William Keller was a member of the Ashland Brethren church, having placed his membership here several years ago. Funeral services were conducted at the church on Thursday afternoon, October 8, by the undersigned as pastor, and assisted by Prof. A. L. DeLozier. Burial in Ashland cemetery.

DIYOLL, BELOTE.

BEHNER—Jennie Behner was born January 26th, 1855, in Huntington, Indiana, and came to the end of her earthly career September 23rd, at the age of 76 years. Her husband, David Behner, preceded her in death 26 years ago. She became a Christian early in life and later united with the Brethren church of Warsaw, under the pastorate of Dr. C. O. Carpenter. She was very regular in attendance and a faithful laborer in the church, as long as health permitted. For the past several years she has been a great sufferer. She leaves one son, Charles Behner. Her funeral services were conducted from the First Brethren church in Warsaw, Sunday afternoon, September 27th, by her pastor.

E. M. RIDDLE.

KEMP—William Edwin Kemp, son of A. F. and Sarah Kemp, was born on July 27, 1874, near Leon, Iowa, and passed away Sunday morning, September 20, 1931, at the home of his daughter, Mrs. Nancy Prather at Marion, Iowa, at the age of 57 years, 1 month and 24 days.

On October 13, 1931, he was united in marriage to Mattie A. Garber. To this union two children were born: Bert F. Kemp of Sutherland, Iowa, and Nancy M. Prather of Marion, Iowa. Besides his loving wife and two children, he leaves to mourn his departure, his mother, Mrs. Sarah Kemp, of Des Moines; a sister, Mrs. Ella Woodard, of Leon; two brothers, J. Lee Kemp, of Augusta, Georgia, and F. H. Kemp of Des Moines, six grandchildren and many other relatives and friends.

He united with the Christian church in Leon at the age of 14, transferring his membership in 1895 to the Brethren church at Crown chapel. He was one of the leaders in the organization of the Brethren church in Leon, and much of its early growth is due to his efforts. He spent most of his life in Christian work, serving as evangelist-singer, evangelist, pastor and lecturer. He held pastorates at Mt. Etna, Udell and Des Moines, Iowa. During the last years of his life he served as pastor of the Christian church in Leon, placing his membership again in this church. Thus he completed his life's work amid the scenes of his boyhood, enjoying that rare privilege of being a prophet who received honor even in his own country. It can truly be said of him that he fought the good fight, he finished his course, he kept the faith. The crown that he will receive as a reward for this faithful service will be studded with many jewels representing souls that have found the abundant life through his ministry.

Funeral services were held in the Stewart Funeral Home in Leon, September 22, 1931. Each of his fellow ministers in the city assisted in the service, Rev. B. Frank Jacobs reading the scripture and leading in prayer, Rev. Howard

P. Young reading the obituary and an original poem. Rev. Miles H. Taber delivering the sermon. Burial in the Leon cemetery.

MRS. MATTIE K

STEINBRAKER—Suddenly on October 11, 1931, residence, Mrs. Emma E. Steinbraker, beloved wife late Charles Henry Steinbraker and daughter of Emma the late John H. Goss, passed to be with her Lord. She had been for a number of years a member of the First church of Washington. She had suffered much before her departure and this Home-going truly was an entire "rest" for her. Surviving her are: her mother, E. daughter, Mrs. Minnie Funk, two brothers, Arthur and Goss, and a sister, Mrs. Florence Totten. The funeral services were in charge of her pastor, the undersigned, at home, and interment took place at Glenwood Cemetery.

HOMER A. S

ANNOUNCEMENTS

CERRO GORDO, ILLINOIS

The Brethren church of Cerro Gordo, Illinois, will observe Holy Communion on Tuesday evening, November 4. All who have been connected with this church in the past are cordially invited to meet with us.

DELBERT B. FLORA, Past

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Nov. 1st, to Publication Day, 1932

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Sample copies to be used in the campaign will be sent to churches requesting them.

This page will give recognition from time to time of churches and pastors cooperating in our
PUBLICATIONS LOYALTY CAMPAIGN.

"The Gospel Must be published."—Mark 13:10

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THE BRETHREN EVANGELIST

"Go ye therefore,
and make disciples of all nations,
... teaching them to observe all
things."—(Matt. 28:19, 20).

"Beginning at Jerusalem"
(Luke 24:47)

Are we neglecting the place
of beginning—
the homeland?



Sermon on the Mount

15116a.

ORGE S. BAER
Editor
R. TEETER
Business Manager
all moneys to the
Business Manager

THE BRETHREN EVANGELIST

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A Permanent Armistice

A Contributed Editorial by Prof. L. L. Garber, Litt.D.

Far-called our navies melt away—
On dune and headland sinks the fire—
O, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

drunk with sight of power, we loose,
Wild tongues that have not thee in awe—
Such boasting as the Gentiles use
Or lesser breeds without the Law—
O Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

On the Wrong Path: Germany

Twenty-five years ago, a handful of German militarists, England's naval supremacy, conceived the idea of making a great naval power. They saw that England's mastery of the sea might be a check upon the expansion which they dreamed. Hence they laid plans to develop a German naval fleet. Andrew Carnegie, the kindly and far-seeing citizen who included the promotion of peace among his aims to benefit humanity, addressed a strong remonstrance to the Kaiser, declaring that "Germany was on the wrong path," and that such military expansion could spell only disastrous consequences. Germany's increased armaments, he said, would breed jealousy and suspicion among the other nations, and they, too, would increase their fleets; and thus would result an enormous waste of human energy, an enormous waste of money, and a less prosperous world.

Heeded not this wise counsel. You know the rest:

"In Flanders field the poppies blow
Between the crosses, row on row,
That mark the dead."

Many built a great navy of frowning battleships, cruisers, submarines, and what not. By lying propaganda, and brow-beating, the warlords imposed their naval program upon the unsuspecting German people. They likewise trained a vast imposing army so that the world trembled at the measure of the mighty host. But on a certain fateful August a gathering storm of fear, hate and suspicion broke,—culminating in the most costly and calamitous war recorded on the pages of history. * * * Navies, armies, preparedness, peace and prosperity, but death, devastation, debt and

On the Wrong Path: Russia

By the other nations of Europe, the great Russian Empire created a great army and a considerable navy. For the ground her people down under the iron heel of a military despotism, kept 75 per cent of her people in abject ignorance, and organized them into a great military machine. When the untold disasters which the Russians suffered in the Great War, the Russian people rose in rebellion, overthrew the military aristocracy, and set up a socialistic despotism. A religion, profaned and discredited by a haughty and a religio-militaristic aristocracy, is rigidly excluded. This degradation of religion, the sacrifice of ten millions of Russian in the Great War, the waste of vast resources and materials, chaos, starvation, and disorder, are convincing proofs that navies and armies neither promote nor guarantee "life, liberty, and the pursuit of happiness."

On the Wrong Path: The United States
we are enthroning

"The heathen heart that puts her trust
In reeking tube and iron shard."

When millions are asking an opportunity to work to live, when men suicide rather than starve, when mothers murder their children rather than longer keep up the unavailing fight or food, when missions are abandoned for lack of funds, we are spending three-fourths of our national income on a military budget, and are now projecting a 740 million dollar naval program, giving us a huge fleet demanding \$500,000,000 yearly for maintenance. As in former Germany and Russia, the same arrogant militarists are demanding a navy equal to the greatest and an increased standing army. We are on the wrong path. We are employing trained scientists and skillful craftsmen to create dreadnaughts, cruisers, submarines, torpedo-boats, armored tanks, machine guns, airplanes, Zeppelins, destructive gases, and other murderous machines and devilish concoctions to kill and to destroy. We are training men for bayonet charges; to struggle like brutes with feet and hands and knives and clubs; to trample on the faces and mangled limbs of wounded men; to lie for hours between the lines at night, themselves tortured while listening to the screams of the tortured; men to hang in agony on barbed wire fences; to have their lungs shot through, their faces torn away, their limbs blown into pieces. This is the wrong path, a delusive path, followed a thousand years; the path along which lie the wrecks of mighty nations, and the bleaching bones of countless thousands of men, defenseless women and little children.

Down which a groaning diapason runs
From tortured brothers, husbands, lovers, sons
Of desolate women in their far-off homes,
Waiting to hear the step that never comes!
O men and brothers! let that voice be heard.
War fails, try peace; put up the useless sword!"
"Put up the sword!" The voice of Christ once more
Speaks in the pauses of the cannon's roar,
O'er fields of corn by fiery sickles reaped
And left dry ashes, over trenches heaped
With nameless dead; o'er cities starving slow
Under a rain of fire; through words of woe
Waiting to hear the step that never comes!

On the Right Path: Sweden

A recent meeting of the Swedish Congress voted not a dollar to promote military equipment.

On the Right Path: The Fifty-eight Nations that signed the Kellogg-Briand Pact

This treaty provides:

Article 1. The high contracting parties solemnly declare in the name of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relation with one another.

Article 2. The High Contracting Parties agree that the SETTLEMENT OR SOLUTION OF ALL DISPUTES OR CONFLICTS OF WHATEVER NATURE OR OF WHATEVER ORIGIN, WHICH MAY ARISE AMONG THEM, SHALL NEVER BE SOUGHT EXCEPT BY PACIFIC MEANS.

On the Right Path: The New Freedom!

The recognition that this is a new age; the realization that invention and discovery have created a new heaven and a new earth, and made impossible the old isolation and unbridled individualism of former years; the fuller understanding that the path of progress and peace has been and must continue to be through the increasing organization and cooperation of all, by all, and for the common good of all. This means international peace conferences, international fellowship, a World Court, a Parliament of Man; a time such as Tennyson envisioned in these wonderful lines:

"When the common sense of most
Shall hold a fretful realm in awe,

And the kindly earth shall slumber,
Lapt in universal law."

The Right Path: Organization, Disarmament, Peace

Such is the logic of fact, the logic of truth, the logic of history. "You cannot stop war." How false this statement is seen to be when judged in the light of facts! Thousands of wars have been stopped. Garibaldi and Cavour organized the numerous warring Italian states into a liberal commonwealth and stopped the numerous wars. Frederick the Great and other leaders united the 300 perpetually warring divisions of old Germany into a great and prosperous nation, and wars among them disappeared. England and Scotland warred until they were organized under one government. Later Ireland was added; and Canada, and India, and Australia, and New Zealand, and South Africa, and Egypt, and the Islands of the Seas; so that now throughout the vast expanse of 14 million square miles of territory, embracing 450 millions of people of every race and color and language, the far-flung force of British organization prevails, and there is, except for minor insurrections, continuous peace. Who says the world cannot be organized for peace and war avoided?

Our own United States is an illustration of the tremendous value of a super-state, a federation, an organized world. The Revolution drove the Colonies into a loose confederation. This was supplanted by a federated republic under the constitution with a unique division of powers which guarantees peace among the states but allows the largest individual liberty for experiment and progressive action. This is the model after which the world may be organized, disarmed, and a new era of cooperation and peace secured. Imagine what the history of this country would have been had not this happy federated unification taken place. Imagine instead of our 48 states 30 or more individualistic nations; each striving for its own selfish advantage; each with a string of fortifications along its borders; each in perpetual fear of being invaded, over-run, pillaged, and despoiled; each groaning under a crushing burden of debt, mourning over the dead and maimed in past wars, and fearful of coming ones. Such a picture brings to one the immense difference between the great American Commonwealth organized for peace, and the warring, divided, anarchistic, unhappy nations that might otherwise occupy this broad expanse of fertile territory.

The Day of Glory: Armistice Day!

In France, November 11, 1918, a salvo of cannon was to announce the end of the war at eleven o'clock if—if the armistice were signed. Mourning men and women waited while the clock hands

(Continued on page 10)

Our Publications Loyalty Campaign

Two words should stand out big in the religious life of every member of the Brethren church—PUBLICATIONS and LOYALTY.

Publications are absolutely essential to our separate denominational existence; we cannot possibly get along without them. They were born out of a great need and they can never be disposed of so long as we feel that we have a place to fill in the world. Our church paper and our Sunday school publications have no other reason for existence than to serve the church, and the service they render is absolutely indispensable.

Loyalty is the other important word, and it represents a quality that counts big in the religion of our Lord Jesus Christ. In fact, he founded his religion on loyalty—faithfulness and devotion voluntarily given. He compels no one, but he appeals to every man. He bases everything on loyalty. And the church, in its effort to do the work that Christ has committed to it, can adopt no other measures—it must depend on loyalty. We are relying upon that quality in our effort to promote the large service of our publications. We would not attempt anything else. We want the support of every church and pastor and layman, and we are making our appeal on the basis of loyalty. You have delegated us to do a task. We want and need your hearty cooperation in the doing of it. And the thing for which we are absolutely dependent upon you to do is the putting of our publications in the hands of those for whom they are being made. See that your church paper is in every Brethren home and your Sunday school literature is used by every Brethren Sunday school.

EDITORIAL REVIEW

Christian Endeavorers have an interesting message in this department this week written by Miss Helen Garber, who is in charge of Week-Day Religious Education at Nappanee, Indiana. "The Church and the Church" is her theme and it will pay every young man to read this arresting and challenging message.

Brother N. V. Leatherman, general secretary of the Sunday School Association, has published in this issue the program of a district Sunday school institute, including the church of Western Pennsylvania, to be held at Johnstown, November 14-15. The splendid program has been arranged and with a good deal of effort there ought to result a revival of Sunday school interest in the district. This is a real service that the Association is rendering.

Miss Lyda Carter, consecrated and courageous little martyr of Krypton, Kentucky, called upon all who love the Lord Jesus Christ to share in sacrifice for the extension of the Gospel of salvation and insists that "no sacrifice is too great to make for the good of that cause." She does not in so many words make a definite "call," but simply tells her story of the rejoicing and the effort at expansion in that needy field, and we are enabled to feel the "call" by fellowshipping with her zeal. This is a message both to hear and to heed the call to that field, and to make home mission fields, in a very real way.

Brother C. D. Whitmer, pastor of the Brighton church, writes that the work at that place is moving forward and all departments are alive. The Sunday school has reached an attendance of seventy-five in attendance and on Rally Day and Home Day there were one hundred and forty people present. The pastor is helping out the Christian Endeavor meetings by conducting Bible studies, in which he is tracing the history of the church from their beginning to the time of Christ. Brother Whitmer is serving his fourth year as pastor of this church.

The Mid-West district conference is reported by Brother Deeter, who was the retiring moderator and is the new moderator. Speakers from out of the district were Dr. W. H. Rev. S. M. Whetstone, Rev. R. Paul Miller and Miss Estell. The conference was well entertained by the church at Fort Kansas, where Brother L. G. Wood is pastor. It is worth noting that the district mission board burned the mortgage on the Scott church property, having paid \$1,160 during the past year. Brother J. S. Cook is the new conference moderator and his next year's meeting is going to Portis, Kansas, where he is pastor.

Brother C. C. Grisso writes of the progress of the Love Feast in the church at Lanark, Illinois, where he is the faithful pastor. His meetings mentioned, and previously commented on, proved to be primarily a means of indoctrinating more strongly the folks and his instruction was much appreciated. Since the Love Feast meetings six have been added to the church by baptism. We have previously noted from his church calendar, Rally Day, a big day for the Sunday school and the average attendance reached a high mark, and this can be said of church at Lanark also. The success of the Love Feast was a further evidence of the high spiritual state of this church. Brother Grisso states that he is privileged to conduct one revival meeting for some churches during his services.

PRAYER REQUESTS FOR THIS WEEK—

"Mrs. C. L. Maus, wife of our pastor at Roann, Indiana, went to a major operation, Thursday morning, October 29th, at the Huntington hospital. We ask that her many friends remember her in prayer each day, that if it is the Lord's will, in due season she may regain her health."—Mrs. Rager, Corresponding Secretary.

Pray for the people of the brotherhood that they may be able to do the cause of Home Missions during this Thanksgiving season that they have never done before.

Brother Frank G. Coleman writes: "We are starting our next week's meeting here at Hagerstown, Maryland, on Sunday, November 1st, with Harry E. Richer and wife as helpers. We are depending on the prayers of the brotherhood."

CH DEPENDS ON OUR OFFERING FOR HOME MISSIONS

o Much Depends on This Year's Offering

F. Stuckman, President Home Mission Board



ev. H. F. Stuckman

Have you ever been extremely desirous of gathering your friends around you and making known to them the secrets of your innermost heart? If you have, then I think you can sense the feeling of the Home Mission Board, as the Thanksgiving time arrives. For some time there have been features of our work which we ourselves prayed about, and wrestled with, without making them known to the Brotherhood of Brethren churches. I presume this is always true of any Board, but

een especially true of ours. Perhaps we have much alone with these problems, but we did it in honest conviction that it would be better for us as a whole and for individuals involved. Our thanks for granted that the action of Conference is in the minds of all our Brethren the wisdom of the Board's movements with regard to the Kentucky Convention. We are hopeful that this change of policy with regard to that phase of our work will not in any way discourage whole hearted giving to the support of our work. The Lord is leading into a phase of work down here that has been upon our hearts from the beginning; organizing Sunday schools throughout the mountains, and establishing evangelistic centers thereabouts. We are still believing that the work down there can be done by God and the Church, who have made it possible. We urge you to have the same faith with us, and give us accordingly.

We have definitely in mind the doing of a three sided work through our Board. First the rehabilitation of weak and dying churches, second, helping pastors and churches to get proper leadership, and finally to establish as rapidly as we can, new work, where prospects warrant the beginning of such a work.

The Lord has marvelously blessed our Secretary in the course of our endeavor, that of giving encouragement and help to weak and dying churches. No less than five churches have been revived by visits and wise counsel from our Secretary during the past year. Some of them have been dormant for a long time, and discouraged, and had in fact given up entirely. Some had even gone this last year. Brother Miller going in and remaining with them at their annual meeting, and helping to procure a pastor and help them, has done an invaluable service to the denomination. We are hoping that soon, we can set him out on the program of encouraging the weaker churches throughout the Brotherhood, and thus close one of the big sources of strength in our membership through the years. To go

at the right time, to contribute a little of money, sound advice, and most of all wholesome encouragement, has been the means of gratifying every member of our fraternity who happens to be acquainted with our success in this respect.

Every one knows that there are ministers and churches who are looking for an opportunity to make new connections in pastoral leadership. Sometimes, men of the ministry have gotten into an environment which is not conducive to good work for them. I remember distinctly of one of our Brethren of the past decade, a fine minister, a wise leader, and yet a man who could never succeed well in a western pulpit. This brother soon learned that he was not at home in a western pulpit and confined his work to eastern churches. Not always are churches and pastors able to make an amicable change that will be beneficial to all concerned. Not always do pastors want to make known their desires, neither do churches always want to advertise openly for a minister. In all such cases, much harm may come for lack of the proper means of bringing about a change. Our Board through its office is carrying on correspondence in its work, with every church in the Brotherhood, likewise with every pastor, and stands ready, in fact, has functioned along this very line satisfactorily to churches and pastors in bringing them together in pastoral relations. We do not want to assume the place of bishop, neither do we want the impression to go out that we are desirous of placing ministers in various pulpits, but we do want to be understood, as being more than ready and willing to bring all such dissatisfied ones to a solution of their problem. All such work is done confidentially, between the parties concerned. We are not picking pastors for certain churches, only making known to those on the lookout for leaders, such men as may be available. Our office is a clearing house for these problems. We ask each one concerned to use us in this way in the future.

I wish I might have encouragement to say more about the latter phase of our work, that of organizing and establishing new churches, but one cannot be too optimistic in these days of depression, in this direction. In spite of conditions, we are certainly to hope that soon we can launch out into a very aggressive, and constructive campaign of building up new work.

Finally let me warn against the tendency to slight the Lord's work because we may feel the need of keeping our money intact for our own needs. Times are hard, stress is great, discouragements are coming to us thick and fast, institutions and ideals of the past are tottering and falling on every hand, but this great organization of the Church has stood the strain of every wind of opposition, and will continue to do so, even in these days, because she has in her the elements of the Divine. Furthermore, our need of such an institution was never so great as it is at the present time. The very foundation of our denomination rests on a sure and steady growth of our home base, and a conserving of the resources we now have. This is why so much depends on our offering for Home Missions at this Thanksgiving time.

May our giving be characterized by real sacrifice, and may it be in the sums and total commensurate with our needs, and our ability to give.

Goshen, Indiana.

Successful Progress of Our New Administrative Program

By Freeman Ankrum, Vice President Home Mission Board



Rev. Freeman Ankrum

Manufacturers of a certain watch are stressing the value of a minute wheel that turns continually from side to side. The name of this wheel the watch maker has termed the balance wheel. Yet there are forces which must relate themselves to this wheel in various ways in order that, the partial revolutions may be translated into that which is known as time. The comparison of a missionary program with the working of a watch may seem far fetched, but nevertheless there is

much in common. The New Administrative Program which was launched a few years ago is now gathering way and in the very brief time that it has been in existence shows that the Board was justified in launching out upon such a plan. The Board is only before the National Conference a short time each year. Much of that time is usually taken up in reports. There is a possibility that the average attendant at Conference is hardly conscious of the fact that there is such a Board and that it does such an important work.

There are a number of forces which will contribute to this New Administrative Program. It is not necessary that they be stated in order. Taking one of perhaps the newer phases of the work, we have The Brethren Witness which is now rounding out its first year. It has been indeed a successful year for this magazine, though it was launched in a time that would at least be deemed peculiar and difficult. This magazine has accomplished more than many dreamed, and we have sufficient grounds to feel that its work is just beginning. It has been a visitor that quietly comes into the home, and in its visit renders due consideration to the intelligence of those who constitute the household. The number of Annuities it has secured and the many friends made otherwise have indeed been a vindication of the launching of such a project. While this is the Official representative of the Home Board and has visited many homes it is the desire that it become a welcome guest in even more homes during the year before us.

The new Program has taken in special consideration the growth of points. It was decided that in order to inspire those being helped, that a time limit be set to the period that they may expect the Board to furnish funds for them. It is a question as to the advisability of pouring funds into a work that stands still for a long time, when other points are clamoring for funds and promise growth.

While the time period has been set at five years, less time will make it possible to transfer funds to some other point in need. It is hoped, with the proper supervision of men and the field, to make the time a church needs help

before it becomes self-supporting as short as it conveniently possible to do so.

The office of the Secretary has also become a house for pastors and churches. Pastors have been applied to many pastorless churches. Churches that have been uncertain as to their ability to call a pastor to support him have been aided and advised, thereby taking new life. They have launched out with new hope and courage. In the lack of this in times past the Brethren Church has been the loser. Other denominations long ago sensed the value of this and have availed themselves of such help and benefit. A church however, will suffer without a pastor. It is suicide for the churches to even attempt to get along without a pastor. Our growth as a church depends upon every church having a pastor and every worthwhile pastor having a church. The Program of the Home Mission Board is that of preservation as well as advancement. It is imperative that we save that which we already have.

The locating and the shepherding of the isolated member has been a place where the Brethren Church has been heavily. In our office at Berne, Indiana, now we have a very large list of isolated Brethren with whom we are able to get in touch in various ways. This is one of the peculiar places where the magazine has been of great use. There was a time when a few members isolated members were the nucleus of a new Brethren church, but times have changed and this cannot be so readily done. The Secretary's course of his travels has been able to visit many of these folks and encourage them. With a connecting link between the members who have moved where they are, the Brethren church, and the office of the Home Mission Board, it is possible not only to save many who have been lost to the Brethren Church, but to save them from drifting away from church altogether. An example of folks in numerous instances have manifested a desire to help the work.

We also face the proposition of founding new churches if we as a church expect to expand and grow. The lack of finances at the present time prevents us from going into fields where we have been asked to come and help. There are places long over due but the peculiar conditions through which we are passing have forced us to delay expansion. The men that are each year asking for a place to work will look and ask in vain, if the Home Mission Board becomes static.

There is no other Board of the Brethren Church which they can look for pastorates. New fields have been investigated; others are awaiting the visit of the Secretary. Only a lack of funds prevents us from launching out in these places where investigations have been made. There may have been a time when a consecrated man could go into a promising field and with just a little initiative build a church without any outside help. Today and age has passed. Therefore as the Program of the Home Mission Board succeeds, so advances all the interests of the Church. As it stands, so must all other interests eventually stand.

A church top-heavy in any auxiliary is at a disadvantage. It soon becomes an overdeveloped liability on an insecure foundation. It is not the desire of the Home Mission Board that our new Program detract from the growth of the Brethren, but that it be the means of promoting growth that all other parts of the church make contribute to the advancement. The man who would thwart the Home Mission expansion, which has for its aim the aid of many active congregations to those which we have neglected, is indeed shortsighted to say the least. He is cutting off the source from which he himself may

in future years. Any pastor who says by word or deed that he has no sympathy with the aims of the Home Board must in a sense be saying that he expects to spend his entire pastoral life in the congregation where he is acting as pastor; and that he will never be open to a call from any other congregation.

The Home Board has no desire to become dictatorial or autocratic. It is just your servant working for you to do direct and see fit for it to do. Its members feel that the Brethren Church has a message, and not only that but knows that there is a field for the message. It is indeed desirous that the church awaken to the latter

is every member of the Home Mission Board covets the prayers of the Brotherhood that great progress shall be made in giving THE WHOLE GOSPEL to the greatest number of people.
 ra, Indiana.

**the National Sunday School Association
 interested in the Success of Home Missions**

**W. I. Duker, President of the Sunday School
 Association**



ev. W. I. Duker

We, who work through our respective organizations, often attempt to find our particular field of effort. We search to find that task which is distinctly our own. We trust that in the main we are successful in our findings. Each organization surely has one certain task that will identify its efforts. This must be true, or else we cannot perpetuate each organization as such.

However, the Lord Jesus, whom we serve and whose we are, has so arranged our tasks that there is a constant overlapping of efforts. No field in

Lord's kingdom is distinctly a field of its own. Consequently we are reminded of the efforts of others. Always our interests dependent upon the efforts put forth by us in other fields of service. For example, foreign missions are dependent upon home missions. Home missions are dependent upon local churches in their respective organizations, as such. In turn we feel quite decided that our local organizations as local churches are dependent upon foreign missions and their constantly purifying influences.

As this has been said to indicate a perfectly normal condition held by the National Sunday School Association in Home Missions. We, as an association, realize that we are but one of the many cogs in the Church of Christ. Our ability to function properly is wholly dependent upon the proper functioning of other cogs. When one fails to meet his place at the proper place and time in the revolution of the wheel of effort, then there is a grinding of steel and steel and harm is done to both the wheel and its revolution. While just now we are thinking relative to the Home Mission effort, all that we are saying is true of any other institution within the church. All boards come to this realization there will be increased harmony, and consequently a relatively greater amount of success for all.

We would like at this time to call your attention to the source of the funds of the Sunday School Association. We must depend entirely upon the Sunday schools of our land for our funds. If they are interested in our efforts and generous in their gifts, we will have money to do our work. If they do not care for the work we are attempting to do, or if they are selfish with their funds, we in turn are unable to go forth with our projects. We must have their sympathy and well wishes or we cannot go on with our work. So we are wholly dependent upon the source of revenue. Certainly, we are speaking of our resources as they relate to the efforts of men.

Now it is plain to see that our Sunday schools are entirely the outgrowths of the church. We realize that here and there the school and the church seems to be two rival concerns. One of the most unfortunate situations is found when the members of the Sunday school feel that their task is finished upon the conclusion of the school period and go home. Equally unfortunate is that situation in which officers of the church, or others for that matter, come in sedately with the Bible under their arm after the conclusion of the Bible school hour. The two are one in origin, purpose and rewards.

A church today in which the Sunday school does not have its rightful place in its plans and purposes, is doomed to failure. A Sunday school which does not respect and care for its church will soon wither and fade. The two are one.

From time to time we have found a certain coolness in some quarters relative to our National work as such. This coolness must of necessity be the result of a lack of understanding of the entire scope of work rather than the result of a lack of vital interest. We, at least, trust that this may be so.

Now we have reached the place in our meditation in which we are considering the necessity of the Home Mission effort relative to the local church. When we drive over our fair land, from town to town, and see the deserted churches and the partially filled audience rooms, we are made to realize that something needs to be done. Here and there are abandoned and partially abandoned churches. Among them are those churches that have changed the number of days in the week and have but one Lord's Day in fourteen days. Some of our people are greatly distressed with respect to the efforts of the "Seventh Day" people. I am not as greatly disturbed about these Brethren as I am about our "Fourteenth Day Adventists." One of the most distressing experiences which I have witnessed recently was a rather active and aggressive attitude displayed by a brother in one of our "Fourteen Day Advent" churches towards a church of the seventh day advent Brethren. Churches have decided here and there that there is just one Sunday too many and they set about at once to remove it from their field of worship. "Cut rate churches" is the right designation of such. They have cut one Sunday out of their program and purposes.

Yes, what we observe, if we are at all observing, indicates the tremendous need of Home Missions to our field of effort. After several years of service in the field of the Sunday school work we have come to the conclusion, and we have never been far away from this same conclusion, that our only hope lies in strong and functioning churches. Take away the church and you have dealt our Association a death blow. Build up a strong local church and we have a new source of support. If the Home Missions lag, we will lag with them. If they go on to success, we too will take on new life. May we, one and all, feel as never before our inter-relation. It might be well for us in the conclu-

sion of our article to call attention to the one who slew his brother and then attempted to defend himself by denying responsibility. We are our brother's keeper. His success is our success. His death means death and expulsion for us. May we one and all remain in the Garden to work in perfect harmony and love. You bring the fruits of your own particular field and we will bring in the fruits of our field and together we will offer to the Lord our "best." As we kneel at our altar, may we glance across to our brother's offering and be pleased that he too is bringing his offering to the Lord. May we carry that picture of the two boys at their altars and attempt to avoid the mistake made by one so many thousands of years ago. Surely with the coming of Christ and his subsequent sacrifice, and then two thousand years of Christian experience, we ought to be able to avoid the mistakes of long ago. May we go forth as never before, one church, one body, and one purpose—the glory of God, the beauty of his Son and the Salvation of souls.

Elkhart, Indiana.

The Ashland Theological Seminary and Home Missions

By Professor Melvin A. Stuckey



Prof. M. A. Stuckey

There is no distinction in the Scriptures between the missionary movements men are pleased to call "home" and "foreign" in our twentieth century. That our modern age has set up superficial, unwarranted, and perhaps unholy distinctions at this juncture the judicious and sane Christian will not doubt. When Jesus sent men forth to evangelize the world he asked them to begin at home and extend the borders of the home territory. They were

to begin in Judea and then preach in the entire world.

Hear the Great Harvester speak of his harvest. It is to be "plenteous", world-wide; "great"; it is to be his, not the devil's. He urgently requests that we pray to him in the all important work of thrusting forth laborers into his work. Men of "gifts" and "grace" are needed and wherever we find them we may be sure the Christ has selected them. Men lacking "gifts" and "grace" are not needed in his field. Such men or women should never be trained, nor sent out as preachers and shepherds.

To the laborers he has a word of kindly counsel and encouragement. The wheat and the tares are to "grow together until the harvest." This, by the way, is the first and last word on the much debated topic "Is the world growing better?" Jesus settled it. Laborers who do not know that fact ought to be willing to let their Savior's words suffice. They are authoritative and wise in spite of the frequent fume and loquacious sputter which we hear on every hand in Christendom. To aid us will be angels whose business it will be to burn up the tares and finish the task we could not ever hope to accomplish. The "wheat" shall be gathered into barns. What excellent provision has been made for us!

In the part of that great field—Wesley's parish—in which the Brethren have been called to labor, there are

certain things to be kept in mind. We should not be guilty of farming in spots. We need to sow everywhere, and reap everywhere. We should never leave untilled the old fields in preference to the new ground. When the reapers rob the old acres and the new fields, they must remember that the old fields shall have to be restored to their original fertility once more. Jerusalem was vacated and destroyed and it always had to be rebuilt.

Now, the writer is aware that all of the laborers on labor in every portion of the Brethren field. That would be quite impossible and certainly our Lord would not do it so. But neither does he wish that we shall have an interest in certain parts of the field that we are blinded to the needs of the remaining parts. Every one of us should manifest a healthy interest in the whole work. No part of the field should lack attention and financial support. Every pastor of every church and every lay member of every church should be interested and vitally in every movement within the church.

Let me illustrate my point. In the long run, if things being equal, a neglected and decadent church in the home field means a decaying church on the foreign field; a thriving and aggressive church at home assures a successful missionary movement in foreign territory. All pastors and all churches should be evangelistic, devotional, and missionary in spirit. The home in every nation and every clime need regeneration and spiritual nurture.

I will be pardoned for making myself amazingly long in the next sentences, to further illustrate. No pastor should lift an offering for their own pet interest at the expense of the other interests of the church. No pastor should allow the interests and support of the board of the denomination with which he is directly connected to blind him to the interests and support of other boards, as good as bad as his, and certainly, as worthy and as needed. If such were not the case, we would not hear such remarks as this one: "Pastor So-and-So and his good people support 'certain' interests in the church." That, I believe, is not a healthy condition; it is strictly unhealthy. Let us observe the rules of health. Or, again, "a little in time saves nine."

Now the Ashland Theological Seminary, so far as the present writer is concerned, has no desire to minimize or overemphasize any agency of the work of our denomination. At seasonable times our interests may be presented to our people. At this particular time it is the all important work of Home Missions. The call therefore lies in the direction of building new churches in prospective fields. In that project or series of projects our Seminary is most definitely interested and there are several reasons why this should be so.

1. For one thing, we need new recruits for the ministry. Each year several aged ministers pass on to reward, several more retire, some drop out of service for a large variety of reasons. Who will take the place of the vacant regularly by these pastors? There is only one answer. Men from the home churches in the main are trained in our Seminary. There ought to be six graduates to supply the demand each year. Every year, in the midst of this depression, several churches were vacant. They were small churches. Few people really desired them. But right now they are being supplied by former students of our institution. They were trained as well as we could train them and they began at the bottom.

2. For another thing, our denomination needs

laymen who at least shall have been partly for service within the church. Our pastors complain that lay leadership is lacking in so many places. By what means can we have a competent and helpful lay leadership? Should our churches not enlist young men and women for sufficient training for lay evangelistic and missionary service? Is this not the work of Home Missions? Should the Seminary and the Home Board, and other agencies of the church cooperate here?

For yet another thing, several new churches established each year will certainly not be too many for us to support as a fraternity. In fact, ministers, old or young, not located anywhere and are deemed fit by the denomination for such service, have here a challenge from the Lord to do real and interesting work for him. The Secretary of the Home Board at general conference last August evinced plainly what was accomplished during the past year. It was a splendid piece of work that should grow more and more as the years pass. The Secretary is ready to encourage and lend a hand to the churches and its hard working secretary.

Finally, our Seminary is willing and ready to accept and send Gospel Teams to needy and struggling churches during the winter and summer seasons respectively. Last year nearly forty souls found the Savior through the evangelistic and personal work of our preachers and graduate students. During the summer these young men held revival meetings in places where they were considered dying or nearly defunct. One by one, to say nothing of the others, held a very successful meeting in one of our small churches. They fully used him and blest his ministry.

Keep on praying and working in our common cause, redeeming the heathen everywhere. Let us invoke the Lord of the harvest daily for strength and help in all as we try to do his will in our home fields. Since we are his, and his is our work, why do we not take heart? "Others have labored," and we are "entered into their service, and we are "entered into their labors."

Ohio.

SCRIPTURES IN THE SCRIPTURES

By C. F. Yoder, B.D., Ph.D.

THE UNITY OF THE LORD'S SUPPER

Now let us look at the three parts of the Lord's Supper. It thus forms a symbol of the spiritual communion of its source in Christ, a symbol of its presence in the church, and a type of its fullness in

accord with the natural life, the Lord's Supper with footwashing, agape and eucharist, corresponds to the essentials: hygiene, exercise and food. Which of these should be neglected with safety?

In accord with the Passover the Supper corresponds to the institution, the feast of unleavened bread, and the Sabbath. The law did not permit the absence of any of these parts. Is the law of Christ less important than the law of Moses?

In accord with the tabernacle the Supper corresponds to the twelve loaves of shed bread, and the pot of manna—the symbols again of holiness, fraternity and

Which of these three is superfluous?

Compared with one another in their origin, the footwashing, the agape, and the eucharist were associated as equal parts of the same institution. They were equally preceded by the declaration of authority and each one accompanied alike by the necessary explanation of its spiritual significance, and sealed by the authority of precept and example, and are alike accompanied with blessing in their observance.

In their meaning as memorials they represent the infinite love of Christ. The footwashing represents his love in humiliation, the agape represents his love in the preparation of his bride, and the eucharist represents his love in his vicarious death for her.

In the significance of the supper as a symbol of the Christian life the footwashing represents our union with Christ in separation from sin and sinners; the agape represents our union with Christ in the royal priesthood of the church, and the eucharist represents our union with Christ in self-denying works for others.

In its significance as a type the footwashing represents holiness, the wedding garment of the saints; the agape represents the marriage supper of the Lamb, and the eucharist represents the union of Christ with his bride, the church.

Which of these things lacks importance? Which of them may be omitted without destroying something of the beautiful imagery of the sacrament, or robbing it of something of its blessing?

And if God has provided for the teaching of essentially these things to his people in the Passover and the tabernacle as types and shadows, and now in the Lord's Supper for the church, ought we not to think very seriously before casting aside or neglecting any of the symbols which he has given for our good?

If none of the things represented may be lacking, then none of the things that represent them should be lacking. The symbols and the things symbolized should correspond in all parts. If any part be lacking the symbol is incomplete or distorted. Let others take the responsibility of changing the ordinances; the blessing of God is for those who faithfully observe them.

But, after all, we must remember that there was only one who did the will of God perfectly. We all must learn more and practise better. Let him who is without sin cast the first stone at his sinning brother or sister. The great mass of Christian believers do not know the facts about the ordinances. If pastors teach them they may expect conflicts and troubles. The way to unity in practice is not easy.

We close therefore, as we began, by expressing the conviction that the evangelical churches should build upon the principle of loyalty to Christ in all things fundamental and known, granting liberty of conscience in the rest.

The commandments of God are for liberty and not for slavery. They give a life that is more ample and not more limited. The ordinances are means of grace, and their neglect is punished by spiritual loss to the person who neglects them. Those who have never observed the Lord's Supper in its original form, may easily scoff at those who do, but those who so observe it know that it is well worth while to do so.

The greatest danger is that those who have inherited this blessing of fidelity to the apostolic forms, may yet come to lose the spirit of them, and therefore to observe them mechanically. That would be a fatal mistake. It is better to have a partial observance in the right spirit than a complete observance in the wrong spirit.

In these last days of apostasy in the church, and grow-

ing anarchy in the world it is necessary that Christian believers should more than ever keep their "eyes fixed upon the author and finisher of our faith" that they may inherit the promise, "Because thou hast kept the word of my patience I also will keep thee from the hour of trial which shall come upon all the world to try them that dwell upon the earth" (Rev. 3:10).

A Permanent Armistice

(Continued from page 4)

crept laggingly forward, their beating hearts telling off the minutes. Finally the great moment was near. Would the announcing cannon speak? The suspense was terrible; the quintessence of moral torture of four nightmare years! The cannon did speak, shaking the windows, the houses, the very sky, with its glad news. The war was over! The accursed guns had ceased tearing to pieces the fathers, the husbands, the sons. There was no woman who did not feel scalding on her cheeks the blessed tears—tears of joy! The horrible weight upon their souls was dissolved in the assuaging flood. They wept. They poured out, once for all, the old bitterness, the old horror; but they felt coming back sanity, faith and hope, the dear possessions of the old days. After the first tears of deliverance were past, they flowed out into the streets to mingle their thanksgiving with that of their fellows in one exultant, throbbing, rejoicing humanity, singing,

"Come, children of our country,
The Day of Glory has arrived."

A Greater Day of Glory: A Permanent Armistice

Some day the announcing cannon will proclaim a Permanent Armistice. Some day the nations will fully awake to the folly, the futility, the colossal stupidity of war. Some day "the common sense of most" will sweep over the earth like a mighty tide creating a new Day of Glory, dissolving the ancient feuds and the mass murder of war. The articles of faith and the organization to accomplish this happy consummation are, in part, already perfected. It is your privilege and duty to help. Write to your Congressman, to your Senator. Talk to your minister, to your neighbor. Help put the irresistible force of public sentiment back of the Kellogg-Briand Pact, back of the disarmament movement, and into the creation of an organized world. Know and use your power to create public sentiment, as Abraham Lincoln expressed it:

"Public sentiment is everything. With public sentiment, nothing can fail; without it, nothing can succeed. Consequently, he who moulds public sentiment goes deeper than he who enacts statutes, or announces decisions. He makes statutes and decisions possible or impossible to be executed."

"Then the war drums throb no longer,
And the battle flags are furled;
In the parliament of man,
The federation of the World."

RACIAL ATTITUDES ARE NOT LIKE THE LEOPARD'S SPOTS

People change their minds about almost everything in this world, including the Negro. And the younger one is, the easier does one find it to revise his opinions. In a Philadelphia high school a class in "Problems of Democracy" discussed such questions as "Is a black skin a sign of inferiority?" "Are white men more energetic than Negroes?" "Do you object to living next door to a Negro?" At the end of the course the class, who happened to be girls, were asked to write on the question, "Has your attitude toward the Negro changed?" Here is one of the testimonies: "Heretofore I really never believed there was a worthwhile Negro. I always associated them with crime, vice, etc. I always thought that Negroes did not have enough brains to go through school. Now I think that Negroes are equal to whites. I have never realized that Negroes had not been given a square deal. I never knew that if you educated a Negro that he was an asset to the community. I never thought that Negroes were human and could give us great writers and great singers, instead of people to fill our jails. It is through this study and some extra reading that I find there is good and bad in each race."—The Congregationalist.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Esther 9:12-19. For the enemies of the Jews there were days of terror and judgment, but for the Jews there were days of deliverance. So at the coming of Lord Jesus Christ it shall be a time of terror and judgment upon the nations of the earth, but for the people of God it shall be a time of final deliverance, and they shall dwell together with their God for ever and in the blessed light of his face. Is it any wonder the Christian looks upon all this as a "blessed hope?"

TUESDAY

Esther 9:20-32. By many, this passage is thought to express the purpose of the entire book of Esther in setting forth the origin of the Feast of Purim. How as we have considered the deep spiritual significance and typology of other portions of this book, we only feel that here as elsewhere, "ALL scripture given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The Feast of Purim was primarily a feast of thanksgiving because they had passed from death unto life. We too have passed from death unto life, and shall render unto God and his people our undying gratitude.

WEDNESDAY

Esther 10:1-3. We see Mordecai here as a type of Christ. After much tribulation he takes his place as king over a great people; he was finally accepted of his brethren, and strove to advance the kingdom of God every way, and to bring them peace. How we look forward to the time when Christ shall at last take his rightful place as King over the nations of the earth and shall rule his people in justice, and his peace shall reign throughout all the earth. May we ever love and serve our blessed King!

THURSDAY

Psalms 1. Mordecai was an illustration of the man who walketh not in the counsel of the ungodly, standeth in the way of sinners, but his delight is in the law of the Lord. We have seen how God prospered him, both temporally and spiritually. He has not failed us always to reward us with temporal things in this present life, but we may enjoy his spiritual reward here and now, and in that coming day all things shall be ours.

FRIDAY

1 Cor. 3:1-7. Haman was fearfully jealous and conceited, and he is still only too well represented among our churches, even as he was in Paul's day. "For whereas there is among you envying, and fighting, and divisions, are ye not carnal, and walk as carnal men? Our own reward at the hands of our brethren is so important after all: the only things that matter that we go on with our part in the planting and watering, that God may give the increase, and that God may receive the honor for it all. "And every man shall receive his own reward, according to his own labor. Remember that Haman received his reward just as truly as did Mordecai."

SATURDAY

1 Cor. 4:1-5. Applying this passage to the story of Esther, we are reminded that Mordecai's success resulted from his faithful stewardship over the things of his king and his God. Haman judged before the king, but at last the hidden things were brought to light and he received only condemnation while Mordecai received the praise of his king and the favor of his God. We too be faithful stewards over all things that are placed in our keeping in this life, whether of material things temporal, or things spiritual.

SUNDAY

1 Cor. 6:8-11. Haman was not more wicked than the unrighteous sinners referred to in this passage. We are told that none such shall inherit the kingdom of God, but we are reminded that some that have been such have been washed and are now sanctified. It is a wonderful thought, that even a man as vile as Haman can be washed and made meet for the Master. What a message of hope to a sin-cursed world! How do we delay with the message?

or's Select Notes on the
unday School Lesson

(Lesson for November 15)

Paul in Jerusalem

ure Lesson—Acts 21:17 to 23:30.

ed Text—Acts 21:27-39.

ional Reading—2 Cor. 4:7-15.

n Text—Thou shalt be a witness for
o all men of what thou hast seen
rd.—Acts 22:15.

Introductory Note

was driven from Ephesus by the
related in our last lesson, and
over the Aegean Sea to Macedonia,
he spent some months encouraging
ches he had founded. Luke gives
est account of this journey, but as
he did preach at one time in Illyri-
s seems the probable time. He
ne time in revisiting and extending
ches in northern Greece, and after
ee months in Corinth his work was
by a plot against Paul by the Jews
nagogue, and the band of mission-
out through Macedonia to return
They took ship at Philippi, land-
at Troas, then went on in a coast-
el with frequent stops to deliver
to take it. The voyage probably
n about a month, and Paul reached
n on the day before the Feast of

be of interest to recall that at
ul prolongs a farewell meeting till
and miraculously restores to life
he congregation, vs. 7-12. Then
to Assos, he goes aboard ship to
anions and sails down the Aegean
s, vs. 13-16. There he meets the
Ephesus and takes final leave of
n affecting and impressive address.
—Case. The journey continues un-
lem is reached, 21:1-17; the most
features of which are the warn-
ie apostle not to go to Jerusalem,
4. Verse 11 says that these warn-
not merely from man, but from
Ghost. How then can we explain
lect of them? Shall we say that
not in the nature of a command-
ing, as suggested by vs. 13-15.—
ch heroes are still in the rank and
Christian Church. Their names
e found on the rolls of honor here,
re recorded on high. Their quiet,
atient service and endurance for
earth, may call forth no plaudits
—receive no due recognition now
he hereafter the Lord of Glory,
Captain of Salvation, will call
me and crown him in the everlast-
om with imperishable glory.

rch received him and his report
ally. But remembering the prej-
the Jewish Christians the elders
m to refute the slanders which
el about him by taking part in the
emonies of some Nazirites, and
their expenses, both of which were
sidered by the Jews.

elded, and did this rather than
much of what he deemed unimpor-
all seemed to go well for a time.
not really serve its purpose.

the Occasion of the Mob

ws from Ephesus saw Paul in the
t where Gentiles were forbidden

to come. They had also seen one of the
Ephesian Gentile Christians walking with
Paul around the city, and perhaps in the
Court of the Gentiles in the city. Putting
these two facts together "they supposed"—
imagined—that Paul had brought this
Greek Gentile into the forbidden court; con-
trary to fact. This shows the danger of
basing action on supposition.

"Paul's every word and act at this mo-
ment of supreme danger evince remarkable
courage, coolness and self-possession. His
one thought now was to seize the occasion
of speaking to the people, when he had a
great crowd before him, with their attention
fixed on him.

Paul was brought before the Sanhedrin
and, charged with crimes he never com-
mitted, denied them in toto. This was no
time for confessing any failures of reach-
ing absolute perfection before God, as in his
letters to the Ephesians (Eph. 3:8) and to
the Corinthians (1 Cor. 15:9). All that
would have been entirely misunderstood.
Paul had no mock humility. He stated the
simple fact.

To the high priest "this assertion of a life
so utterly unlike his own seemed almost like
a personal insult." He ordered his officer
to smite Paul on the mouth. It is not prob-

ably that Lysias allowed this insult to be
inflicted.—Illustrated Quarterly.

Paul's Indignant Reply

Paul's whole nature burst out in fiery in-
dignation at this insult and injustice in a
court of justice by a judge on the bench.
"God shall smite thee," is about to smite
thee. Not a malediction, or a wishing of
evil upon the high priest; but like Christ's
woes against the scribes and Pharisees, an
expression of his belief that such conduct
would be and ought to be punished. Within
two years this Ananias was deposed, and
four years later he met a terrible death.

The Possession of a Temper that can
flame in indignation against wrong is essen-
tial to perfect character. "With all the
abuses, the crimes against justice, the
frauds, deceptions, shams and mockeries, the
cruelty and oppression of weak individuals
or races by the strong, the exploitation of
those who cannot take care of themselves,
the nameless crimes against human health,
happiness and virtue that selfish individuals
and combinations perpetrate—with all these
there are causes enough to justify all the
anger in the world; and if all the anger in
the world were directed against such abuses,
it would not take long to drive most of
them out of the world."—Ibid.

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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Youth and the Church

By Helen Garber

"That in all things he might have the pre-
eminence."

In many respects this is a youth-centered
age. Youth predominates in educational
circles. The average age at which the high-
er degrees are received is lower than ever
before. Youth has found rather prominent
places in political circles. The aim in social
life is to be young and to look young. Even
so, in religious life, we have come to cen-
ter our attention upon youth. Though the
ultimate end of many youth programs in
the churches is legitimate, we believe that
many means used to accomplish that end
have been a great detriment to youth and
to the church.

In the midst of this situation, it is the
task of the church today to center the inter-
ests of youth on Christ and the church. He
should be led to make the spiritual values
of life supreme. Here we have a most sac-
red responsibility of the church which, if
met, will bring a return of many precious
blessings.

When youth comes to face life today, he
finds it full of turmoil. Everything has
turned topsy-turvy. On every side there are
problems and great perplexity. Those who
are experienced in the affairs of life know
not which way to turn. What will youth do
to unravel the tangles? We may determine
the answer by the way we help them to
meet these great needs: namely, faith, an
anchor, and a purpose in life.

One whose ear is tuned to the heart
throbs of youth must recognize the great
need of faith in their lives. According to
God's plan this is the age of faith, but man's

theories have turned it away from that to a
great extent. In certain educational circles,
faith is mocked as being a sign of puerility
and ignorance. We are taught to accept
only what we see and know with our senses.
Faith, we are told, leads us to mysticism
and superstition. For a course in religion
in a leading eastern university a student
wrote, "Truly religious men must learn to
depend more on the authority of experience
and reason than the authority of the church
or the Scriptures." Should Christ walk
among us today, he would surely exclaim,
"O ye of little faith."

The second great need of youth is a safe
anchor for their life. There are many who
have faith, but have it toward the wrong
thing. When the storms beat upon their life,
they find they are anchored in shifting sand.
Reason is one of the false anchors to which
many hold today. In times of crisis the an-
chor often gives away to suicide or insan-
ity. Many people set their trust in human-
ity, holding full faith in the power of man.
This anchor, too, proves false in the test.

The third great need of youth is the es-
tablishment of the proper goal in life. Does
youth understand where he is going? Does
youth comprehend the great purpose of
life? Too many are satisfied with standards
of selfish pleasure and intellectual freedom.
Gratification of personal liberty is the pur-
pose of life in many cases. But when they
have sipped the cup to the dregs, they find
no hope. Many a student in our universities
lives from day to day without a goal for
his many activities. Though this may be

the case, we do not believe that they are satisfied in it.

Fifty years ago Francis E. Clark pioneered for youth and planted the seed which is now grown into the great Christian Endeavor movement. For a half century Christian Endeavor and youth have worked together, and today we find it meeting the three great needs of youth. The call of the church comes to youth in the Christian Endeavor pledge, "Trusting in the Lord Jesus Christ for strength, I promise him I will strive to do whatsoever he would have me do." In this statement we find the answer to our needs, for in it faith is declared, an anchor is found, and a purpose is set.

Trusting is the principal foundation of Christianity. Without faith it is impossible to please God. Faith toward God is the highest expression of the individual personality. In Christian Endeavor youth takes his stand with those who trust.

This expression of faith is made operative, for youth trusts for strength. He realizes that without this strength he can do nothing, but through it he can do all things. It is daily strength that is supplied—for service, for daily duties, for overcoming evil, for all things.

Christian Endeavor calls youth to find Christ the anchor for his life—"Trusting in the Lord Jesus Christ." He trusts no longer in self, in man, or in reason. The eternal Rock of Ages becomes his anchor. He need no longer search for God, but may meet him face to face in the person of the Lord Jesus Christ. We need to lead youth to anchor to God by accepting Christ as his Savior. We need not fear going adrift then, for Christ is the same yesterday, today, and forever. The storm clouds may fill the sky, the floods of life may come, and hope may seem to flee as our frail bark is baffled in the angry waves, still the Anchor holds and the Lord speaks, "Peace be still." Are you pointing youth the way to this Anchor?

But life is not meant to be anchored motionless. The goal is set in the pledge—"To do whatsoever he would have me do." Life reaches its highest purpose when patterned

according to the will of the Giver of life. The daily routine means the most when Christ is the center of our living. Many people question whether God has a definite purpose for each individual life. We need to teach youth that God has a place for each one and that his greatest happiness will be realized when he finds himself in that place. The purpose of life then will be to do only those things which will be for his glory.

Christian Endeavor means Christ Enthroned "that in all things he might have the preeminence." This must be our passion for youth. Christ must be enthroned in the adult life of our church first, then there will be a vital concern for our youth. It is a sad situation to find a splendid group of young people drifting from the church because no adult is willing to make the sacrifice of self in order to lead them.

The challenge comes today—GIVE HIM THE PREEMINENCE IN ALL OF LIFE. This is the program presented to youth in Christian Endeavor. Born in the spirit of evangelism, its first emphasis is to lead others to know Christ. What a blessing it would be to our churches if youth received this training in Christian Endeavor. The Quiet Hour is next with its emphasis on the personal devotional life. How we need it today! The training in stewardship which youth should get in Christian Endeavor would prove a great blessing to our churches. The work of the pocket Testament league, the emphasis on citizenship, and the interest in world peace add elements which are invaluable in the training of youth.

In all these various activities of Christian Endeavor, the great slogan of youth is "For Christ and the Church." I present to you the challenge which Christian Endeavor brings to youth today. I trust that the prayers and support of parents and friends may be united in leading youth to meet the challenge. May we see Christ Enthroned in the hearts of youth through Christian Endeavor.

Nappanee, Indiana.

cut stand for Christ. People of the world do not accept the truth immediately. Before the grand old story in its many aspects must be told again and again, and must be lived in the heart of the hearer by the power of the Spirit. Even now there sleeps in the most adjoining me a lad of thirteen. He assuredly is experiencing some situations which school life creates! Prior to his coming here, he knew nothing of the Bible, nothing of discipline, nothing of mother love. Since coming he has stood up against some things which have surprised him. We are hopeful because the attitude he is taking after certain things which have happened. Tonight before I went to bed I had a splendid opportunity to talk definitely and plainly to him about God and salvation with an open Bible and a table. Oh, reader! wherever you may be, the time you read this, PLEASE send up prayer to God that our dear little boy may be saved! Oh, we praise God for the privilege of this soul winning work.

Our heartfelt prayer is that God will make it possible for us to expand our work of reaching young folks, and most of all that our every effort will be blessed by the Holy Spirit to the salvation of souls.

Yours in the Service Triumphant,
LYDA CARROLL

MISSIONS AND THE SUPERIORITY COMPLEX

In the column, "A Woman's View of Missions," by Mrs. Walter Ferguson, which is published in the Scripps-Howard newspaper, there recently appeared the following sentence, "The missionary idea causes us to place too high a valuation on our own exertions. This is far keener criticism than is usually directed at missions, and very much to be thought about. It was probably true that fathers and missionaries could be directed today to whom it might apply. I think things can well be said. The portion of the American public which supports missions has far less of a superiority complex than the portion of the public which scoffs at missions. Our church people generally are seeking a finer appreciation of other peoples. They are not as smug in their attitudes as the man on the sidewalk. When it comes to missionaries themselves the various circumstances and training and the degree in which they penetrate into the world where they work regulate the view which they put upon their own exertions. When a man faces an alien environment on a superficial way, he comforts himself by dwelling on the superiority of his own culture and the beds back home. Most towns are full of business men, and some missionaries have fallen into this habit. But when an individual is both understand and help those who are like him, he soon becomes terribly conscious of the limitations of his own power, and he blink the shortcomings of our own Christian civilization. By taking our work into a foreign setting we discover that it is really good for. The incidental in which we are likely to take part is often roughly used, while the real value of our religion is often revealed in a new way. In actual practice, missions are an antidote for our national superiority complex.—The Congregationalist.

Can we worship God in his house? Or do we not worship him in our houses?

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

The Call from Krypton, Kentucky

When one loves his work, to him no cause in the world is more worthy than his own. No sacrifice is too great to make for the good of that cause. Particularly is this true in Christ's work. For we know that he is right with us, caring even more about the work and the people than we do. His heart broke for them; ours can only ache and ache! So "if God be for us, who can be against us?"

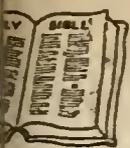
Since we care so much for Christ, his work, and the people, it is most natural for us to rejoice in Thanksgiving and praise when we find that other Christians all over the land also care for our little corner of the vineyard. Certainly it is blessed to know that they care to the extent of giving of their means for it.

The gifts of Christian people are making it possible for us to have a faithful pastor

who is God's fiery prophet proclaiming his Word boldly in the ears of the people. This pastor has taken upon himself a good many of the burdens which formerly had rested upon our less competent shoulders. For this we are thankful. The return of Miss Bertha Banks to our midst makes it possible for our pastor to do more visitation and extension work, and yet have two teachers attending to our school.

We want this visitation and extension work to grow. There seems to be an opening on one of the creeks, several miles away for Sunday school and church services. We also are helping in a Sunday school held on a nearby creek.

We are so thankful for our school. It is the boys and girls, for the most part, who attend school day after day under Christian influence that come to take a definite clean-



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



LANARK, ILLINOIS
 Church has a correspondent for the
 t, and he is a faithful one, but we
 n't refrain from sending in our bit
 occasionally. We love the Evange-
 y and it is like getting a letter
 e each week. We rejoice greatly
 brethren all over the brotherhood
 victories that have been wrought
 gains that have meen made for
 d his Church. The work that the
 entrusted to us in this part of his
 s moving forward in a very com-
 mander. Soon after our general
 we conducted a two weeks' meet-
 interest on the part of the Chris-
 e in this meeting was good, but
 ded other than those who were
 of some church. Accordingly, dur-
 etings we spent considerable time
 tudy. We gave six studies from
 chart on "God's Plan of Redemp-
 ay were the testimonies that were
 o the help they had received from
 ies, giving them a better under-
 and appreciation of the great
 God's Word, and of his plans and
 through the ages. Members of
 rches were interested to the ex-
 one pastor is using my chart for
 nday evenings in his church.
 as. Mayes was with us the first
 meeting and brought us two very
 ns. There was much seed sown
 ect to reap continuously from it.
 meeting I have baptized six and
 hem into the fellowship of the
 t there are a number of others to
 rite before many months. Our
 Bible school attendance is the
 rs. Rally Day in the Bible school
 record for six years. Upon that
 323 present with an offering at
 ed service of \$251.00. Our school
 ed 216 every Sunday since Sep-
 1. This is a marked increase over
 ree years for the same length of
 of the brethren from Lanark at-
 love-feast in the Milledgeville
 October 18th and on last Lord's
 ng Brother Cone and a goodly
 his parishioners came and shared
 ervice here at Lanark. Dr. W. S.
 so present. We appreciated the
 all these brethren in this that
 be one of the most blessed and
 d love-feasts in the history of
 One very encouraging feature
 sence of upwards of 50 young
 e table. How grateful we are
 nd what an opportunity is ours
 ing of their young lives. We
 ng any high-pressure or ques-
 tions in these days, but only a
 ul presentation of God's Word.
 tly preached and it fails to win
 lks, then we know of nothing
 Other methods fail. This one,
 rethren, in these days when so
 rning away from the Word, let
 anew.
 ber 8 we expect to have Broth-
 r Joseph Foster with us. We

are looking forward with pleasure to their coming. This church is deeply interested in missions, so much so that we are supporting one of our missionaries on the foreign field. May they prove a real blessing to all our churches as they go from place to place.

My church is granting me the privilege of conducting a revival meeting away from home again this year. If any church not having arranged for a meeting yet would desire my service I would be glad to date. These ought to be great days for the church. If ever we faced a great opportunity it is now. If we let this day slip by we shall never face another such opportunity. What should be our attitude in a time like this? Certainly we should be alert and alive, full of love and zeal, ready to help, offering a cure for the conditions that surround us. "If my people which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sins and heal their land" (2 Chron. 7:14).

C. C. GRISSO.

BRIGHTON CHURCH

Although you have not heard from the Brighton church for several months, we have been doing things for God.

The church is progressing very well. All departments of the church are very much alive. The Sunday school is averaging about seventy-five. The Christian Endeavor is now working again after the lull for a time. The church services are very well attended.

We have a very fine class of young people in the Sunday school and many of them are members of the church. We are very proud of our young folks, because of the fact that they are always willing to do whatever they are asked to do. This makes it very pleasant for us.

In order to break up the monotony of Christian Endeavor, the writer each Sunday evening gives a short Bible study for the benefit of the young folks. Many of them have expressed their appreciation of this series of Bible studies. I am tracing the life and workings of the children of Israel from their beginning of history up to and through the time of Christ, and then hope to extend the series in the beginning of the church. I am using maps to make the study plainer and more thoroughly understood. Many of them appreciate the work.

The Women's Missionary Society is very much alive under the leadership of Mrs. J. L. Mast. What would we do without the consecrated services of the women of our churches?

Last September, the church extended a unanimous call to the writer for another year as their pastor. This is the beginning of the fourth year with these loyal people. Everything is going along so very harmoniously, that it is a pleasure to work with them.

We have not yet made our final arrangements for our winter campaign for souls, but we feel sure that God will provide a

way for us to enter upon a glorious meeting for him.

We held our Rally Day and Homecoming on October 18th. It was a wonderful day for all of us. In the morning, our Sunday school was well attended. One hundred forty people were present. Then we had preaching by the pastor on the following theme, "Every man in his place, or back to the work." Judges 7:21. At noon, we had a basket dinner at the school building. This was an elaborate affair, as these good people always make it. Tables were laden with everything imaginable. In the afternoon, we had a splendid program of music and recitations, also two addresses by the judge of the LaGrange County Court and by the County Superintendent of Schools. This was a day long to be remembered by all of us.

We have also planned for our regular Fall Communion to be held on Sunday evening, November 1st.

We trust this short article will be of interest to many of our friends. Pray for us that we may be used by him mightily to further his work in this community.

C. D. WHITMER, Pastor.

BRETHREN INSTITUTE FOR SUNDAY SCHOOLS OF WESTERN PENNSYLVANIA. TO BE HELD IN THE FIRST BRETHREN CHURCH JOHNSTOWN, PENNA.

Thursday, November 19, 1931; Beginning at 10:00 A. M.

PURPOSE--

To re-evaluate the aim and importance of our tasks as Sunday school workers and to help encourage and inspire one another in meeting our responsibilities and privileges.

PROGRAM

The General Assembly Session

10:00 "The Problems of the General Assembly." Mr. Carl Uphouse.

10:30 "The Opportunities of the General Assembly." Rev. J. H. Gingrich.

The Administrative Session

11:00 "The Cabinet Meeting." Mr. Walter Wertz

11:30 "The Departmental Divisions." Rev. Geo. H. Jones

The Lesson Preparation Session

1:30 "The Teacher's Preparation." Rev. Willis E. Ronk

2:00 "The Pupil's Preparation." Rev. Wm. Schaffer

Organized Bible Class Activities Session

2:30 "The Spiritual Activities." Rev. Leslie Lindower

3:00 "The Social Activities." Mr. Dean Benshoff

The Sunday School and Church Session

3:30 "Relating the Sunday School to the Church." Rev. Charles Ashman.

4:00 Dismissal.

The Re-Evaluation Session

7:00 "The Purpose of the Sunday School." Rev. N. V. Leatherman

The Inspirational Session

7:30 Song Service. Led by Prof. J. Lloyd Jones

7:45 Devotions. Rev. Earl S. Flora

7:50 Grand Chorus Choir (Choirs from Johnstown Brethren Churches.)

8:00 Offertory, Third Brethren Church, Johnstown

8:30 Inspirational Address, "The Sunday School and Brethren Teaching." Dr. Charles A. Bame

A BRIEF REPORT, MID-WEST DISTRICT CONFERENCE, FORT SCOTT, KANSAS, OCTOBER 6, 7, 8, 1931

The first conference session opened on Tuesday evening in the First Brethren church, at Fort Scott, Kansas, with Moderator W. R. Deeter of Carleton, Nebraska, in charge. The hymn of praise, "Come We that Love the Lord" was sung, and Mrs. Docia Wygal of Mulvane, Kansas, read the Scripture, and Mrs. Anna Wood led in prayer.

Rev. L. G. Wood, pastor of the local church, extended words of greeting and welcome to all delegates, making them feel they were going to enjoy their stay and hospitality with the local people.

Out of district folks—Dr. Bell, of Ashland, Ohio; Miss Myers, of Africa; S. M. Whetstone, of Waterloo, Iowa, received special recognition and each responded to the message of welcome, along with the regular delegates representing the respective churches of the district.

L. A. Myers, pastor of our Morrill, Kansas, church, delivered the evening message, from Isaiah 39:6, 7.

Wednesday Morning, October 7th

Conference opened at 9:30 by singing "Love Lifted Me", after which Moderator Deeter led in prayer. The minutes of the business sessions of last year were read, and the Treasurer gave his report, both of which were accepted by Conference.

The Credential Committee reported showing the total official delegates numbered nineteen—six ministerial, and thirteen lay, with delegate fees amounting to twenty-two dollars.

The new organization resulted in the following elections—Rev. Jas. S. Cook, of Portis, Moderator; L. A. Myers, Morrill, Vice Moderator; W. R. Deeter, Carleton, Secretary-Treasurer and Statistician. Rev. Cook then took charge and some few committees were appointed.

At 10:30 Rev. W. R. Deeter delivered the Moderator's Address on the theme "Will the Christian Church Last?" Certain few of the pessimistic minded folks like to harangue and make a lot of noise about the stability of the Church. But some of these very opponents in days gone by and the cause they espoused have faded away and are scarcely heard of any more. The Church will LIVE and is a power and force in the world today.

At the 11 o'clock hour S. M. Whetstone, field worker for our National Church School Association, gave an address on how we might lend ourselves to more fully propagate the Brethren cause by making use of our splendid literature. This was followed by a general discussion period. At 12 noon, luncheon was served in the "upper room" of the church, and all were "filled."

Wednesday Afternoon

At 1:30 o'clock, session opened by Moderator Cook, and using Hymn "More About Jesus", and "I Am Thine O Lord." Mrs. Elda Deeter had charge of all the conference music and singing. Miss Estella Myers read the Scripture, Isa. 55: and led in prayer.

The Moderator then introduced Dr. W. S. Bell, who recounted some of our outstanding mission achievements, and the growth of our church in many sections of the United States, Africa and South America. It must be by the power of Jesus Christ, and not our wisdom, that will bring the ultimate victory for our church. And we must not fail to bring glory to his name, by doing our best.

At 2:15 Rev. Whetstone again spoke, us-

ing as a theme, "The Needs of the Brethren Church." Some of his opening statements were, "Sometimes discontent is the soil from which the future crop is to come. One of the bright hopes of the future is the fact that we are not satisfied . . . We need to re-value the purpose of our work, that we might render the BEST service we can. Cooperation is the secret of success in any church program. Let us build in our church work, by using our heads."

Wednesday Evening

Hymns "He Lifted Me" and "Hide Me, O, My Savior."

Greetings by telegram from the Pennsylvania Conference in session at the Third Church in Philadelphia, Pennsylvania, were read. Motion made and seconded the return greetings be extended by Night Letter. Carried. Motion made and seconded that we also send greetings to the Illiokota District Conference in session at Dallas Center, Iowa, and same to be carried in person by Rev. Whetstone when he returns there tomorrow. Carried.

The appointment of a Resolutions Committee was made: D. G. Lemon, Portis; Docia Wygal, Mulvane; H. H. Freese, Falls City.

Mr. Lemon read the Scripture and gave the evening prayer.

Miss Myers in her address told of the Mission work among the dark people of Africa, and showed a number of curios. She said the "Good News" we carry to those people is found in Matt. 28:18 "Go, and teach . . ."

Miss Nina Palmer sang a special, "This is My Task."

Dr. Bell then spoke on the work of the college. He says: "We are living in an age when our young people are going to be educated, and unless we as a church have an institution where they can go, besides to State schools and universities, we cannot expect to have a coming generation grounded in the faith we love so well. We MUST have a place where they are trained to have this in their heart and life. . . ."

Thursday Morning, October 8th

The morning session opened by singing "Harvest and Reapers."

L. A. Myers read the Scripture, Psa. 46 and 47, after which he led in prayer.

The business session consisted of the reading of previous minutes, and all were passed upon by conference, with the understanding that the completed report would be given at this evening's session.

Two new members were elected on the Mission Board, which now consists of the following names: L. A. Myers, Chairman; N. P. Eglin, Secretary; D. G. Lemon, Treasurer. Samuel Flickinger was elected to succeed himself as a member of the Board of College Trustees. Member of the Executive Committee, L. G. Wood. Member Ministerial Examining Board, H. H. Rowsey. Director of Church Schools, J. G. Dodds.

Invitations for the 1932 conference were announced with a decision to go to Portis, Kansas.

N. P. Eglin then gave a report of the mission work in the district. Apportionments from the various churches for the closing year were announced as follows:

Hamlin, \$75.00; Carleton, \$100.00; McLouth, \$27.00; Falls City, \$150.00; Gift, D. B. Clum, \$50.00; Beaver City, —; Portis, \$125.00; Morrill, \$110.00. Total \$637.00.

Those who paid in advance for the coming year are Hamlin, \$75.00; Portis, \$125.00; Falls City, \$150.00; Morrill, \$110.00; Total

\$460.00. Grand Total \$1,097.00. Paid for trustee expenses to board \$37.00, leaving a balance of \$1,069.00.

One of the outstanding things done Mission Board was the paying off \$1,160.00 mortgage on the Fort Scott property. This was made possible by us above balance and by one good brotting on a new note for \$155.00. I have the exact figures of the interest in a short and appropriate service or day afternoon the pastor, L. G. Wood, Eglin, and R. Paul Miller conducted "Mortgage Burning" in a very touching and glorious way, after which audience joined in singing, "Praise from Whom All Blessings Flow."

Thursday Afternoon

Rev. J. S. Cook gave an address of work, followed by an address by Miller who represented the Home Board. Space forbids telling of the good things he mentioned about our home fields. At best the work merited, self-denial, prayer and faith.

In the absence of Raymond B. Beaver City, Nebraska, N. P. Eglin briefly on "Constitutional Element Church Extension." This was briefly by J. S. Cook speaking on the tactical side of the question.

Thursday Evening

The closing session was entered in spirit and enthusiasm. J. S. Cook read the Scripture and offered prayer followed by the song "Will There Be Stars in My Crown?" Mr. and Mrs. Deeter then sang a duet, "I'm Going Are You?"

A public offering was received to defray general expenses; the Resolutions Committee reported, and a "finish-up" minutes by the Secretary was had.

Paul Miller delivered an inspiring address after which the local people rendered playlet "The God of the Pill Bottle."

Goodbyes were said, and good night offered and all went away feeling the predictions of God upon all our work.

W. R. DEETER, Sec'y., Carleton, Mo.

ANNOUNCEMENT

FREMONT, OHIO, COMMUNION

Non-resident members of the Brethren church are hereby notified. Communion Services Sunday evening November 15th, and are cordially invited to attend. REV. WM. S. CRICK, in

TITHING IN HARD TIMES

Now you can plan A Tithing (and save money by using the church tithes we furnish, including one page written for this hour: "Tithing Times." The Layman Bulletins, number, are printed in the regular church bulletin size, with two pages for your own Bulletin material. This is one-half of your printing cost, not cost of paper.

Send for price list and samples, include pamphlet, "Teaching the Church Tithes," containing full directions for a 4 weeks' program of silent, church education at trifling expense. Non-partisan, non-legalistic, but simple and workable.

Please mention The Brethren when you also give your denomination.

THE LAYMAN COMMUNION
730 Rush Street Chicago

What We Mean by Loyalty Campaign

The gist and the content of our meaning concerning a Loyalty Campaign is that we hope to so entwine about the hearts of our Brethren as to make them investigate what we are making at the printing plant and so, obtain their loyalty to our publications. The end of our desire may be said to be: that we may be of larger service and also, that by an increased loyalty, we may increase the number and better the output of our publications.

Imagine, if you can, yourself sitting down to create literature and at the same time be conscious that there are people—even whole organizations of Brethren—who use almost none of that output. Could you do your best with this conscious feeling of rejection while you are writing? Of course not.

The Best?

We do not claim to make the best literature or to have it dressed up to the standard of the most beautiful; but we do claim that it is best for Brethren and have abundant testimonials to that fact. It is not fine testimonials we are coveting; it is better support.

How?

At a recent State Conference, I said if two of our Sunday schools would give us their full support and buy all the materials possible of us, we could immediately put color on the "Primary Bible Stories." I believed that, but spoke more truth than I knew. I had hardly arrived at the office until I was shown that by the outlay of no great sum, the thing would be entirely possible. Yet we do not have the sum and the thing can not be done. This is a crying need; loyalty will satisfy it.

Clear Profits in Loyalty

Nearly all the increase we can hope to make by the Loyalty Campaign will result in profits. Of course, all who understand printing in the smallest measure know that the great cost in printing is the wages, upkeep,

and getting ready for the first copy. The remainder is comparatively small. In other words, the first cost of every piece of literature we make is the heavy cost. If we can make our people see that increased loyalty would make a fine showing in profits and thus in betterment of our productions, I feel sure that we would soon get a Loyalty Result that would make the faces of thousands of our people wider and brighter. That's what we are hoping for. That's what we mean by Loyalty Campaign. Find a place and a way for your Sunday school, church, class or department to align themselves more fully and completely with the efforts of your editors and printers. Loyalty is the word!

We Can

I am assured that the thing is wholly possible and probable. Our people have always responded to a cause well represented and needy. I remember how it was said in this year's National Conference that the largest offering the college ever obtained from the churches was during the Bicentenary Movement when each church in the Brotherhood save a very few, had presented to them the great need of Loyalty to that institution. They saw the need and supplied it. Now, we appeal for another needy project upon which all others depend—the Publications. Good literature and nice printing are the backbone of our structure and none can deny it.

Look Around

Now, brother Pastor and Superintendent, Teacher and Deacon Board or Trustees, will you not make yourself a committee of one to see the places in your organization where your group can make an improvement in loyalty? Where you can displace some literature that could better be filled by some your own editors make? Some increase in subscriptions that will both do good to your constituency and as well, your Publications? I feel sure that you can and that you will get busy to get it done.

CHARLES A. BAME,
Sunday School Editor.

Your Church Paper

The Official Organ of the Brethren Church, and is dedicated to the service of the entire brotherhood and to every district and congregation and individual member. It can be counted on to bring you the news of all the churches, contribute to the spiritual life and strengthen the faith of all the members, promote mutual love and fellowship, and support loyally all the interests of the brotherhood. It ought, therefore, to be in every Brethren home and deserves the loyal sup-

port of every member of the church. The success of the denomination depends in a large way upon the wider circulation of your church paper and your loyal cooperation is needed in order that this may be accomplished. Every boost to **The Brethren Evangelist** is a boost to the cause we love. Let's have a **Booster Committee** in every congregation. "The Gospel must be published."

SPECIAL EVANGELIST RATES

\$1.35 for One New Subscription for One Year.
\$3.00 for one New and One Renewal for one year. (This is your Christmas Gift opportunity).
\$1.50 for Renewals if you aim to put your church on the Evangelist Honor Roll.

Sample copies to be used in the campaign will be sent to churches requesting them.
Also samples of Sunday School literature for a month's trial will be sent free upon request.

This page will give recognition from time to time of churches and pastors cooperating in our
PUBLICATIONS LOYALTY CAMPAIGN.

"The Gospel Must be published."—Mark 13:10

FACTS FOR YOU

THERE IS NO BRETHREN WORK OF ANY KIND BEING CARRIED ON THIS YEAR AT LOST CREEK, KENTUCKY. Riverside Institute as a Brethren School is not open this year. BY DECISION OF NATIONAL CONFERENCE it was closed till an evangelistic program could be established in place of the former school work.

BUT—

THE WORK AT KRYPTON is going right on.

Two fine established churches that nearly collapsed last year are now receiving emergency aid from the Home Mission Board and will be saved if we are able to stand by them throughout the year.

Ten other growing works and fourteen sacrificing workers, LOYAL TO THE BRETHREN CHURCH, are utterly dependent upon the approaching offering to be taken up in all our churches

AT THANKSGIVING TIME!

What Are We Trying to Do?

We are trying to save churches in danger.

We are trying to go forward with the whole gospel into new fields.

But we cannot make bricks without straw! We needed and asked for \$850 at National Conference and received \$500.

Our Needs Are Greater Now!

We cannot continue to meet losses in face of increasing burdens thrust upon us without closing some of the churches dependent upon us.

DEPRESSION, DISCOURAGEMENT AND DESTRUCTIVE criticism are uniting to destroy the finest Home Mission program the Brethren Church has ever had.

LOVE, LOYALTY, PRAYER, AND SACRIFICE alone can hold the advances we have gained.

THIS THANKSGIVING OFFERING WILL DECIDE.

What part will YOUR PRAYERS AND SACRIFICE HAVE IN IT?

Vol. LIII
Number 44

November 14
1931

THE BRETHREN EVANGELIST

SECOND HOME MISSION NUMBER

If the harvest is past, the summer is ended
For some in the homeland our gifts might have saved;
Lord, help us make haste and take to the living
The unabridged Gospel their souls long have craved.



—Eustiake.

CHRIST LAMENTING OVER JERUSALEM

Signs of the Times

by
Alva J. McClain

about which he knew nothing, then you should also be able to smile at the dogmatism of the present-day sceptics who declare with great solemnity that God, Immortality, Resurrection, Prayer and Miracles are "impossible."

CAN we get along Without God?

I have already suggested that the above mentioned radio broadcast was remarkable in several respects. For one thing, although the program was quite well proportioned in its various elements, it contained nothing religious. There was no prayer offered, no Scripture read, no thanksgiving rendered. In fact I heard no mention of God at all.

Perhaps this was wholly an oversight. Still it was an ominous omission, characteristic of a widely prevalent attitude. Men are feeling that they can solve the world's problems without God. Some have gone so far as to say that the bringing of God into these matters only handicaps the work of solution. Even Daniel Poling, rather strangely, declares that the prohibition movement must be taken out of the realm of religion in order to succeed. God, it would seem, has become a liability instead of an asset in human affairs, a cause of embarrassment in the house of his professed children.

ONE Omission I enjoyed

During the entire program, lasting one and a quarter hours, there was not a single presentation of jazz music. And better yet, there were no "crooners," none of these ubiquitous tenors who sing through their noses.

Perhaps the sponsors of the program realized that any listeners who might extend any help to solve the problem of relieving the needy would have at least a semblance of intelligence which it would not pay to insult. At any rate, if this be a sign of the times, we should be devoutly thankful for it.

SOMETHING Else They Might Have Had

I noticed also that all those who took part in the broadcast would be classed among the rich in this world's goods, having either a goodly fortune or a large earning capacity. There were none among the exhorters or musicians who are at present feeling the pinch of want and hunger.

Perhaps this also was a bit of strategy. If you can enlist a rich man to speak on behalf of your cause and to ask others to give, consistency will demand some giving on his own part. So it is a good thing to enlist the rich as speakers at such a time.

But I wondered, as I listened, whether it might not have been an improvement if somewhere in the program we could have heard from a poor man, someone who is having some personal experience in the matter under discussion. It would have been interesting to have heard from some farmer paying more in taxes than he makes from his farm, or from some man who has actually lost his job and cannot feed his hungry children. Our Lord could have spoken on the subject, having had "not where to lay his head."

HE Will Speak Some Day

While listening to the array of famous men and women speaking from the various

cities of this country, it occurred to the Son of God himself will speak world some day from the city of Jerusalem and tell the world how to solve its problems. The speakers last night, great as they had no solution to offer. They asked, and then they were done. They did not tell how to abolish poverty and unemployment, or war which is the cause of our troubles. When Christ speaks from Jerusalem he will solve our political and economic difficulties. On this point Isaiah 2:1-4.

And do not forget that Christ is present in the poor here and now. An expectation of his approval, you cannot shut your eyes to their need. For when Christ speaks to the world a second time he will have something to say to those who have given a deaf ear to the cry of the poor.

HE Has Spoken

On this last point we need not wait for the Second Coming of our Lord. He has already spoken in the Word, and here is the thing that he has said:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold is cankered; and the rust of the same shall be a witness against you, and shall devour you as it were fire. Ye have heaped together treasure for the last days. Behold, the hire of the laborers who have reaped your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth—" This is the Word of Christ to those who have piled up treasure by exploiting the man who works.

And here is his Word to those who have been defrauded by the present system under which the economy has been trying to run; "Be patient, brethren, unto the coming of the Lord." (James 5:1-7)

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- Announcements,

A REMARKABLE Broadcast

Coming home rather late last night (Sunday), I sat down at the typewriter to finish some material for this department, but neither a rather weary mind nor the machinery seemed to work very well, so I tuned in on the radio at about the hour of eleven and heard the nation-wide broadcast of President Hoover's organization for the relief of the unemployed this winter.

It was a remarkable broadcast in a number of particulars, not the least of which was the technical accomplishment. The entire country was linked together in one gigantic hook-up, the announcer was in New York, yet he introduced speakers who spoke from different places all over the country. Kathleen Norris spoke from San Francisco, someone else from Washington, and a gentleman sang a couple of songs from New Orleans. The others delivered their parts from the New York studio. And not a second was lost between the announcer's introduction and the beginning of each speech or piece of music.

ALL Things are Possible

It is my belief that in the next world, when the Christian is equipped with the Resurrection Body which is not subject to the present limitations of space and time, we shall be able instantly to communicate with each other from any part of the universe. And also see each other. Why not? Certainly, man, as God intends him to be some day, will be superior to the gadgets of machinery. What is going on now is but the earnest of a greater future.

Doubtless, my suggestion would be met by incredulous smiles from the agnostics of this world. But that does not bother my faith. Furthermore, I read something recently which causes me to smile at the agnostics.

Here it is: In 1875, one year before the telephone became a reality, a man was arrested in Boston for attempting to raise money with which to promote a machine which he alleged would carry the human voice over a wire from place to place. A Boston editor, commenting on the arrest, wrote as follows—"A man about 46 years of age, giving the name of Joshua Copper-smith, has been arrested for attempting to extort funds from ignorant and superstitious people by exhibiting a device which he says will convey the human voice any distance over a metallic wire so as to be heard by the listener on the other end. He calls the instrument a 'telephone' which is obviously intended to imitate the word telegraph and win the confidence of those who know of the success of the latter instrument. Well informed people know it is impossible to transmit the human voice over wire as may be done with the dots and dashes of the Morse code and that, were it possible to do so, the thing would be of no practical value. The authorities who apprehended the criminal are to be congratulated."

If you smile at the cocksureness of this Boston editor, writing less than sixty years ago about the "impossibility" of things

GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

All moneys to the
Business Manager

THE BRETHREN EVANGELIST

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Some Fundamental Missionary Motives

There are many and varied motives that influence men to engage in missionary activity, but there are a few that are fundamental and universal. None can escape their force or get away from them. They operate alike on the heart of him who goes and him who gives; they cause the feet of the missionary to hasten to those who know it not and they cause the hands of those who remain at home to contribute of their funds to such missionary work possible. And they never cease to operate. Other motives operative for a time, but with changing conditions they lose their force. These remain ever the same, upon every Christian of every age the sacred obligation to proclaim the message of God to the unevangelized people of the world, at home as well as abroad. Not one of us can escape the responsibility imposed by these considerations.

We are faced with the definite command of our Lord Jesus Christ: "Go ye into all the world and preach the gospel to every creature"—that part of the world that lies next door as well as that which is far distant. As we face that command we feel the weight of the obligation to obey, for commands require obedience. It is especially true of him who sincerely acknowledges Jesus Christ as the Lord of his life recognize the necessity of obedience. It is something decidedly inconsistent with the confession of the Lord of Christ without the giving of obedience to his commands. Jesus himself said, "Why call ye me Lord, Lord, and do not the things which I say?" The very acknowledgment of his Lordship lays upon us the obligation to obey. And there is no more necessary or urgent command than to "make disciples of all nations, beginning at Jerusalem." We are faced with the necessity of obedience right now. The Home Mission Board of our church is calling for the funds which will enable it to carry out the commission of our Lord, and it stands us in hands to bear the burden of that appeal is not to be treated as of the authority of a man. It is the program and call of God and we dare not turn our backs aside. The Home Board is but the agent and instrument of our Lord to carry on his work, and we shall be held accountable for the response we make. It is a serious thing to refuse to do a known duty, or to turn a deaf ear to the clear and definite word of God. Let no man be deceived by the voice of confusion, allow himself to be overcome by the spirit of criticism, of selfishness, and thus caused to fail of obedience. The spirit of God is not the spirit of confusion and of division and of disobedience, but of submission and of love and of obedience. Let us respond to this call as unto the call of God, casting down our carnal imaginations and selfish exaltations, and entering into captivity not merely every unsanctified thought, but every unconsecrated dollar "to the obedience of Christ."

We are constrained by the love of Christ to do what we can to carry the gospel in its entirety to those who have it not. We are away the reluctant, yielding to the word of command and in its place the joyous giving of self to the doing of that which is well pleasing to our Lord. The spirit of the Psalmist be- lieves the spirit of every Christian when he is faced with the responsibility of missionary activity—"I will delight to do thy will, O God." However driving and urgent may be the command, the true missionary will go forth not because he must but because he has a privilege to go. He obeys because he loves, even as the men would do: "If a man love me, he will keep my commandments. That is a lofty standard, but it has been found to be true in the best missionary experience. The language of the great- est missionary of all time was, "The love of Christ constraineth me." Other motives may have had their place in the life of the preacher, he was not unmindful of the restlessness of the heart, the harmfulness of sin, but over and above everything else he was restrained at every step by the supreme love of Christ in

his soul to obey the specific command to take the gospel to the ends of the earth. That is the spirit that should actuate every Christian heart, every soul who knows and prizes the saving grace of God. That love should constrain not merely those who go with the Gospel message, but those who give as well. Every layman and minister alike ought to be able to say, "The love of Christ constraineth me," as he faces his part of the Home Mission task of the church at this Thanksgiving season.

There is a third, not necessarily the last that might be mentioned, among fundamental motives, but sufficient for our purpose, and that is, that we are moved by our fellowship with the sufferings of Christ to give the knowledge of salvation to those who have it not. When we realize that it was sin that caused the suffering and the death of our Lord, that he died that men might have life and that his heart is even now yearning for those who are without the knowledge of his saving grace, we will be driven by the very fellowship that we have with those sufferings to do something to save the lost. Paul was ambitious not merely that he might know the love of Christ, but also the fellowship of his sufferings. A young student volunteer had reached this height in his religious experience when he quoted to some fellow-students: "There is only one religious problem in the world today, and that is the problem of sin, and only one religious solution, 'God in Christ taking the sin upon himself and bearing it away.'" When one gets upon his consciousness the lost condition of mankind and the realization that Christ died for man's sin and that he is the only sufficient remedy for sin, he is fellowshipping with the sufferings of Christ and that fellowship will cause him to do everything within his power to the end that the world might come to know and accept the Savior of men. The Home Mission challenge is just that, and the only question is whether or not we have entered in any measure into the depths of that sacred fellowship. To the extent that we have, we will count no sacrifice too great that we may forward the cause of Christ as it has been visualized for us in the Home Mission program of our church.

AT LAST

The Christian Standard says that, when he attended a football game between Northwestern University and some visiting organization, Al Capone was "booed" so persistently that he and the bodyguard that always attends this "hero" were finally compelled to leave the stadium.

That is something like it. Society needs to get to the place where it will feel soiled when it comes into contact with that sort of character. When a group of college people and their followers at a sporting event refuse to tolerate the presence of such a scoundrel, we are on the way to a cleansing process.

Possibly this experience of the vice-lord of Chicago explains why he came into the United States court a few days later whimpering like a whipped cur. He, a bloody-handed assassin, is being tried on the charge of stealing taxes from the United States, and he protests cravenly that he is going to suffer because he has been held before the public as the villain that he is.

We have always maintained that these gangsters are cowards. Get them in a corner and they show how yellow they are. And that is one reason why society is now ready to disown them.

Some of these days society will get to the place where it will also refuse to be soiled by contact with the banker who helps an Al Capone store away his tainted money in trusts and bonds, and the lawyer who teaches him how to defeat the law, and the papers, like the Chicago Tribune, that create the atmosphere of contempt for law in which his kind can thrive.

All these ought to be "booed" out too.

EDITORIAL REVIEW

Our daily work, the constant occupation of our life, needs to be done in God's presence, and to be shone through and through by him. Often it is the hardest part of our religion.—Phillips Brooks.

Publications Loyalty Campaign aims to make it easier for churches, Sunday schools and individuals to put into practice the spirit of loyal support of our own denominational publications, which they in their better moments fain would show forth.

Brother R. I. Humberd writes of his campaign recently held at Raystown, Pennsylvania, where Brother Earl S. Flora is the pastor. The attendance and interest were good and encouragement was given by the presence of delegations from nearby churches. The meetings closed with a baptismal service, but we are not informed as to the number baptized.

One pastor wrote in his last October church bulletin: "Get ready, for its coming! The annual drive for the Brethren Evangelist begins next month. Only subscriptions will be accepted; no excuses nor alibis." That pastor has got what we call the loyalty spirit, and his people are getting it and will get it yet more. Loyalty is contagious. Will not every pastor help spread the contagion?

Brother E. M. Riddle, national president of the Brethren Christian Endeavor Union, writes a message to the Endeavorers this week. He makes an announcement of special interest to Indiana societies, the willingness of their district secretary, Brother C. D. Whitmer, to be of service to them. He also makes suggestions of interest to all societies regarding their activities for the months of November and December.

Mission page is given this week to two splendid articles dealing with Home Missions, one a story by Brother Steffler of what Home Missions has accomplished for the Third church of Philadelphia and the other is an appeal by Brother N. C. Nielsen for a revival of missionary passion. And these men exemplify in their own lives the missionary enthusiasm they would have others possess.

President E. E. Jacobs reports the regular enrollment for Ashland College at 304 and 86 Saturday students, the largest number of students of college rank that the institution has ever had. The college is doing a real service to the local community by sponsoring a lyceum course, consisting of three musical numbers. If the first is a fair sample of the course, it will be a real credit to the college. The Homecoming football game will be played on November 14. It would be encouraging to see a goodly number of former students and other friends of the college present on that day.

From the bulletin of the Conemaugh, Pennsylvania, Brethren church we learn that Brother W. H. Schaffer and his people are planning to celebrate the fiftieth anniversary of the Brethren church in Conemaugh in 1932. Not all of our churches will be able to do that, but we shall be glad to learn of others which already have completed or soon will complete fifty years of service. Doubtless other churches have, or will have, under way plans for similar celebrations. Let us hear of them. We shall be glad to have reports of such events when they take place and will give first page space to the pictures of churches so celebrating.

Thanksgiving season is the time to make your offering for National Home Missions, and there never was a time when a large offering was so necessary and urgent. Every one interested in the church's future ought to be ready to give, not his "bit" but his best. It is one's best that brings the blessing from giving and it is the very best of every member that is needed to enable the church to do the task before it. It may be necessary to sacrifice this fall in order to do all that we ought to do, but the cause is worthy and the church needs to do some sacrificing in these days. Send offering to R. Paul Miller, Home Mission Secretary, Berne, Indiana.

The first known fruit of our Publications Loyalty Campaign came from a good sister in Long Beach, California. Mrs. Alice

Ward, who has been taking the Evangelist for many years declares she would not be without it, sends \$1.35 for a new subscription to be sent to another party living far distant. Sister was a sister to our late Brother Ira D. Slotter, and she believes the Evangelist will carry a needed message to the soul of some one who is not a member of the Brethren church. We appreciate the expression of confidence in our church paper and this fine testimony to missionary work. If the paper is good for others, it is good for our own people. We are counting on our readers' interest and cooperation in helping to put it in the homes that need it much.

Brother Thoburn C. Lyon, who has so ably and faithfully carried the "Family Altar" column for a number of years, writes that he is leaving Chicago and moving his family to Washington where he has a government position in the Coast and Geodetic Survey. Among other reasons for the move, he says, "We especially appreciate the privilege of worshipping in a Brethren church again." Such denominational love and loyalty is refreshing and suggests one fine way of solving the isolated membership problem—get the isolated members to locate where there are Brethren churches already established. If we should urge this upon people and get the idea into their minds and hearts, we would think it to be not a mere fanciful suggestion. Of course, it would not meet the needs in every situation. Many of our people would find it necessary to move into communities where there is a Brethren church. For them, and for many others who are not for a whole Gospel church, we must give ourselves earnestly to the task of church extension.

It seems necessary to remind our readers that those who wish to obtain a copy of the forthcoming new missionary book, "Undaunted Hope," by Dr. Florence N. Gribble and entitled "Undaunted Hope," should get their subscription in the hands of the Foreign Mission Society officials before the first 1,000 subscriptions are completed. All who subscribe after that time will pay the full price of \$2.50. Those who wish to get in on the \$2.50 price should not wait too long, as Dr. Gribble thinks there is danger of some doing so. A misunderstanding she has met with of the Foreign Board's published declaration that subscriptions for "Undaunted Hope" close in April. If there are those who are wanting a book and are delaying placing their order, thinking the pre-publication price still be available in April, they may be disappointed. It has been definitely stated that the pre-publication price of \$2.50 closes with the 1,000 subscriptions. If that number should be gotten before the first of the year and you should wait till April to send your name, you will be too late to get the book at \$2.50. Therefore, send your subscription promptly, to avoid disappointment. Write to Louis S. Bauman, 1925 East Fifth Street, Long Beach, California. No money is needed till the 1,000 subscriptions are obtained. You will be notified.

Brother I. D. Bowman gives us a communication this week in which we learn that, though Mrs. Bowman has undergone much suffering in recent months, she is now recovering, for which we are thankful. He reports the addition of three new members to his church in Delaware, two by baptism and one by relation. He announces himself open to calls for evangelistic or Bible lecture work. Bowman's remarks about establishing more churches are interesting and we believe it is well to have our churches reminded that there are many opportunities to do definite home mission work in our communities. While the establishing of new churches is much more difficult than it once was, and while the financial burden of adequate buildings for newly organized congregations is much greater than any one church can assume alone, especially in our cities and therefore should not be undertaken without the consent of those others which are likely to be called on to help bear the burden, yet it is true that our churches and pastors of today are well afford to be more wide-awake with regard to opportunities for new mission work near at hand, and more ready to make individual and congregational sacrifices to promote such mission work. We honor our pioneer and older ministers, such as Brother E. J. Bowman, whose initiative and passion resulted in the founding of some of the good churches we now possess and only wish that the missionary spirit prevailed in the heart of every member of our church of our brotherhood.

No Success Without Sacrifice

By R. Paul Miller, Home Mission Secretary



R. Paul Miller

From Eden to the Millennium, sacrifice is written across every real achievement that has blessed the human race. No matter what the nature of the thing has been, some one paid for it in the coin of sacrifice. When God would save this world of sinful men, he could not do it without making a sacrifice that tore his own heart to shreds and robbed Heaven of its fairest treasure. When a mother would bring a sweet babe into the world she cannot do it without offering herself and sacrifice is written across her life till death. When you behold a

upstanding family of boys and girls blessing the if you will but look closely you will find a toil worn re marked father and mother standing near with rd written across their lives—it is "sacrifice." he days of the Apostles, the Church of Jesus Christ ed and triumphed by sacrifice. It was begun at a n calvary where the Son of God sacrificed himself

Ever since that day the Church of Jesus Christ atinued in the sacrifices of those who have been dis- of that same Lord. In the track of the Christian you will find fortunes given up, homes left be- moking embers of the burning stake, prisoners hing in prison cells, the bleaching bones of those acked forest and deserts of sin-dark lands to carry ass on and on.

ou were to discover the facts of every church and gation that stands to the glory of God and as a pro- for the children, you will find quiet folks living in ofashioned home without many conveniences, driv- old automobile far out of date, wearing clothes e faded and worn.

RIFICE! SACRIFICE!! SACRIFICE!!! Where e as bee no sacrifice there has been no blessing. The gation and pastor who know nothing of real sacri- Christ, know little of blessing and joy in Christ.

ong ago I was in a home where every convenience resent, the most modern of furnishings, a grand he latest model automobile, they wore the finest and ate the rarest foods, made the most attractive e trips possible. But, I found that they were ers to the great struggle of the church in Home is, foreign missions, our seminary and other things, ve nothing to these works. They told me they t afford it! In this home they read no Bible, had ly altar, attended no prayer meeting, and went to once on Sunday when there was nothing else to do. id they didn't see much future for the Church!

days later I entered another home. It was old- ed, few modern conveniences were there, the liv- simple and quiet. But there was an open Bible y stand and table in the living room and parlor, the bureaus in the bedrooms; they always prayed g and evening, they talked with me for hours

about new churches in the home field, about Kentucky, about Africa; they knew the missionaries by name and personal acquaintance; they showed me their rainbow certificates for hundreds of dollars given to Home Mis- sions. The brother said to me, "We don't have as nice a home as some folks have. We found we could not give to the Lord's work freely and build a new home too. Most of what we have had is over there in the church we love." And I thought, "Yes, brother, and in the Heaven you are going to."

What has this to do with our Thanksgiving Offering for Home Missions? Just this. An offering that will save the work we are now doing and enable us to build new congregations as a monument to our love for Christ and loyalty to his Word, CANNOT BE REALIZED WITH- OUT REAL SACRIFICE. We know it cannot be! We don't expect it to be!

Before it can be done, some will go without new auto- mobiles, others will do without new overcoats, and dresses, still others will forego pleasures they had planned. Many women and young folks will earn extra money in order to have a part in it.

THERE IS NO OTHER WAY BUT BY SACRIFICE. IF WE REFUSE TO SACRIFICE, WE ARE LOST. WE FAIL OUR LORD IN A MOST CRUCIAL TIME. WHEN OUR LORD RETURNS MANY PEOPLE WILL have a hard time explaining the gold they hoarded, and property they held more than they could use. They have taken the blessings he gave them to use for his work, and sel- fishly held it in a miserly greed. It should have been used to preach the gospel. While sin broken souls reached out pleading hands for the Bread of Life these have hugged bank books and deeds and let the souls die.

Never has our Home Mission Board faced such a tre- mendous strain. Never have we had such rich opportuni- ties offered us. Never have we had such a hard time in which to seek gifts for Christ's work. Never have our Board Members been in prayer for the work as now. We are facing a crisis.

We appeal to every loyal Brethren heart, both among pastors and people, to join us in an offering of sacrifice for the work of Christ. That will be a real Thanksgiving Offering on earth as well as in Heaven. It will make the Lord's heart glad.

Berne, Indiana.

Home Missions--Foundation Builder of the Brethren Church

By Dr. C. L. Anspach, Member Home Mission Board

Recently I stepped into a bank in the northern section of Michigan and noticed a sign which had been used for purposes of advertising. A husband and wife were shown with a copy of the city paper before them, which indicated that the largest factory in the city had been closed and that thousands of men were without employment. The wife after reading the notice in the paper, was pic- tured as turning to her husband and saying, "I am very glad that we still have our bank account." The picture and the caption impressed me, for just several hours be- fore my visit to the bank, I learned that several more banks had failed in our state. I was also aware of the fact that about five thousand or more banks had failed during the last few years. I have also been informed that there are seventeen hundred business failures a month.



Dr. C. L. Anspach

Each day we are more concerned with the state of the world. It seems that the entire universe is in a state of war, depression, pestilence, or political confusion. All forces, economic, political, and physical seem to be in revolt. The old standards to which we were able to tie and which have given us a sense of security are being questioned, and discarded. In view of this we are asking, where shall we find security and contentment? Through it all, we seem to hear a voice saying, "Lay not up for yourselves treasures upon the

earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal."

Without a doubt many of the members of our church have lost as a result of the depression and near panic which is upon us. We have trusted in material things, and the moth has corrupted and the thief has broken through and stolen. Now comes an appeal which permits us to fulfill the last part of the saying of Jesus, "but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal."

Builders of the Past

Home Missions and home missionaries have always been builders for the Brethren Church. BUILDERS OF THE PAST. Some weeks ago while on a trip through the northern part of the state of Michigan, I understood the conductor on the train to call a station, "Brethren." The name interested me, and inquiry revealed the fact that the town had been named for a group of Brethren who had settled there years ago. I have found, as many of you have, that the name Brethren is known throughout the United States. Our history of education recognizes the importance of the church in the educational development and consciousness of the great states of Pennsylvania, Indiana, Ohio, and other states. BUILDERS OF THE PAST. Pioneers who have gone out and built in the name of the Master, "making disciples of all peoples." For a period of several years, we have had in the columns of the Evangelist the life histories of the early builders of our church. It is impossible to read those accounts, written by Dr. Shively, and pass lightly the tremendous sacrifice made by the early fathers. Sacrifice, zeal, and a conviction that the Bible must be preached and the doctrines of the church emphasized gave us a church. BUILDERS OF THE PAST—if there had been no builders in the past there would be no present for our church. Home missions and home missionaries in the past have made for our present.

Builders of the Present

The new churches that have come within our time have been those established through the unselfish effort of men who have been, for the time being at least, home missionaries. Dayton, Long Beach, Washington, and others—strongholds for Brethrenism—did not come into existence because of some act of magic, but they represent many hard hours of toil and prayer. Certainly there must be other centers just as receptive to our teachings as those

mentioned above. BUILDERS OF THE PRESENT. I am sure that there are many men, of ability and conviction, ready to go into centers and preach as Paul into Corinth, if we but send them. I am sure there are many men in the cities ready to hear the message as the Ethiopian, "How can I understand out a teacher?"

Our Seminary at Ashland is training as fine a group of young men as can be found in any denomination. Of them? Possible builders of the future, but what funds for the opening of new points their future is jeopardized,—not only their future but the future of the church. Shall we keep faith with them? They are life—a thing very precious but worth little unless opportunity is given to use it; opportunity for the development of the best. Their lives, so freely given, can count much for Christ, but a great deal more if we make it possible for them to go into needy fields and work for the Master. BUILDERS OF THE PRESENT—what shall we do with them?

Builders of the Future

The term is only a useless gesture unless we do something for the present need. As the present depends upon the past so the future depends upon the present. If the present fails there will be no future. If we continue to lay up treasures that are swept away through bad judgment of business and neglect the safest of investments by mortgaging the future.

Every person is looking for a sound investment, one which will pay the largest of returns. It has been the opinion of the many ages before ours that the best investment paying the largest interest is life. We pay money to support schools that our children may be given a good start, but neglect to provide other institutions, especially the church, to assist in building that fundamental—character—the absence of which always makes for defeat. We have been short-sighted in our policy. If we invested our monies in new points we are not only building more Brethren Churches, we are also making it possible for more young lives to find eternal salvation, for it has been written, "What profit a man if he gain the whole world and lose his soul?" Investment—what investment will pay a dividend than a redeemed individual?

Each year Home Missions have appealed to the church for help. The church has responded. This year is different from the rest as far as the Home Mission Board is concerned, for it has no other source than the gifts of friends interested in its work. It, as similar organizations, is hard hit this year and if its activities are curtailed, you will be curtailing the work of the Lord not of the Board. Money must be raised if the work of the past years is continued and more money must be raised if expansion work is to be started. A complete program has been outlined for the year and you are being invited to participate in this great movement of our denomination. Shall we break faith with the builders of the past and of the present and thus make impossible the work of the future? The answer rests with each and every member of the denomination.

Ypsilanti, Michigan.

No one has success until he has the abundance of life. This is made up of the many-fold activity of energy, enthusiasm and gladness. It is spring to meet the day with a thrill at being alive. It is to go forth to meet the day in an ecstasy of joy. It is to realize the oneness of humanity in true spiritual sympathy.—Lillian Whittier

Co-operation the Need of the Hour

W. C. Benschoff, Member Home Mission Board



W. C. Benschoff

As we approach the Thanksgiving season we are reminded of the goodness and love of God who has richly blessed his believing children. If there is depression, if many are in need, God is not to be blamed who has caused the earth to bring forth an abundant harvest. Out of gratitude to our heavenly Father we should give to the cause of Christian missions as we have been blessed and prospered by him whose we are and whom we serve. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he pur-

in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Cor. 9:6, 7).

Conditions existing today are a challenge to our generosity and liberality. If many are in need of material things, the spiritual impoverishment is far more general and disastrous. Many are walking in the darkness of the night of sin, and need the light of the Gospel; many are neglecting their spiritual nature, such stand in need of the bread and meat and drink. "Waves of sin and misery, as never before, are sweeping over the earth. From every direction are heard the cries of the world's perplexed, in pain and sorrow. The Christian, as a steward of God's grace and love and wisdom and salvation that the Gospel declares, should endeavor to look out upon the world of sinners and women as the Gospel declares their dangers and needs. At this hour of the world's distress it is our high duty to do all that we can to acquaint mankind with the Father's remedy" (Don O. Shelton). Now we who are Christians, who walk in the light of his blessed Word, who have tasted of the joy of salvation, and have the Father's heaven are indebted to those who know him not for pardon of their sins.

Through the medium of the Home Mission Board the church is engaged in a great work of church extension. That much has been done goes without saying. It needs no argument. Many thousands of lives have been won to Christ, and the church has been more firmly and more permanently established. But if the Home Mission Board is to carry on in the face of tremendous opposition from the world it must be backed by the whole church. Our claim to being a Whole Gospel People is challenged. The Brethren Church must accept the responsibility of her Lord, or fail in her mission.

The secret of success in any enterprise is cooperation. This is truer than in the sphere of religion. "All things shall be done by me and always at it," was the motto of Wesley. This principle of cooperation is seen in all of nature, as with the plants and animals, each moving in its particular sphere, but in harmony with others,—no clashing, no disorder. The same is true in plant and animal life, without which cooperation in life would perish. In all institutions and organizations among men where there is success, the spirit of cooperation prevails. So it must be in the church, each member doing his task and all laboring together in the carrying out of the Lord's work. This implies like-mindedness.

"Let this mind be in you which was also in Christ Jesus." All must see and believe and think the same thing. Under the Holy Spirit this is possible. There must be a yielding to him.

The early church affords a striking illustration of the results of cooperation. The disciples accepted the commission of their Lord, and zealously proclaimed the principles of the religion which Christ came to establish. They went forward as one man in the face of tremendous opposition. They witnessed in the midst of a society that was morally corrupt, and spiritually destitute. They gave themselves and their possessions without reservation, possessing the spirit of sacrifice. "No man said that ought of the things which he possessed was his own." There was singleness of purpose, "This one thing I do." Everything else was subordinated to the one thing, witnessing for Christ. The results were phenomenal, the Gospel was preached from Jerusalem to Rome, multitudes were converted, the faith was established.

Such faithfulness and cooperation will make for similar results today. Two words of the Gospel must be emphasized and reiterated. "Come," and find life; "Go," and disciple others that they too may have life. Christ has provided for the world of sinful men eternal life. "Let the redeemed of the Lord say so." Let all the redeemed say it. Conditions challenge us to a greater degree of sacrifice. Our financial gifts must be increased, our testimony more pronounced. But some will say that conditions compel us to give less. But it is just here that the sacrifice comes in. The work we are doing for our Lord is so vital in importance and so lasting in its consequences that it must be the last thing to suffer. Conditions must not be made an excuse for doing nothing, but let each one give as God has blessed and prospered.

The missionary work of the Brethren Church is not the work of the few, but of the many. The offering of this year should equal, if not exceed that of a year ago. Let us not say it can't be done. Let us believe it can, and back our faith with our gifts. Here is a chance to prove ourselves. We gain nothing by pushing these opportunities aside or treating them indifferently. Responsibility for the missionary work of the church rests first of all upon the ministry. **WE MUST BE COMMITTED TO THE FACT THAT, FOR THE PRESENT, HOME MISSIONS IS OUR SUPREME TASK.** After a prayerful study, there must be a clear and forceful presentation of the cause. Through sermon and announcement, through pastoral letter and personal visitation, the entire membership is enlisted. But a like responsibility rests upon the laity. Let all auxiliary organizations and Sunday school classes respond. And may the blessed Lord lay upon each heart a sense of personal responsibility in meeting the need; and may he open our eyes to the exalted privilege which is ours in contributing to the cause of church extension. Waynesboro, Pennsylvania.

Women In Home Missions

By Mrs. U. J. Shively, National President W. M. S.

The following paragraph is taken from an article written by Mrs. Orrin R. Judd, in an issue of *The Missionary Review of the World*.

Some years ago a painting was on display in the show window of the headquarters office of the Western Union Telegraph Company on lower Broadway, New York, which called the attention of the passerby to the various methods by which through the centuries men have communi-



Mrs. U. J. Shively

cated with one another. The scene was a lovely landscape, in the foreground of which a severe storm was raging. Driving rains lashed the trees and laid low great fields of ripening grain. Torrents of rain, sweeping toward the earth, beat upon the form of a man at work among the wires of a telegraph pole, and upon his companion standing below holding a receiver to his ear in order to catch the first indication of restored connection. In the golden sunlit background beyond the storm

was seen, as against a luminous screen, a phantom procession: a runner straining every nerve, a chariot with eager steeds leaping at the master's command, a lone rider—the pony express of a century ago, and the friendly stage coach that succeeded it and was superseded by the mail train. The picture needed only the radio and the airplane to bring it down to date. No less arresting was the paragraph beneath it which read in substance: "In all ages heroic men have defied hardships, dangers, and obstacles of every kind in order that the message entrusted to them might be delivered to those for whom it was intended and who were waiting to receive it.

It is a vividly symbolic representation of the missionary enterprise. All missionary history is the story of heroic messengers who have delivered the message of the Gospel of peace to those to whom they were sent regardless of the hazards to be overcome on the way. But though there are many methods the purpose is always one—to get the message through."

The history of women in Home Mission work is most interesting, but too long to be given here. From the founding of the early colonies to the present time, theirs has been no small part in carrying the Gospel to Indians, Negroes, Orientals, Spanish-speaking peoples in the Southwest, and immigrants from a score of countries.

The first Women's Home Mission Society was formed in Chicago in 1877. Twenty years later the leaders of the several boards being drawn into close fellowship of mutual helpfulness introduced an interdenominational day of prayer for Home Missions. In 1908 nine women's boards united to form the Council of Women for Home Missions. During the years there has been a tendency to include more than the home field in the Day of Prayer, so in 1921 began the cooperation with the Federation of Women's Boards of Foreign Missions in the preparation of a program to include both Home and Foreign Missions. This continued until in 1927 the invitation was extended to women round the world, many of whom had for years observed such a day. Since then the first Friday in Lent has been annually observed as a World Day of Prayer. In this World Fellowship of Christian Women thirty-five countries had a share last year.

The Woman's Missionary Society of the Brethren Church has always been very much interested in Home Missions, in fact, the object of this society is "to promote Christian culture, to do mission and church work: to raise funds for enlarging the borders of the church: to disseminate the principles of Christian religion and to advance Christian womanhood."

Ever since the beginning of our society when the women, by faith, undertook what seemed a gigantic task for

so few, up to the present day, these women have large share in supporting home missions. The influence of the women stimulated the churches to increasing exertion in the extension of the home mission enterprise. Many churches, who in the past have been the recipients of the W. M. S. gifts, have become self-supporting and are now helping others.

It may be of interest to note that from the year 1877 to the present time,—a period of 19 years,—our Woman's Missionary Society has given aid to seventeen churches amounting to \$19,725. This plus the amounts contributed to the Seminary, College, and Foreign work bring totals to many thousands.

Then shall we ask—are the women of the Woman's Missionary Society interested in Home Missions, and are they willing to endure hardship, give of their time, mortify themselves to get the Gospel through to those who are waiting to receive it? to those who need it?

Many cities and towns need the Gospel and the many opportunities now for the Brethren Church to go and occupy. Let us make it possible for the Church to go forward, carrying the wonderful "Good News" to those who are lost and need salvation.

This Thanksgiving time, let us come forward with our offerings as never before, laying large gifts at the feet of our Lord. He will abundantly bless the giver and multiply his gifts to his own glory.

Nappanee, Indiana.

What the Brethren Church Owes to Antiquity

By Dr. K. M. Monroe, Professor in Ashland Seminary

Paul's Debt

"I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise." These words are to be found in Romans 1:14. The absence of any connecting particle between verses 13 and 14 is a clear indication of Paul's feeling and energy bursting into action. One writer paraphrases the verse thus: "I feel that I owe myself to all that is called Gentile."

Obligation is expressed to men of every age and culture, "the wise and the foolish." In accordance with this acknowledged obligation Paul declares himself to be bound to preach the Gospel "to you that are at Rome also."

This 14th verse cannot be interpreted to mean that those in Rome had conferred any special favor on Paul and thus obligating him to make this return. That is that Paul felt obligated to preach "the power of God unto salvation" wherever possible. This obligation arose not from man but from God. He was an elected vessel of God, chosen to bear his name before the Gentiles (Acts 9:15). By the grace of God he was redeemed; his intellect, feeling and will turned from work of destruction to work of construction, from destroying the church to building it up, from a hater of our Lord to his apostle. Paul's debt to God was of gigantic magnitude and he



Dr. K. M. Monroe

zed that, at least partially, his appreciation of ma- blessings and "all spiritual blessings in Christ" (1:3) could be shown by preaching the Gospel. He zed his debt and assumed his responsibility. ne acquainted, even in a casual way, with the his- the Roman Empire of Paul's day will deny that as a great need for the Gospel. Emperor worship gan Oriental cults had taken hold of the people. y was at a low ebb. All classes were deeply im- with a superstitious fatalism which caused them to plicit belief in the efficacy of astrology and magic. an environment only the Gospel was "the power unto salvation." Paul realized his debt to God, Macedonian call, and poured out his life to the Gentiles.

America's Need

Following three facts pertaining to our day indicate a's need of the whole Gospel—"the faith once de-

Our Decalogue is denied authority.

re told by men from every walk of life that sin, traditional sense, has been relegated, with super- and witchcraft, by all intelligent thinkers, to the Further, we are told that sin is only "unsocial" and that society—not God—determines what is nd wrong. Tell a man today, in reference to his E living, God has said, "Thou shalt not," and you er an answer somewhat similar to that of old Phar- en Moses requested the release of Israel, (Exod. 5: present a modern paraphrase of Pharaoh's reply s, "Who is God, that I should obey his 'Thou shalt know not God, neither will I refrain from endeavor- satisfy all my wishes and desires irrespective of eologue."

Our Bible is denied authority.

an Victoria, handing a Bible to an African prince, ere is the secret of England's greatness." Yes, b it is the secret of America's greatness. How- America today, in the field of sciences, history and rigion the Bible is not counted by many as having ds of authority, much less the final say, on points on it definitely teaches. Is it necessary to remind s that departure from the Word of God is logic- owed by a departure from the Law and Will of

Our God is denied authority.

arfieldwell writes: "The supernatural is the very f Christianity's nostrils and an anti-supernatural- osphere is to it the deadliest Miasma." D Weiman's late book, "Ventures in Belief: Chris- avictions for a Day of Uncertainty," there is a mple of this "anti-supernaturalistic atmosphere," "There is no supernatural and men are fast come- ee that there is not. But they are not willing to themselves to the naturalistic process." ca is in need! These are dangerous indications! ee characteristics of our day might be enlarged d many fold increased in number. Your observa- experience will supply other dangerous indica-

Our Debt

ebt of the Brethren Church to America is two- st, this country has graciously given us freedom pment as a denomination and thousands have d with life, time and substance the Brethren work community. Second, God has indeed favored us h Paul, we are obligated to preach the Gospel possible. We have an open door of opportunity

to build up our churches by winning men to the Lord and in our teaching ministry to build them up in the Word.

The Home Mission Board is our official representative in extension work. They have heard the "Macedonian Call" of American communities where there is no Brethren church or where our church and pastor in a community need advice, encouragement and financial aid. Their ability to answer the call is determined by the Brotherhood at large.

The Message of the Brethren Church is needed in this day. We believe in the Authority of the Decalogue, the Authority of the Bible and the Authority of our God. America needs our message more today than ever before. We have men ready to preach our message. Are you willing to send them forth into the field? Will the Brethren Church continue to recognize its debt to God and, with Paul, be ready to preach the Gospel wherever he opens the way?

Christian reader, you are challenged to say with Paul, and challenged to act accordingly—as he did: "I am debt- or both to the Greeks, and to the Barbarians; both to the wise and to the unwise." Your God awaits your answer. Your Mission Board is ready.

STUDIES IN THE SCRIPTURES
By C. F. Yoder, B.D., Ph.D.

QUESTIONS—SECOND PART

1. Why is it important to observe the ordinances properly?
2. What does Jesus do for us as prophet? as priest? as king?
3. What is the origin of Christian baptism?
4. What is its significance?
5. What is the form required by the significance?
6. What is the form indicated by the terms used?
7. What is the form commanded in Matt. 28:19?
8. What is the form practised by the early church?
9. What is the origin of the abbreviated form of baptism?
10. What are the conditions of baptism?
11. When and why should a person be rebaptized?
12. What is the origin and significance of the "laying on of hands"?
13. What is the relation of the Lord's Supper to the Passover?
14. Why may we not interpret John 13:1-17 as the observance of a custom?
15. Why may we not interpret the feetwashing as a means of settling a quarrel?
16. What are the seven arguments for feetwashing as an ordinance?
17. What is the origin and significance of the agape or love feast?
18. What reasons are there for observing the love feast as an ordinance?
19. How has the observance of feetwashing and the love feast come to be discontinued by so many?
20. What is the significance of the feetwashing as a memorial? as a symbol? as a type?
21. What is the significance of the love feast as a memorial? as a symbol? as a type?

22. What is the significance of the eucharist as a memorial? as a symbol? as a type?
23. What are the general observations regarding these ordinances?
24. What can you say of the unity of the Lord's Supper?
25. What basis does the Brethren church offer for Christian unity?

The Brethren Church

Although it is the hope of the author that this treatise may be useful to anyone interested enough to read it, yet it is meant specially as a handbook for members of the Brethren Church.

Unity in faith and practice should come about, not by forced submission to a creed prepared by some one else, but by the intelligent study of the Word of God which will bring to light the same truths for all.

It is not to be expected that unity of faith shall extend to every detail of thinking. It is enough that there be unity of spirit so that there may be cooperation of the one body, guided by the one Spirit.

Historically the Brethren Church is part of the fruit of the pietistic movement which followed the reformation in the seventeenth century. But it tries to go back of all modern movements to Christ and his Gospel as a basis for faith and practice. It believes that there is a good reason for all that Jesus commanded.

There is a basis for union of all believers in Christ in the two words **obedience** and **conscience**.

First, obedience. The church should provide the opportunity to obey all that Christ commanded, that there may be no need to form another group in order to obey what is lacking in the church.

Obedience is the key to truth (Jn. 7:17-, the proof of faith (Jas. 2:26), the expression of love (1 Jn. 5:2), the secret of communion (Jn. 15:10), the true meat for the soul (Jn. 4:32-34), the acceptable sacrifice (1 Sam. 15:22), the indestructible foundation for the church (Mt. 7:24-27).

Second, the conscience. The conscience is an attribute of personality (Gen. 3:22) so precious that to save man from the ruin which he chooses in sin, God does not destroy the conscience, but educates it (Tit. 2:11). This method Jesus also followed (Jn. 8:9). It, the conscience, is the law of God to them that are without law (Rom. 2:15), and should be respected in those who are weak in the faith (1 Cor. 8:7). It is the response of value in the act of baptism (1 Pet. 3:21). It is the glory of the true Christian (2 Cor. 1:12). Therefore liberty of conscience is necessary to Christian character. It is fundamental to the true church. Let the church observe the precept of Rom. 14:4, "Who art thou who judgest another's man's servant? To his own master he standeth or falleth", then there will be no occasion to form groups apart to escape the tyranny of self-imposed dictators to the consciences of others.

The Brethren church therefore seeks to provide the opportunity for complete obedience, together with the liberty of conscience which individual students of the Bible should have in following truth. It has confidence that the Scriptures themselves will fulfill their mission for such sincere students (2 Tim. 3:15, 16) and will bring conviction to those who are not sincere (Heb. 4:12). It believes that Christ is the living, present Head of his church, and that his Spirit will, as his only Vicar, continue to lead into all truth all those who are willing to be led. It is for us to remember, finally, that we are ministers of the new covenant, not of the letter but of the spirit, for the letter killeth, but the spirit giveth life" (2 Cor. 3:6).

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Luke 18:1-8. We need not go back to the days of Christ to find an unjust judge: crooked politicians are still very much in evidence. Just bring sufficient pressure to bear upon them, ask them frequently enough, give them no peace, and we may obtain almost anything we wish. But God is no unjust judge: we do not need to plead with him, nor try to force him to do our will, but he loves to give good gifts to them that ask him, and that right speedily. Men ought always to pray, and not to faint. Lord, increase our faith!

TUESDAY

Luke 18:9-14. Why God hears our prayers. The Pharisee pleaded his own goodness and upright character; the publican pleaded his own sin as the sure proof that he needed a God who could save. Let us not despise personal righteousness and upright Christian character, but let us seek the cleansing power of God, which alone can enable us to live such lives. "Not by works of righteousness which we have done, but according to his mercy."

WEDNESDAY

Luke 18:15-17. There must be no pretense in prayer. When we wish to commune with God, we are not to go into his presence with great swelling words, as though we would impress him with our wisdom; neither are we to mouth over inherited phrases that have little or no meaning in our own experience; but we are to commune with him in childlike simplicity, in straightforward thought and word making known our joys and sorrows, our difficulties and problems, or our request "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

THURSDAY

Luke 18:18-27. We should never approach God in prayer without first realizing his essential goodness. All things that come from him are good, and ascribed from him there is nothing good. There is none good save God. We should also try to see things in the light of their value before God. Even the richest man, who had scrupulously done every good work from his youth up, could not of himself enter the kingdom of God. Yet by God's grace he might do so,—and so might the vilest poorest sinner! Lincoln said he was often driven to his knees by the realization that there was nowhere else for him to go. This has many times been the experience of every true Christian, for he has found that "things that are impossible with men are possible with God."

FRIDAY

Luke 18:28-30. The disciples represented the life which Jesus had called the rich young ruler. Truly they had left all to follow Jesus, but they had found in him their all in all. In their new-found peace and happiness they had received far more than they had ever given up, "and in the world to come life everlasting." Who can measure the value of life everlasting? How small the price we are called upon to pay! Let us praise him for his goodness.

SATURDAY

Luke 18:31-34. The Bible has a large place in Jesus' plan for our devotional life. It was while he was discoursing on prayer that he began to explain to the writings of the prophets. Just so in prayer does he make plain the hidden truths, and when we read the word we hear his voice speaking unto us, even as he spoke to them of old. What a blessed privilege.

SUNDAY

Luke 18:35-43. We are all beggars. We have nothing to offer Christ, we have everything to gain from him. Too often we only groan and beg for mercy, and do not make known what it is we wish. One of the greatest lessons we may learn from Bartimaeus is that Jesus wants us to be specific in our requests. It is that he doesn't know our needs, but that he can supply our needs so much better when he has made us know what our needs really are.

DUKER, ument Indiana	NATIONAL SUNDAY SCHOOL ASS'N. MAGAZINE SECTION M. A. STUCKEY, EDITOR, ASHLAND, OHIO	N. V. LEATHERMAN, General Secretary South Bend, Indiana M. P. PUTERBAUGH, Treasurer 2210 Maple Ave., Evanston, Illinois
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An Evening Sunday School Service

A monthly meeting that has helped increase Attendance

By J. E. Harris

a field for Gospel ministry at the most churches in the homes of Sunday school scholars whose parents attend. Such scholars usually make contact with the church only through the Sunday school; they never come to congregational services. To get such parents under the influence of the Gospel and to get such parents to attend church services are the two main faces in our work. And because we may be set a third, prevailing custom in widely large sections of the United States and Canada, the problem of increasing attendance at the Sunday evening service.

work we have recently adopted a plan, though it is no complete cure-all, does promise to be one worth trying. On one Sunday evening when we are holding a combined Sunday school and the congregation in the church auditorium at the hour of the Sunday evening worship with the purpose of attracting to such a service both the scholars who do not go to church and incidentally we increase the Sunday attendance for that night, and we do this by thus introducing the idea of church on Sunday evening to folk that time in less profitable ways than we have come such into the habit of Sunday evening worship. Above all we are trying to get a larger number of people to attend a service where they are presented in his saving sufficiency.

that people like to see children do for their own—taking part in a service where we have the scholars themselves participate in this special service. The scholars is impressed the fact that the whole school from the Juniors up to the seniors lead the singing for the service every night. The Primary and Beginner classes are not brought into the service because being too young to join in a service. But the rest of the school sing hymns to be used on the special program for two Sundays preceding the service so as not to interfere unduly with the regular program of the school such that singing takes the place of the regular program in the school on these days. In this we select boys and girls to sing for our choir taking the place of the regular choir for our "Church and School" service we call it. This scholars' choir sing a special singing of a simple hymn during the practice periods held for two Sundays, preceding the set day, the school session and also on the night just before the Sunday.

young folk may participate in other services. One may read the Bible. They may take part in responses and recitations of Scripture reading. Recently the musical part of our Church service on Sunday Night take the form of a "Fan-

ny Crosby Service," a suggestion gleaned from the columns of the TIMES, and on this occasion one of the older scholars briefly narrated the story of the life of that hymn writer.

The young folk are especially recognized on this Sunday evening by a children's talk not more than ten minutes long. This may be given by the pastor or by some well qualified children's speaker. We have found for this purpose much that is suggestive in chemical experiment talks and object lessons that ran for a time in the columns of the TIMES a year or two ago. This talk does not eliminate the sermon, but requires that it should be shorter than usual.

In addition to strong announcements from the pulpit and the superintendent's platform, we advertise this special service by attractively prepared mimeographed sheets put into the hands of the scholars at the session of the Sunday school on that day of this special service. These convey an announcement to the parents that "Tonight is Church and School Night, at the S—H—Baptist Church." Then there follow details as to the program intended to arouse interest, and an appeal such as "Come to Church with the Young Folk Tonight," or, "If you appreciate the work we are doing for your boys and girls, show it by turning off the radio and turning out to church with them tonight." Such an announcement, reinforced by a personal appeal from the children themselves, is effective in bringing to church that night a good number who do not usually come.

Throughout we keep three things in mind as essential to success. They are simplicity, variety, and spirituality.

Simplicity is necessary because we could not prepare anything elaborate every month without unduly interfering with the regular work of the school and undertaking something that would eventually prove too burdensome to maintain as a permanent monthly feature. Moreover we are not aiming at the spectacular, but at a simple presentation of Gospel truth. Then, too, the presence of children who are to be interested throughout the entire service requires that simplicity be a keynote in everything.

Variety is essential to maintain interest. Coming as often as once a month such a service as this would soon lose its novelty, and sameness about the program from time to time would mean that the special interest would be lost. We therefore are constantly alert for new ideas that we may use so as to keep the spice of variety at work. We find that THE SUNDAY SCHOOL TIMES often yields suggestions that we can carry out or can adapt to our own purposes.

As to spirituality, that we esteem the supreme essential. Remembering that the flesh profiteth nothing, and aware that such special programs often afford an outlet for

merely fleshly energy and enthusiasm, we are careful to bring much prayer to bear upon this feature of our work, seeking the guidance of God in all our planning and the sanctifying presence of his Spirit in the execution of the programs adopted from month to month. We are careful not to let the need of variety entice us into using devices or attractions that the Holy Spirit of God would not sanction. We seek in all things to give to our Lord the pre-eminence, and trust in the drawing power of the uplifted Christ as the ultimate means of realizing the spiritual blessing we crave for people through this service.—The Sunday School Times.

Editor's Select Notes on the Sunday School Lesson

(Lesson for November 22)

Paul in Rome

Scripture Reading—Acts 25:1-12; 28:16-30.

Printed Text—Acts 28:16-24, 30, 31.

Devotional Reading—Isa. 2:2-4.

Golden Text—I can do all things in him that strengtheneth me.—Phil. 4:13.

Introductory Note

"From Jerusalem to Rome," expresses in a word the movement of the Book of Acts, particularly the last eight chapters. As soon as the gospel was forced beyond the limits of Jerusalem, its further progress was largely entrusted to the Apostle Paul. Through his labors the good tidings were carried into many lands. His bold and intrepid spirit was always pressing forward to the "regions beyond." 2 Cor. 10:16. In the purpose of God Paul "must witness at Rome," 23:11. The persecution of the Jews and the unjust trial of the apostle before Felix and Festus were the human means for accomplishing this Divine purpose. Thus God made "the wrath of man to praise him." Ps. 76:10. It was fitting that the apostle to the Gentiles should carry the gospel to the centre of the Gentile world. 28:30, 31.—Pardington.

Paul's Roman citizenship and his appeal to Caesar made it inevitable that he should be sent to Rome. After a short interval (possibly three weeks) spent in preparing for the journey, and in waiting for the ship, Paul, with other prisoners began the voyage to Italy, under military guard. The first part of the voyage was pleasant, but about the middle of October, when sailing near Crete, they were overtaken by a hurricane.

After long tossing on the angry waters driven they knew not where they finally ran aground in a bay on the island of Malta (Melita) where there was a sandy beach to which the passengers swam or floated on pieces of board. During this time Paul was a tower of strength, through his faith in God.

The Prisoner in Rome

Marco Polo was a prisoner when he wrote his famous book. Sir Walter Raleigh turned the weary hours of a dweller in the Tower of London to the happy hours of a busy writer. The prisoners of the world have spoken to the world's mind; they have reached the world's heart; and sometimes they have mastered the world's will. Among the great prisoners of the world Paul occupies a very high place. He had a keen eye for strategic places, and Rome was the

most strategic spot in all the world. He was most eager to bring the imperial faith to the imperial city. But it seemed incongruous enough that the religion which was mightier than the Caesars came to the city on the Tiber in the mind and heart of a man in chains. It has proved true over and over that chains have been upon the wrists of the real rulers of the world. Samuel Crothers once set out to show that Rome was the contemporary of more significant events than any other city of the world. But at no moment in its long life had anything more far-reaching occurred than at the moment Paul the prisoner entered its gates.—Church School Journal.

Paul's Work During These Two Years

He received all that came unto him. The fact that they must come to him, because he could not go to them, created a sifting process, through which only the earnest and serious inquirers would come to him, and no time or strength was wasted. Paul preached to the soldiers to whom he was chained. Tradition says that the great statesman, Seneca, was among the converts to Christianity by the preaching of Paul. He wrote four Epistles during these years. Doubtless Acts was completed at this time.

(Continued on page 15)

CHRISTIAN ENDEAVOR
C. D. WHITNER, EDITOR

SOME SUGGESTIONS FROM THE NATIONAL PRESIDENT

Endeavorers:

This brief message will be of interest especially to the Indiana Endeavor societies. Our Publicity Superintendent, Brother C. D. Whitmer of South Bend, Indiana, has been elected by our district conference to be the Young People's Secretary for this conference year. The amount of service he may be able to give will depend much upon how you desire to use him. Brother Whitmer has a fine following and the loyal support of his young people in his church at Brighton. He is ready to visit any Christian Endeavor society within reasonable distance and give inspiration and help to the work. Societies will do well to plan a social meeting during the week, soon, and invite Brother Whitmer to bring a message for part of the evening's activities.

November and December

This is the time for a Loyalty campaign in your society. Start it now and allow it to go over into the next month. You might observe Armistice Day in some measure. Plan to ship a mission box or bag to Krypton, Kentucky. Then with these efforts, have plans in the shaping for December as Stewardship month. Study the subject. Have an address bearing on the topic. Make plans for real Christmas giving. Sing Christmas Carols. Hold a Watch-night party and prayer service New Year's Eve. These are a few suggestions. The program of Christian Endeavor is flexible, so you may add others to fit your own needs.

Finally, for this time, remember that Christian Endeavor week is just around the corner, and you will want to be ready with a program that will challenge your community and church.

Yours for C. E.
E. M. RIDDLE.
Warsaw, Indiana.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Secretary
Berne, Indiana

Revivals and Missions

Christ's last and great command was to "GO teach all nations." His followers are his ambassadors to bring the glad tidings of salvation and reconciliation to God.

Beginning at Jerusalem—"HOME"—there are thousands in our homeland who have not heard of this blood-bought salvation. Millions have only heard it in a modernistic social gospel way. This is partly due to the German philosophy teaching of higher destructive criticisms, evolution, "devil-ution," agnostics, leading them to think they were "Supermen," which resulted in imagining they could conquer the world.

God thought differently. The Defender published an article by Col. Moses Greenwood of Montclair, New Jersey, "Modern Miracles," or, God's Hand in the World War." I will quote from the third one of these seven mentioned. "It was four o'clock on the afternoon of April 22, 1915, that the Germans at Ypres released for the first time their deadly poisonous gas on the allies. It was entirely unexpected, and the allied armies, all unprotected, fell in windrows, entire battalions were piled up like bloated cord wood, and it seemed now that all that Germany had to do was to march through, take the English Channel and the world was hers. Why didn't she do it? And why was this particular time selected to release the gas? It was not the military, but the meteorological authorities that fixed the hours for the gas attack, and Dr. Schmaus, the head of the meteorological department, advised the German general in charge that the direction of the winds was fixed and settled for thirty-six hours to come, and that these winds would surely carry the gas far over the allied lines, but suddenly and without warning the wind whirled and flung those poison gases back over the German army, and that army, gasping, strangling, staggered by the tens of thousands to its death. Dr. Schmaus, in his official record, said, "In forty years of the meteorological records of the German Government the wind had never acted so peculiarly before," and the doubly strange and striking thing was that wind whirled and changed only in the small area where the gas had been released. In the story of Jonah we read "Jehovah prepared a great wind" (Chapter 1:4), and "He commandeth, and raiseth the stormy wind" (Psalm 107:25). "He bringeth the wind out of his treasury." And Germany lost!"

Henry G. Allen, Governor of Kansas, has just returned from a personal visit to Germany. In a Los Angeles Times Editorial he states that the World War has brought Germany into a most miserable condition.

Various schemes such as the dole, all sources of taxations, lowering of wages, etc., have proved impracticable. This depression has started a movement to combat the commercial and economic gloom—cursed with the burden of an unmerciful foe. "The movement is distinctly infectious, reports Governor Allen. Its influence is expanding and it is doing an undeniable good in lightening the darkness of Germany's de-

pression." Already the churches are trying religious revivals to spread the light of spiritual regeneration and many minds are seriously considering it.

During and after this war millions in this country became millionaires. Everybody was pleasure mad, living in luxury and luxuries. This has brought the condition we are in today; forgetting God and the Faith of our Fathers, committing all kinds of crimes, resulting in depression; for which our country, Germany, is trying to find an economic remedy.

There is but one real remedy—**BACK TO GOD.** The signs of the coming of God's word are that Christ soon come for his Bride. Many people are praying for a world wide revival before he comes.

If in God's plan such a revival is then the Brethren Church, believing the fundamentals, obedient to all commandments and church ordinances, a real responsibility. With this full we have something for which to proclaim to a lost world. To help in revival.

Let every pastor and every member be much in prayer for a real true mission spirit. At this Thanksgiving offering Home Missions let every one give as much as possible, as if it were to place in the Lord's hand. If the Lord has blessed you with some money to spare, at these times would please the Lord to receive rich reward.

Our Home Mission Offering should be large or larger than the Foreign Offering. If we could get the true mission spirit in our home churches, we could expand our missions by building new churches, tabernacles, leading to building regular buildings later. (Sinners prefer tabernacles rather than church buildings.) New churches full of life and activity inspire some of the older churches to renew, catch the spirit and join in the mission. The home churches full of the loving, missionary spirit would double, triple our Foreign Offering, and help to support more missionaries. Every church in the Brethren denomination should have a revival this year. Let pastors pray about, and if such changes cannot be made let the pastor hold his own revival. Members should back their pastors to the best of their abilities. All pastors should be evangelists but they can "PREACH THE WORD," praying for the power of the Holy Ghost for conviction and conversion. The salvation of precious, blood-bought souls that this may be the greatest year in saving in our history.

In these depressing times, "Men are failing them for fear, and fear after those things which are coming upon the earth" (Luke 21:26).

Statesmen and leaders in every life are in perplexity, not knowing what to do, nor what to look for. This is a fortunate time to use the gospel!

parts of stone that by faith, repen-
d confession of their sins they
ceive forgiveness. This is also a
e to touch the hearts of the so-
rnal, or worldly Christians, that
ht realize their lukewarm and dan-
dication, and have their eyes an-
th eye-salve that they may see, and
God for forgiveness, rededicating
es to God and his service.

dear children of God are passing
rials, storms and floods. But all
"OVERCOMERS" through the

"BLOOD." Amidst it all may we claim
that peace of God which passes all under-
standing. Our anchor holds.

Brethren, let us be faithful in our stew-
ardship; proclaiming the gospel by our giv-
ing for the spread of the gospel, and wit-
nessing in our walk and lives.

When our victorious King comes, may we
hear the blessed word, "Ye have been faith-
ful over a few things, come up higher to
reign with me during the millennium, to be
succeeded by a glorious eternity."

N. C. NIELSEN.

Home Mission Dollars are Doing for the Third Church, Philadelphia, Pennsylvania

me now herewith, saith the Lord
and see if I will not open unto you
aws of Heaven and pour you out a
hat there shall not be room enough
it" (Mal. 3:10).

actly what the Third Brethren
Philadelphia has been doing for
year and we here have found God
who has promised many things, if
ve him a chance.

l has windows in Heaven. They
a service; the bolts will slide back
oday as they ever did; the hinges
asty. The storehouse of blessing
esting with blessings; the fountain
have never run dry.

of all sorts of discouraging con-
e members and friends of the
rch of Philadelphia have many
raise their voices and hearts in
ng to Almighty God.

ch has been harder hit the past
this work. We have suffered
e closing of two banks; first, the
e our Sunday school money was
now the church's bank. Are we
d? No, for we still believe that
emity is the Lords' opportunity.
een giving God a chance to work.
ask, "How?" We reply, "Through
?" Read that precious verse of
1.

delphia, as elsewhere, the chief
anger of the day is to try and
igion without the Holy Spirit,
y without the blessed Christ, for-
thout repentance, salvation with-
eration, a heaven without a hell.
these dangers we must give God
eo work through his Word. The
s and the world must have a pos-
ge. The Third church of Phila-
trying these days to meet this
ving forth the Word of God as
e.

will find here a group of pray-
Again we ask you to read a
Scripture,—II Chron. 7:14.
at the Third church believe that
e solution to every problem we
e called upon to face. If our
money, we will have to be con-
hat money will produce. If our
fame, or organization, we must
with what they will produce.
ur trust is in PRAYER, we get
at God can and will do for us. A
real PRAYER is needed today.
hat the success of the Third
ue to the fact that she is a
church.
blessed thing is the marvelous

way in which so many members of this
church are giving God a chance through
their lives. They are living Christian lives.
They have heard the voice of the Master
calling, "Come ye out from among them
and be ye separate."

The Third church is keeping herself from
union with the world. God's Word is strong
for separation—the Devil is strong for
union. There is good food for serious
thinking here.

Further still, we have a number of mem-

bers who are not afraid to sacrifice for the
Lord. We must have such people for the
Third church of Philadelphia is carrying a
burden few other churches are carrying. It
is necessary to average about eighty dollars
weekly to meet current expenses. The sac-
rificing members, together with the splen-
did help from the Home Mission Board,
makes this possible.

During the past year over forty came into
the church, the majority accepting Christ
for the first time. We had a new organ in-
stalled. This was made possible mainly by
contributions from organizations and outside
friends of the church.

The Pennsylvania State Conference met
at the Third church this year, and many
were the words of commendation concerning
the neat, attractive building and its hustling
members.

This work stands as a monument to what
your dollars, given to Home Missions, can
accomplish. We thank the Mission Board
for her support and appreciate the hearty
cooperation of the brotherhood for loyalty,
and trust this year, in spite of all existing
conditions, we will give God a chance and
make our Thanksgiving offering the best in
the history of the Brethren Church.

Brethren pray for us.

Wm. A. Steffler



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



NEWS OF THE COLLEGE

Things have been going here as usual.
The enrollment now in both the Saturday
and regular courses is stationary, 86 for the
Saturday courses and 304 for the College.
Both show a slight gain over any former
year.

The Fall Bulletin is now on the press and
ought to reach the readers soon. If you do
not receive a copy and desire one, write to
the College.

The College recently defeated Akron
University on their own field, 13 to 6.

The College has planned a short Lyceum
course for the early winter, consisting of
three numbers,—vocal, piano, and violin.
The first number was satisfactorily given
by Princess Tsianina, an American Indian
princess. There is no other lyceum course
in the city.

Dr. Bell is now on his way to Washington
state where he will hold meetings, return-
ing about the holidays.

Homecoming is to be held on Saturday,
November 14, the last game of the season,
when we play Muskingum, so far an unde-
feated Ohio college.

Rev. Freeman Ankrum recently repre-
sented the College at the inauguration of
the new president at Taylor University, Up-
land, Indiana. He speaks very well of the
exercises.

Professor Mason likewise was present at
the inauguration at Defiance (Ohio) Col-
lege.

The College recently heard a very able
address on prohibition by a Collegiate Pro-
hibition Association speaker.

Results of the Ashland-Baldwin-Wallace
game last Saturday are Ashland, 0; Bald-

win-Wallace, 26. The game was played at
Berea, Ohio.

EDWIN E. JACOBS.

RAYSTOWN, PENNSYLVANIA

November the first I closed a two weeks'
meeting with my Bible Chart Lectures with
Brother E. S. Flora and his people at Rays-
town, Pennsylvania. It was exactly one
year ago that I boarded the train for Wash-
ington to hold a meeting with Brother Flora
at Spokane.

The circuit, of which Raystown is a part,
has been without a pastor and since both
pastor and evangelist were strangers, it was
somewhat of a handicap. But almost every
home in the entire community was visited
and we were rewarded with good crowds.

My headquarters was with Brother and
Sister Clawson where every kindness was
shown me. The Lord will reward them.

Probably nothing will stir up the wrath
of Satan more than a straight gospel ser-
mon on his person and work. I have often
heard of his efforts to frustrate such a ser-
mon and I have had a terrible electric storm
to put out the lights and put a stop to the
service. It seems that Satan is not only the
prince of the power of the air but of the
creatures of the air also. I do not mind a
little snapping of the lightning and crashing
of thunder, but to bring a wasp right over
and drop it down the back of my neck was
indeed too much for me and the message
was halted until the intruder could be re-
moved.

We were glad for the delegates and vis-
itors from other places. Several times peo-
ple drove over from Martinsburg, Yellow

Creek and New Enterprise, also a quartet came from Altoona.

The last Sunday afternoon a large crowd gathered to "Measure Noah's Ark." Certainly no young person need be ashamed if he knows his Bible for not only are the Old Testament accounts true but reasonable as well. And when godless professors give a curl of the lip at these things, no Christian young person need fear, for heaven and earth will pass away but not one jot or tittle of that Book will fail. School professors may laugh but the last laugh is on them, for it is written that "He that sitteth in the heavens shall laugh." What terrible words; what exhaustion of grace; what exhaustion of infinite mercy, when he who has long loved the world, turns to laugh at man's feeble efforts to defy him.

A baptismal service followed the afternoon service. May the Lord mightily bless both pastor and people as they labor together in this part of God's vineyard.

R. I. HUMBERD.

THE DELAWARE WORK

It has been a long time since I have written anything for the Evangelist. On account of Mrs. Bowman's sickness I have been so tied down that I have been compelled to neglect church work. She was in the hospital seven and one half weeks and had two severe operations. She is now in Sergeantsville with my son Milton, who is preaching there, and is gradually recovering.

I have spent a week in Delaware and have taken three into the church, two by baptism and one by relation. We had communion service here in my church on October 26th. I am now preaching only half time, as I no longer preach for the U. P. church in South Philadelphia. When I began there I had expected to preach only three months, but they kept me three years and three months, I having closed my work there October first.

I would be glad to have calls for Bible lectures, Prophetic or Higher Life conferences, or revival meetings. I have been holding meetings in other churches, but would rather hold them in our own. I am physically as able as I ever was to preach, and I have constantly kept up my research work, Bible study and sermon preparation. Since wife is rapidly recovering and I am preaching only half time, I am better prepared to be away from home than I have been for years.

While some of our institutions have been more thoroughly established, I have been greatly grieved at the failure to enlarge the number of churches in the homeland. Our foreign fields have been doing remarkably well, and we should enlarge their fields, but unless the home base is increased our seminary will prepare men for other churches and our foreign work will suffer for want of funds. I think I could name twenty-five churches that ought, without any mission board help, immediately establish twenty-five mission churches, that in a few years would be self-supporting and make fields for new pastors and supply new funds for foreign missions. Without any mission board aid, but with the aid of my own churches, I have built more than a dozen church buildings, most of which provide pulpits for self-supporting pastors today. Most of my time and money for forty years has been given to initiative work. I am now too old and poor to continue it much longer. It is often a thankless job. But I believe if I had my forty-eight years to live over and could see

the situation as I now see it, I could profit by my failures and do a far greater work.

May the Lord give many of our pastors the wisdom and vision to see these open doors and enter them. The increased ecclesiasticism designed to avoid mistakes in enlarging the field is a hundred times greater mistake than the Gospel liberty to enlarge it, even with its few glaring mistakes. That is the humble opinion of the writer.

I. D. BOWMAN,
Leesburg, New Jersey.

LINWOOD, MARYLAND

Our work at Linwood is moving along very nicely. Our other report closed just before our Daily Vacation Bible school began. Our school was manned with ten teachers and the interest and attendance never lagged from the start to the finish. Our closing exercise was largely attended and very instructive. After hearing the closing exercise the people better understand that the Vacation Bible School stands for Fundamental Bible teaching.

Our Harvest Home services were very good and the fruit, grain, vegetable and flower display was better than usual and the fine part of it was that the pastor and his wife were very generously donated the entire display. It was surely a much appreciated gift.

Our Homecoming program was of a varied nature. Brother Benschoff of Waynesboro brought us a much appreciated message in the morning and the other addresses were of a varied nature and added much to the pleasure of the occasion. The music was a strong feature. We had a number of quartettes and other music. The attendance was very large.

Our next feature of interest was a week's meeting preparatory to our communion. I do not think I ever held a meeting that was better attended and the spirit was very fine. There were two additions to the church by baptism. Brother Kent of Washington, D. C. and a band of loyal followers, contributed much to the meeting. Brother Kent brought us a splendid sermon and his workers furnished the music for the evening. Brother Floyd Hartman sang, "The Stranger of Galilee" as a solo. He rendered this selection in a very pleasing way and we will be glad to welcome them all back again. Brother R. Paul Miller will be here later. Pray for us and our work.

J. L. BOWMAN, Pastor.

THE FACTS REGARDING RIVERSIDE

Middle aged, and older folks will well remember well the beginning of our work at Lost Creek, Kentucky. That it was begun through the initiative of Brother George Drushal and his wife, who had become interested in that section of country, through attending a Student Volunteer Convention. Soon the Endeavorers of the Church took over the work, but their committee was unable to carry on the work as they believed it should be carried on, and subsequently turned it over to the National Home Mission Board.

From the beginning it was the unanimous aim of the Board to confine its efforts at Riverside to evangelistic work, with a view to establishing Christian Sunday schools and small congregations of believers throughout the Kentucky mountains to be cared for by visiting itinerant missionaries. However,

from the beginning Mr. Drushal and that successful evangelistic work could be done apart from an educational work. On this point there has been a difference of purpose between the Board and the management of Riverside.

After a few years of disharmony the Board appointed a Kentucky committee deal especially with the situation but bring about a happy solution of differences. This committee over a year and a half years made frequent journeys to Riverside remaining there for days at a time endeavoring to bring about these changes. Members of this committee finally decided to serve longer and that effort was done. Subsequently there were negotiations by members of the Executive Committee to this field. These also failed in a monious arrangement of things.

Year after year the Superintendent of Riverside and other workers from the district frequently supplemented by group meetings from the district, met with them in its annual sessions, but these proved unfruitful of bringing about a monious purpose in the Riverside work. In the meantime the Institute was the major portion of all Home Mission funds.

The Mission Board noting the many efforts and opportunities for new self-supporting churches due to the fact of insufficient support cause large withdrawals of funds for traditional mission work at Riverside, noting the failure of educational work to establish any permanent constituency in the Kentucky district, lose all hope of obtaining harmony in Riverside work. Steps were taken to curtail expenditures there. Immediately on the field began appealing to individuals and churches throughout the Board to withhold funds from the Board and direct to Riverside aiming to frustrate all purposes of the Board and control the nature of the work being done at Riverside. Some success was attained in a few churches and individuals but this thing. However, it soon became clear that efforts at curtailment were being frustrated.

Furthermore, representations were made to the Board by workers on the field as by the Board of Education of Kentucky, that the present building curriculum and faculty must be brought to standard. This meant the expenditure of many thousands of dollars for buildings and equipment, and increase of higher scholastic rating, and requirements in order to standardize school as a recognized educational institution. Facing these demands along with the realization that the meeting of the Board would completely demolish the growth of mission work entirely and thus doom all hope of ever building up a Christian Church in America, the Board, after much prayer, and after all these careful consideration and effort, decided to faithful stewards before God, and to be able to the entire brotherhood, to discontinue once all educational mission work at Riverside. It was first planned to have Drushal as Superintendent of the evangelistic program. However, his sympathy throughout the years for mission work apart from educational work, and the reiteration of that same attitude present, made it impossible to continue in the future plans the Board had in mind. The Board appreciates fully the service given by the workers on the field and would not seek to minimize it, at least, but the above fundamental principles are so vital as to preclude any further considerations.

Desiring to be as careful for our people as possible, even though he disapproved, we have offered to him another plan that would have been more

many of the same features of his work. This offer was quickly repudiated without consideration, and the Board that he would end his Riverside with the school term ended in May of this year, and leave the Institute in good shape. These latter promises have not

ly, feeling that the Brethren as a whole was not in sympathy with the action the Board had taken, worked the field through correspondence and articles, scattered throughout the neighborhood and in the local district sought to arouse public opinion and that would completely thwart the Board's purposes. However, when at the Conference in August of this year, on Board asked for an impartial committee of fifteen members representing the laity and ministry, the membership of the committee was absolutely unknown and announced before the Conference, this committee, after hearing the workers from the field and perusing the records of the Institute, unanimously decided to approve of the Board's action. National Conference approved the committee's report.

The committee's report was published in the Brethren Evangelist immediately after the Conference adjourned. But, for the benefit of those who may not have read that report, let me know the decision of Conference reached here—

Winona Lake, Ind., Aug. 27, 1931. A full and fair hearing of both parties in the Kentucky controversy, a hearing conducted as eminently fair by the Board from Riverside Institute, Lost Creek, Kentucky, your Committee of fifteen members submit its finding to this Conference for approval.

The committee desires to express its appreciation of the fine spirit manifest on the part of the members of the Home Mission Board and the members of the committee from Lost Creek, Kentucky, during the hearing.

The committee also desires to express appreciation for the real devotion of Brother Drushal and their associates in the field at Riverside Institute, and re-echo the influence of the far-reaching influence of the Board's work; but, in the absence of absolute cooperation is necessary forward successfully a mis- program; and

AS, Brother Drushal, on his own admits that he has not always been obedient of the Board, and refuses to be of definite obedience in the fu-

AS, Riverside Institute is, by testifying to the workers, of the nature of a school; and,

AS, The Brethren Church is not able to conduct parochial schools;

AS, the local constituency at Lost Creek, Kentucky, is not able to meet the needs of the school,

WHEREFORE RECOMMENDED that this Conference give approval of the action of our Home Mission Board to close immediately the entire Institute, Lost Creek, Kentucky, and time as the Home Mission Board has sufficient cooperation from the local constituency to guarantee the success of the school.

It is felt that mistakes may have been made by the Home Mission Board and that tactfulness might have been used in the Home Mission Secretary, and the committee, however, recommends that the general policy of the Home Mission Board in the Kentucky controversy. The Committee of Fifteen:

White, C. H. Ashman, N. G. Kimmel, A. T. Wirick.

White, C. H. Ashman, N. G. Kimmel, A. T. Wirick.

At the immediate present the workers on the field have utterly refused to abide by the action of the Board, or by the decision of the National Conference of the Brethren Church, and are at present trying to operate the Institute in defiance of the Brethren Church. This attitude on the part of those on the field is but an exhibition of the real attitude with which they have greeted the Board in its work for twenty years. The work which is now being attempted in our buildings at Riverside is wholly unauthorized by the Brethren denomination and is not responsible for anything that may be done. The entire spirit in which the present activities are being carried on is antagonistic and bitter toward the Brethren Church. Therefore, any who give direct to any worker who is engaged in this effort to frustrate the plans of our National Conference for that work, are aiding an irresponsible and un-Brethren work.

The question has been asked—"Why then does not the Brethren Church sell the Institute to the workers on the field to operate at their own responsibility?"

First of all, this was considered by the Committee appointed by National Conference and rejected for the following reasons:

The property belongs to the members of the Brethren Church and cannot be sold without their sanction.

Again—no offer worthy of consideration has been made that could be submitted to the Church.

Further, the Home Mission Board still feels that this section has yet to be evangelized, recent developments having proven this to be true.

The Board has funds on hand designated for the establishment of an orphanage department at Riverside, which can be used for no other purpose. All Christian workers acquainted with Kentucky conditions agree that orphanage work is greatly needed there and is the most constructive type of permanent Christian work possible.

Again—it is the aim of the Board to use its buildings in the training of native Christian workers that they may return to their home localities and aid in building up Christian congregations and communities, which thing has never been accomplished by the former high school work.

It was furthermore realized that to deliver the Institute into the hands of the former management would have resulted in further exploitations of the membership of the Brethren Church for funds to continue the work, the giving of such funds would thereby weaken the support of every other Brethren institution.

It was further realized that with all of the information published possible, that still many innocent laymen, not realizing the facts of the case, would be drawn into the situation and unwittingly hurt the very cause they desired to strengthen.

The Home Mission Board appeals to every loyal Brethren to stand by those who have been chosen by National Conference to care for its Home Mission work, and who are responsible to render an account for their stewardship. This coming Thanksgiving offering, if it fails, could destroy the future of the Brethren Church for many years, and perhaps permanently. The Home Board was never doing so much to build up the Brethren Church in America as it now is. It has been faced with unpleasant tasks but which were necessary to progress, and these have been courageously dealt with, and we appeal to the Church to whom we are responsible to stand by us in this critical hour.

R. PAUL MILLER,

Sunday School Notes

(Continued from page 12)

It would be intensely interesting if we had a diary of Paul's doings in Rome during

those two years. However, we only get hints that show us that although a prisoner he was busy about his Master's business. From the epistles we learn that while in Rome he wrote to the Philippians, to the Ephesians, to the Colossians, and to Philemon. We also learn that at various times he had the companionship of Luke, Aristarchus, Timothy, Tychicus, Epaphroditus, and Mark.

The remarkable thing about these two years of Paul's life was the way in which he overcame all obstacles, and by his very chains preached the gospel of Christ. He was chained to a soldier all the time; but different soldiers took their turn at guarding the prisoner, until from Paul's own witness we learn that gradually he became acquainted with a very large number of the imperial body-guard.

In this way he reached the very heart of Rome, and the gospel of the lowly Nazarene became a power in the palace of the Cesars.

Besides this Paul made his home a gathering place of all who wanted to learn about Christ, and boldly and with all confidence preached the kingdom of God.

There are many people today who bitterly complain, "I haven't half a chance. I never did have one." They allow circumstances to master them. They lie back and find fault with their "hard luck" when the slightest difficulty looms up on the horizon. It is a pity that such people couldn't be introduced to that little man in Rome as he sits there chained to a soldier. He had grit and grace enough not to be chained by circumstances, but to turn his chains into daily opportunities.—Illustrated Quarterly.

"With All Boldness, None Forbidding"

"This is the very language that Paul himself uses in a letter of the Roman imprisonment (Phil. 1:20; compare Eph. 6:19). The boldness shone the more brightly because he was confined as a prisoner and because his life was in peril. This is the final view which Luke gives us. The close of the Book would be abrupt and unsatisfactory had the author's aim been to write a biography of Paul, but it was not. He was concerned with the triumphant expansion of the Christian religion, and therefore might appropriately conclude his volume with the apostle's unhindered and fruitful labor in the metropolis of the world."—Prof. George H. Gilbert.

ANNOUNCEMENTS

SINGING EVANGELISTS

For help in your revival meeting, call on Mr. and Mrs. Glenn E. Wagoner, singing evangelists and musicians. We work for offerings.

G. EARL WAGONER, Upland, Indiana.

SIDNEY, INDIANA

The Brethren of Sidney, Indiana, will hold their fall communion services on Monday evening, November 16. Neighboring Brethren are cordially invited to share in the blessings.

H. M. OBERHOLTZER.

CARLETON, NEBRASKA

The Carleton Brethren church will hold their fall communion service on Friday evening, November 20th. All brethren of like faith are invited to be with us and enjoy this holy occasion.

W. R. DEETER, Minister.

Why Should We Have The Largest Thanksgiving Offering This Year?

BECAUSE Strong, self-supporting churches from east to west stand now as a testimony of what past offerings have made possible.

BECAUSE this time of depression has thrust more responsibilities on us than ever. More established churches have faced dissolution without help.

BECAUSE in the midst of this time of depression God has set before us the greatest opportunities ever granted the Brethren Church.

BECAUSE the failure of our present Home Mission program would cause the loss of much we have gained and take years to regain, if ever.

BECAUSE the successful future of the entire Brethren denomination rests upon the success of our Home Mission program. If Home Missions fail, nothing Brethren will long endure.

BECAUSE today is the church's peculiar hour of opportunity. Men are reachable for Christ now as not in years before. If the Church curtails now she will have lost her golden opportunity.

THE HOME MISSION BOARD IS AWAKE AND READY FOR THIS HOUR

BUT—

EVERYTHING IN HOME MISSION DEPENDS UPON A LARGER THANKSGIVING OFFERING

and

There is none other but the Brethren Church to give it.

R. PAUL MILLER,
Secretary-Treasurer.

THE BRETHREN EVANGELIST



—Courtesy The Christian Evangelist.

A Psalm for Thanksgiving Day

By Henry Van Dyke

*O thou whose boundless love bestows
The joy of life, the hope of heaven:
Thou whose unchartered mercy flows
O'er all the blessings thou hast given;
Thou by whose light alone we see;
Thou by whose truth our souls set free.
Are made imperishably strong;
Hear thou the solemn music of our song.*

*O God, make of us what thou wilt;
Guide thou the labor of our hand:
Let all our work be surely built
As thou, the architect, has planned;
But whatsoever thy power shalt make
Of these frail lives, do not forsake
Thy dwelling. Let thy presence rest
Forever in the Temple of our breast.*

Which Sunday School Helps?

By Dr. Charles A. Bame

I believe that it is entirely possible for any Brethren Sunday school to be organized and well taught using only Brethren Sunday school literature. It has taken me a good while to come to that bold statement, but I am now ready to make it and defend it. "Fools rush in where angels fear to tread," and remembering that I have refrained from making the above statement until I was quite sure of myself. Just one qualification is necessary; we do not make literature for children below the age of six years.

Brethren Sunday School Literature has been my business now, for a whole year. Writing, correcting copy, recasting, studying, attending the National Council of the Editors of Sunday School Literature, consulting with my brethren, I have gone into this matter with more than forty years of Sunday school experience. I have reached a conclusion and am ready to defend it: Brethren Sunday schools should use Brethren products, not only for Loyalty reasons, but because it is good and available.

Four courses are offered and that is quite enough if the teachers will study and adapt these courses to their pupils. The four courses are: Group Graded Primary for ages, 6, 7, 8; called "Primary Bible Stories." Group Graded Junior for ages, 9, 10, 11; called, "Boys' and Girls' Quarterly." Improved Uniform for ages, 12-18; called "Youths' Quarterly." Improved Uniform for Adults; called, "Bible Class Quarterly" and "Home Department Quarterly" and—the help for all of them,—"The Brethren Teacher."

Most of our schools are not large. Most of them can better be organized under this arrangement than any other. In a pamphlet issued in 1929, by the M. E. Sunday School Board South, on page 11 they say this:

"A large majority of the Sunday schools in our denomination are comparatively small, having an average enrollment of less than one hundred. Such schools do not have enough pupils to justify classes graded by single years. . . . When the Closely Graded Lessons were issued, many of the smaller schools tried to use them. However, these courses called for such a multiplicity of classes and such a large number of teachers that they were found largely unsuited for use in the small school." That paragraph applies quite well to our own people, save, perhaps, that a good many of ours have not yet discarded the cumbersome system. It is to recall to our good people what we have and to have them try to use it, that we have instituted this Loyalty Campaign.

Miss Hazel A. Lewis is a well-known Graded Lesson expert and in an article in "The Front Rank," July, 1929, (page 585) under the title, "What Is Back of the New Graded Lesson Courses," says, "During the twenty years that the International Graded Lessons have been in use, the materials have been rewritten at least twice and have had frequent revision. * * * But there comes a time when revision is not sufficient and it is necessary to face the question of changing the entire plan of outline."

Walter S. Athearn, than whom America has no greater authority in Religious Educational matters, says, "The small school is almost completely ignored. A completely graded lesson system unadapted to small

schools is pushed upon the small school with a fervent exhortation. ' * * In curricula, in leadership, in supervision and administration the small schools have been neglected."

We are a people of small schools and doubtless we have suffered enough from the attempt to do like the big ones, at the same time giving our youngsters a good deal of teaching that is entirely foreign to a Whole-Gospel people. We pray that our Loyalty Campaign will enlist the attention of people who are really trying to do the best for the young people under their care and tutelage. The responsibility is upon the Superintendents, Teachers and Cabinets.

This is the way it would work out with what we have: Three classes studying the Primary Bible Stories, one, aged six; one aged seven; one, aged eight. Each class studying the same lesson but with different teachers. When the children have been in this department three years they will have completed this course and will be promoted to the Junior Department.

Here will be three more classes, age 9, 10 and 11, studying the same lesson, from the Boys' and Girls' Quarterly, a more advanced course. Each teacher adapting the lesson to the age of the pupil and when they have progressed through this department, they will have had a Junior Course of three years through the Bible, as well written as any you can find anywhere. (I did not write it.)

Then, these classes will have been promoted as they come to the age of 12, to the Senior-Adult to use the Youths' Quarterly as long as they choose, or to use the Brethren Bible Class Quarterly which has received unexpected and unanimous praise from editors, teachers and scholars. That is the system which we offer our schools and challenge them to try out, during this Loyalty Campaign.

Ashland, Ohio.

PLAN TO RAISE \$100,000 IN ONE DAY FOR DRY CAUSE BY 1,000,000 PERSONS GIVING 10 CENTS EACH

Three wet millionaires recently gave \$100,000 to the leading organization fighting prohibition.

The Drys will meet this selfish, class move to tax liquor and so shift the burden of taxation from their stocks, bonds, and other property to the shoulders of the people. The Drys will raise \$100,000 by a truly American, democratic plan.

One Million or more persons favoring the Eighteenth Amendment will be given the opportunity to donate 10 cents each to a national dry fund—and to donate the million dimes (making a total of \$100,000) in one day.

A million dimes reaching the National Prohibition Board of Strategy in Washington will throw into sharp relief the reliance of the Wets upon a comparatively few rich citizens who, in this time of economic distress, might find something more neighborly to do with their hundreds of thousands of dollars than giving them to organizations trying to make intoxicating liquors easier to get, and therefore vastly increase poverty and misery, especially for women and children.

The plan in brief is as follows: A million

coin-cards with self-addressed envelopes will be distributed throughout the country. The dimes will be inserted in the coin sealed and the cards will be enclosed in envelopes and mailed first-class to Washington.

The uniform national mailing day is Monday, November 30, 1931.

The plan will be decentralized and the distribution of the coin-cards made from Washington. Instead of cards will be sent in bulk to townies and distributed by special agents to churches, Sunday school classes, Young People's societies, dance groups, other friendly groups of individuals. Recipients of the cards and envelopes will mail them to Washington on November 30.

The cost of the campaign will be a moderate sum by this decentralized distribution. Coin-cards and envelope lots will cost only a fraction each.

The smallness of such individuals will not tax anyone nor conflict with other fund-raising campaigns, public or private. But the total of a million dimes will give initial financing for a vigorous, strictly non-partisan defense of prohibition.

The public will be kept fully informed of the use of this fund.

There are millionaires backing prohibition—many of them. The dimes of the working man will be welcome and have exactly the same rating as the dimes of the working housewife, the farmer, the veteran, the professional person, the teacher, the business woman, the teacher, and other classifications.

The approval of the campaign by the equals and by representatives of national score temperance organizations is a success.

The National Prohibition Board of Strategy has opened headquarters in the Press Building, Washington, D. C. The campaign and through the 1932 election and election.

Prayer is the peace of our spirit, the evenness of our thoughts, the evenness of our collection, the seat of meditation, the seat of our cares, and the calm of our prayer is the issue of a quiet mind. Troubled thoughts, it is the daughter of the sister of meekness Taylor.

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GEORGE S. BAER
Editor
R. R. TEETER
Business Manager
All moneys to the
Business Manager

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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Conditions Attending the First Thanksgiving

are those who think we have very little reason for thanksgiving this year. And from one standpoint it may seem that they are. Conditions have not been at all favorable this year, compared with other years. In fact, there has been much suffering and hardship, and there is likely to be much more. A financial panic hangs like a pall over the land, and not over ours only, but over all lands throughout the world, and over other lands more so than our own. People everywhere are hard pressed, and many are in straits. They have no work and no money, little to eat and little to wear, and scarcely a hope of keeping the rent paid and the house warm. The rigors of winter are facing us and many are unprepared. Starvation and exposure threaten them. What are we under such circumstances have for which to be thankful? In such conditions widely prevailing, what impetus is there for thanksgiving anywhere, by anybody? Such is the spirit that is gripping us in times like these, and we need to arouse ourselves and throw it off. We need to be awakened to the fact that in the midst of depression we have much cause for gratitude for the giving of thanks to Almighty God. We do not need to be depressed by ourselves to conditions, but we do need to develop or call out a sense of appreciation and a greater readiness to recognize the goodness and mercy of God.

may help us some to refresh our memories concerning the circumstances that surrounded the first thanksgiving occasion in 1621 and the long list of hardships, disasters and sorrows that were the pathway of the Pilgrims before they arrived at the place of prayer. We are inclined to pour over our own conditions until we come to think things were never so bad and we turn to self-pity and bitterness, losing the note of gratitude out of our lives. We need to turn our attention to the trials through which others have passed and yet have maintained their spiritual poise. History has no more striking example than the Plymouth colonists, and a recounting of their experiences is as interesting and inspiring, as it is timely. Let us begin our struggle in the wilderness.

W. V. Lally says "A peculiar pathos attaches to the landing of the Pilgrim Fathers. They had hoped to reach their destination in order to erect needful dwellings but one set-back followed hard on the heels of another. Buffeted by storms, their passage even in the few days had been unusually long and now they were to face the winter's cold, without shelter and with but a scanty store of provisions. How that description fits the condition of many unfortunates in this, our day! But consider that "the way of the righteous is lay through the trackless wilderness. No roads ran broad and smooth before them. No bridges spanned the on-rushing rivers and the boiling streams. Their paths were the winding Indian trails through the woods they knew not where. Had they been anything less than the iron mold, the tasks which lay before them could never have been accomplished. Under the spur of their great necessity, a rude hut intended for general use until they all had houses of their own, was quickly finished. The entire company was then divided into nineteen families, the single men being assigned to different households so as to require as few houses as possible. By the time the seven dwelling had been raised, there was no need for more. The close and unhealthy confinement aboard ship, the lack of food, the fare, the awful exposure, the toil—all had its inevitable result in the physical condition of the little community. They died and died, sometimes at the rate of two or three in a single day. The hill above the beach became the burial place, the graves were levelled and grassed over lest the Indians should discover their weakness and their loss. Of the hundred or more that had embarked on their all upon the venture, more than half perished miserably during the first winter. By the suffrages of his brethren Bradford was chosen governor when John Carver succumbed in April. The

ever menacing peril of the Indians gave them much cause for concern. . . . The building of the Hill Fort was pushed forward to completion and on its roof, so as to command the approaches to the village on every side, were placed the six cannon that had been brought ashore from the *Mayflower*.

Through all those early days in which the fate of the little colony hung trembling in the balance, the most vexing problems were in the main economic problems, those that dealt with the stern realities of life, the question of eking out an existence in the face of unkind circumstances and conditions which tested the fibre and tried the souls of men. And in this highly complex age in which we live, it is still true that the economic problems are the most severely testing of all that enter into our modern life. It is at this point that men most quickly and widely give way to disappointment and pessimism and bitterness, or become absorbed in gains and lose the joy of life and the appreciation of God. At this point a vigorous, sustaining, buoyant, happy religion is needed to keep us from slipping into the slough of despond or from drifting into the ways of indifference and ingratitude.

Let us learn a lesson from the Pilgrims. That autumn the settlers gathered their first harvest, being at peace with the Indians and despite their great sorrows, they planned a public rejoicing and a celebration of the goodness of God. They had a three-day feast of thanksgiving, attended by Massasoit and ninety of his braves. It is that first Thanksgiving that we commemorate throughout the length and breadth of the land at this season, and it is that spirit of gratitude to God that we feel it instinctively our duty to express.

The spirit of thanksgiving is not dependent on the amount of goods we possess, or the measure of our prosperity, but upon the quality and genuineness of our religion. Genuine Christianity is charged with the spirit of gratitude. Thanksgiving comes to the lips of the sincere devotee as naturally as the song comes to the mouth of the bird. Every special evidence of God's providence gives occasion for thanksgiving, but it does not create the spirit of thanksgiving; it was there all the while. It will be there when there is no special sign of God's goodness in evidence, because Christ is in the heart and his presence gives joy that is deep and abiding. Even in hard times we can be thankful, and will be, because our life is filled with the spirit of gratitude, even in such times as these when many think there is little or nothing for which to be thankful, we will rejoice and give thanks unto God for his "Unspeakable Gift."

EDITORIAL REVIEW

Brother J. H. Foster, one of our African missionaries, who with his wife is furloughing in America, writes that his address until December first will be 804 Randolph Street, Waterloo, Iowa, c/o Rev. S. M. Whetstone.

Dr. Florence N. Gribble describes out of her rich medical training and experience the characteristics and progress of the dread disease of leprosy. It is information that not a few have been seeking, for she writes in response to inquiries.

SUNDAY, NOVEMBER 29th has been set aside as a Day of Prayer for Publications Loyalty Campaign. Pray that God may direct those who make and those who use our publications, that his Kingdom may be advanced. Pray for an increase of Evangelist circulation and a larger use of Brethren literature in our Sunday schools.

Prof. Stuckey is giving Evangelist readers on the Sunday school page an interesting and helpful article from the pen of Brother

Homer A. Kent, pastor of the church at Washington, D. C. Those interested in the "preparation and delivery of the Sunday school lesson" will find profit in the reading of this article.

Some of our readers have been kind enough to tell us that they liked the special Home Mission numbers of *The Evangelist*, and we want to share the credit with the Home Mission Board and its secretary, Brother R. Paul Miller, whose cooperation made such success possible.

On Brother Whitmer's page the Christian Endeavorers are permitted to share the results of a questionnaire prepared by the pastor of the Conemaugh, Pennsylvania, church, Brother W. H. Schaffer, who, if we are not mistaken, is the head of the Christian Endeavor Union of the Pennsylvania district.

Dr. Florence N. Gribble writes briefly of her travels among the churches and visits among friends and relatives. Most important naturally, was the meeting with her daughter, Marguerite, who for a number of years has been making her home with Brother and Sister Weed of Sunnyside, Washington. Her many friends throughout the brotherhood will rejoice that she is permitted to spend the winter where she can be much with Marguerite.

An invitation has been received at the Evangelist office to the annual Homecoming Services at Louisville, Ohio, November 22, 1931. A full program and a fellowship dinner have been arranged and former pastors and members are invited to be present or send greetings. Prof. M. A. Stuckey is to be one of the speakers and in the evening Dr. J. C. Beal begins a two weeks' evangelistic campaign.

Brother A. J. Ramey, who has been in business for a number of years in Manassas, Virginia and has been preaching in the mountains, informs us that he has sold his business and is ready to preach the Gospel anywhere in Indiana, Kansas or Colorado and is willing to go into business if opportunity offers and accept whatever the church may be able to give him for his services. Brother Ramey is an Elder and member of the Southeastern district conference.

The church at Highland, Pennsylvania, has had a successful evangelistic campaign under the leadership of Brother R. Paul Miller, who writes of his impressions of the field and its prospects and commends the sacrificial efforts of the pastor, Brother William Gray. The pastor reports good attendance and interest throughout the meetings. Of the twenty who came forward, twelve confessed Christ for the first time, five made reconsecration of their lives and three came for church membership from other churches.

Dr. G. C. Carpenter in his installment this week under the title, "That Reminds Me," gives in a striking way some reasons for gratitude. Truly we do not realize how great are the blessings vouchsafed unto us by our highly enlightened and God-fearing country. Especially precious is that blessing which guarantees unto us the privilege of assembling freely and without fear of interference for public worship, which is not possible in some lands today.

Brother H. M. Oberholtzer, pastor of the church at Sidney, Indiana, reports the work at that place improving after a summer slump in attendance. A newly organized girls' orchestra is making its contribution to public worship. Rally Day and Homecoming was observed by an all-day program, the special speaker for the afternoon service being Brother A. T. Ronk. Brother and Sister Oberholtzer visited the Campbell church in Michigan, where Brother Oberholtzer preached and conducted communion services.

Send the biggest Thanksgiving offering your devotion will enable you to give, to the Home Mission Secretary, Rev. R. Paul Miller, Berne, Indiana, for the cause is worthy. Make all your contributions to Home Missions through the regular channels of the church. That is the way to make your gifts count for the most for the Kingdom and for church extension. United, we can stand against even the fierce winds of depression; divided, we will fall into ineffectiveness and discouragement.

Limestone, Tennessee, has experienced a real revival under the leadership of Brother William A. Steffler as evangelist and Brother Hill Maconaghy as pastor. The church showed evidence of being revived when over fifty reconsecrated themselves to service for the church during the meetings. And twelve made the good confes-

sion. Brother Maconaghy has been doing a good work since charge here, as was evidenced by the readiness of the people for revival.

Brother Floyd Sibert writes of his leaving of Ellet, Ohio, where he served his first pastorate and accomplished some splendid results, concerning which we have commented previously. His wife has been warmly received by the fine people of the town, Pennsylvania, and at the very outset were given sufficient proof of their loyalty. In the interim of leaving the one pastorate and entering upon the other, Brother Sibert was engaged in a series of meetings at the Mount Zion church near Logan, Ohio, which is Mrs. Sibert's home church.

From Canton, Ohio, comes a report of progress in the work there under the pastoral leadership of Dr. J. C. Beal. An evangelistic campaign was recently brought to a close with a largely attended communion service, and nine confessions of faith of whom were received into the church. Encouragement in Bible reading was given by a record keeping during the campaign and so general was the interest created thereby that a total of 75,000 Bible verses were recorded as having been read. The Mount Zion church is sharing its pastor's valued services with the churches at Louisville and other churches.

Brother Robert D. Crees, who took charge of the West Kittanning and Brush Valley churches in Pennsylvania about six months ago, writes of splendid progress in those fields. Two revivals conducted by the pastor resulted in twenty-eight confessions and twenty-two baptized and received into the church at West Kittanning and sixteen confessions and fourteen baptized and received into the church at Brush Valley. A splendid program of instruction, under the name of a "Bible Institute", is being conducted by the pastor and various auxiliaries are functioning well. The pastor is present at two outlying points, in addition to the two churches under his charge.

From Waynesboro, Pennsylvania, where Brother W. C. Beal is the much loved pastor, comes a report of progress, one of the evidences of which has been increasing the Sunday school attendance, averaging 215 for the year as compared with 1930. A largely attended communion service, started as part of an evangelistic campaign in a fine spirit. The pastor was assisted by Mr. and Mrs. Harry Richer, song leaders. The visible results of the campaign were ten added by baptism, one by letter and one by reconsecration. Three had been added previous to the start of the campaign, two by baptism and one by letter, making a total increase in church membership of fifteen during recent months.

Brother Herman Koontz, who left Masontown, Pennsylvania, about two months ago to take up the pastorate at Roanoke, Virginia, pays high compliment to the good people who gave encouragement and cooperation during his first pastorate. They have been wont to do that with the young men who began their work with them, as the editor can personally testify, and also to Brother Koontz was the kind to prove himself worthy of their confidence and cooperation. He did a good work there and has entered upon the difficult task of his new pastorate with the confidence of his parishioners, but of the brotherhood as well. The financial need of this church is one of the challenges to the pastor. Mission giving of our people, but the field is said to be waiting for our most generous support.

In the weekly calendar of the First church of Long Beach, California, where Dr. L. S. Bauman is pastor, we noticed a statement by the Sunday school superintendent to the effect that they will come within seven on November 1st, of reaching their "one thousand in the Bible school." And now they are set for those seven who are lacking and are expecting to finish and thus reach their goal before the first of the year. It is a new Bible school that is being built up there. And if we understand aright the superintendent's further remarks, it is prayer and by means of which these remarkable results have been achieved. Those are the requisites to success almost anywhere, as churches can testify where God's blessings have been most abundant.

Brother L. G. Wood, the hard working and undiscouraged pastor of the church at Fort Scott, Kansas, writes of some things

(Continued on page 9)

God's Resources vs. Material Bankruptcy

By William S. Crick

How precious also are thy thoughts unto me, O God! How great is the sum of them. If I should count them, they are more in number than the sand! (Ps. 139:17, 18).

These days of crushing economic depression, millions of folk will be inclined to feel that they have nothing to be thankful for at this Thanksgiving Anniversary season.

However, there are certain by-products of adversity in themselves are of great spiritual value. For innumerable scores of citizens, who during the reign of prosperity were constantly asking: "What lack I yet?" and "What do I want yet?" are now nervously inquiring: "What have I left yet?" And if man's extremity is opportunity, these are days when many spiritual drifts will humbly take inventory of their sadly decapitalized! May they penitently retrace their steps to Father's house where there is plenty and to spare! The Apostle Paul instructs that we are "to give thanks for all things in the Name of the Lord Jesus Christ to God, even the Father" (Eph. 5:20). Destitute is that child of the Heavenly Father, heir to the inheritance of grace in Christ Jesus, who cannot or does not avail in his so great salvation. When Job had his possessions stolen and was violently bereft of his children, he cried, "Though Jehovah slay me, yet will I trust in him" (Job 13:15). With the same resignation the Psalmist says, "When my father and my mother forsake me, then will the Lord take me up!" (Ps. 27:10). Such is the trust that sustained Job through the fire.

Why have we vexed Jehovah by our greed and ingratitude? Having prospered in material things, we have said: "The power and the might of MINE hand hath gotten me this wealth!" (Dt. 8:17). Our reaction to the Heavenly Father's blessing has been a degree of arrogance amounts to despising God. St. Paul's criticism of the Corinthians is applicable to us: "Despise thou the riches of his goodness, forbearance, and longsuffering—knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4).

As to Israel on the border of the Promised Land, the warning words of Moses applicable: "Beware, lest thou hast eaten and art full, and hast built goodly cities, and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and thy land is multiplied, and thy heart be lifted up, that thou forget not the Lord thy God, in not keeping his commandments and his judgments and his statutes" (Dt. 8:11-14). Was Israel ever more forgetful when she prospered than have been the people of the United States in the last decade? Millions of dollars have been squandered for self, for luxury, for pleasure, and many is the church that has been slighted, robbed—in many cases of the dole which had sustained its starved existence. May it not be that these "deserted churches' perishing cries have entered the ears of the Lord of Sabaoth? (Jas. 5:4).

Amid the ruins of a demolished economic structure may we "come to ourselves," realizing that "Riches do not make for themselves wings" (Prov. 23:5), that "Trust in riches shall fall" (Prov. 11:28), and that "A man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12:15), and "start not again" to honor Jehovah with our substance. If we have learned our lesson, the depression may happily

be the means of restraining us from losing our spiritual inheritance through worshipping at the altars of Mammon!

But, whether we have learned our lesson or not, Thanksgiving, 1931, finds us in the throes of adversity. What indeed, have we to be thankful for? Throughout the land economic demolition has swept, leaving in its wake unsecured bank deposits, deflated stocks, diminishing dividends, slashed wages and salaries, depreciating inventories, unmarketable crops and produce, unemployment, lapsed insurance, foreclosed mortgages, repossessed chattels, and mounting and unpaid taxes.

Evidently the Psalmist was recovering from some calamity when he uttered the words of our text:

How precious are thy thoughts unto me, O God!
How great is the sum of them—
If I should count them, they are more in number than the sand!

In the Psalm which embodies these words, the writer is contemplating the power and wisdom of God, and seeking to appreciate just how much God's resources enrich him. In the 103rd Psalm we find the universal answer to the question, "For what shall I be thankful?" There the writer, as it were, sets us a spiritual balance sheet, listing the vast resources and assets of God which are available for the use of his children.

In this statement he shows that our greatest wealth lies not in what we possess, but in Whom and what God is—that no matter how insolvent we may be in material assets, to have and know such a Security as the Heavenly Father eclipses all else. Let come what may, he seems to imply, as long as I have God, nothing else matters! In beginning the list of attributes of God, which he does with the precision and comprehension of a theologian, the Psalmist exclaims

Bless Jehovah, O my soul—
And all that is within me,
Bless his holy Name,
And forget not all his benefits!

Let us check over this statement of the Infinite assets as they are inventoried in the Psalm.

The first asset which impresses the Psalmist in the face of his own moral insolvency, is God's forgiveness. The debt he owes is paid by the riches of grace the moment he acknowledges them. How bankrupt indeed would we all be were it not that our debt has been cancelled! Hence the Psalmist utters for us that first precious thought of God:

Who forgiveth all thine iniquities,
Who healeth all thy diseases,
Who redeemeth thy life from destruction!

Many who are feeling the pinch of poverty, can derive little consolation from contemplating the possible fact that the present need is the inevitable result of their own lack of thrift, economy, and industry. Like the fabled grasshopper, they danced throughout the summer of prosperity, and the chill of winter finds them destitute, depending upon the scanty charity of the more "fortunate." But not so with the spiritual poverty of the child of God. The Heavenly Father's bounty liquidates all liabilities, so that the second precious thought the Psalmist has of God is that he is one

Who crowneth thee with loving-kindness and tender mercies,
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle!

When one is disheartened in searching for the Truth and the Absolute among the near-worthless securities of human speculations and cogitations—when men are “fainting for fear and for expectation of the things which are coming upon the world (Lk. 21:26), we hear the Psalmist’s third “precious thought of God,” when he says:

He made known his ways unto Moses,
His doings unto the children of Israel!

God has spoken! No more need his child wander in darkness and dread. More sublime and precious than his words to Israel are the words of his Incarnate Son, Who said: “I am the light of the world, he that followeth me he shall not walk in darkness, but shall have the light of life” (John 8:12). “I am come a light into the world, that whoever believeth on me may not abide in darkness” (John 12:46). “If any man willeth to do his will, he shall know the teaching” (John 7:17), and “If ye abide in my Word, ye shall know the truth . . . and the truth shall make you free” (John 8:32).

Human sympathy and understanding are rare indeed, and from the Psalmist comes the fourth “precious thought of God,” when the world is unfair and harsh in its criticisms, when boon companions prove untrue or understand not our “fightings and fears within, without”:

Like as a father pitieth his children,
So Jehovah pitieth them that fear him,
For he knoweth our frame—
He remembereth that we are dust!

Then, when the career we so eagerly dreamed of fails of realization, when the goals we hoped to reach lie still far ahead, when health declines, and we are almost ready to conclude that all youth’s dreams were vain, and life’s rewards but empty baubles, comes the fifth “precious thought of God,”

As for man, his days are as grass,
As the flower of the field, so he flourisheth, (yet)
The lovingkindness of Jehovah is from everlasting to everlasting
upon them that fear him,
And his righteousness unto children’s children—
To such as keep his covenant,
And to those that remember his precepts to do them!

By obedience to the will of God, participating in his righteousness in Jesus Christ, his unsearchable riches of Eternal Life may be credited to the deficit of our frail and peccable humanity, and make our account show a credit balance of “life more abundant”!

My friend, has not the true child of God, born from above into the family of the Heavenly Father—joint-heir with Jesus Christ—abundant ground for thanksgiving? A life with such spiritual resources as the Psalmist portrays, is a blessed and happy, and rejoicing and thankful life no matter how vast may be the material liabilities lodged against him.

A tent or a cottage, why should I care?
They’re building a palace for me other there—
Though exiled from home, yet still I may sing,
All glory to God—I’m the child of a King!

Jehovah hath established his throne in the heavens,
And his kingdom ruleth over all—
Bless Jehovah, O my soul!

Fremont, Ohio.

Those who are consecrated have given their own wills into the keeping of God’s will. Such a soul is resigned in all things, whether for soul or body, whether for time or eternity, by leaving what is past in oblivion; by leaving what is to come to God’s Providence; and by devoting to God, without any reserve, the present moment.—Mme. Guyon.

Indiana Conference Moderator’s Report Year 1930-31

By W. I. Duker

(Voted by Conference to be published in The Evangelist)

Once again we have reached the place in our activities in which it is proper to listen to a report from the moderator. We wish we might know at this time who it was that started this affair. If we but had the address of our first moderator in our Indiana conference, what interest we might find in it! Will we be discussing the same questions, in the same manner and arriving at the same conclusions? Or has the entire body of our interests changed to such a degree that the address necessarily changed with it? These are interesting questions of conjecture. It is altogether possible that the members in our present conference that can answer these questions from personal observation.

It might be well, first of all, to call attention to the fact that our conference must be true to the desires and needs of the churches herein represented. That is, we must be truly representative. Unless we recognize that the churches have met in conference for the purpose of reviewing our past activities and planning our future conduct, we have no real purpose in it all.

We are conscious at this point that many of us, especially our older Brethren, are rather “touchy” with respect to any mandatory attitude relative to our conference. We recall that one of the issues that gave birth to our beloved fraternity its birth was our attitude toward the Conference that limits and controls the action of the church. We remember how a controlling conference cramped the style and spirit of many of us. Our attitude toward that same matter has undoubtedly not changed one whit. However, if we go to the other extreme and regard to this same conference attitude, our error is no greater and the harm done infinitely more far-reaching.

What we are attempting to bring before our present conference is just this—Our deliberations and action taken at this conference must seriously affect us upon our return to our local churches. If any action is taken in the matter of conference deliberation, that same action must go back to our local churches as a guide and an example for the year’s action that follows. To look lightly upon conference work upon our return home mitigate the effect of our self same action. These remarks are the result of some of our local churches’ attitudes relative to some conference action launched by churches in conference and then null and void upon their return home. May we all take seriously all conference action!

Then, too, something ought to be said relative to our representation at conference. In every local church there will be a certain number of members upon whose shoulders and consecrated shoulders the work of that same church will fall. Often these members are not there sent as delegates. This may result from one cause or another. Those then coming as delegates, upon their return home are not considered seriously in the affairs of the church and as a result no contact between the delegates of the conference and the local church is made. Delegates must be “contact” folks. Their voice must have weight in their local churches or their usefulness as delegates is distinctly below par.

We, as your moderator, have no definite recommendations to offer. What we are observing is not to have any dignity or force of recommendations. We do, however, desire to call to mind a few general attitudes that

s, or at least influence us, as we go about our this time. First of all, we urge that the "mind Christ Jesus," should be in us. If we have in us and" we will work together as one unit. District st not be fragmentary, if it is to produce its good. We must be actuated by one common im- d work at one common task. If our district is number of separate local churches, we are as aid, "Been where we are going." We have no ve in that future produced by common effort at n task.

ck of common effort is the result of many causes. haps it may be caused by what we referred to a ents ago. Our delegates may not be truly repre- They may not be able to carry back to their ches the desire of the conference. Then again, of common district effort may result from dif- terests that actuate each of us. One church may ission" church. Another may be a "Sunday church. Yet another may be interested primar- work of the Woman's Missionary Society. With terests predominating, each respective local oes merrily on its way and the result is, churches ent in their output as though they were churches ent denominations.

gain, there are the constant changes in many of regations caused by bringing into our group, min- om other district conferences who have scarcely our district's plans and purposes when they are o leave us, and we lose their assistance and the tion of their developed purposes.

nder whether it might be true that among us at e those who have not caught the vision of coop- who have no desire to assist in a common effort, y their own local desires to actuate them, and do ose to give to the district their best? Surely this ervants are among our smallest number and need ve our attention.

ve in this conference, give serious thought to the that must have our concerted attention. Some s must go to "Jerusalem." Paul and Barnabas ry those questions into conference, which if left ll lead eventually, to a "Jewish Christian" and a "Christian" church. Rather recently when called k room where a man lay dying, we recommended rmed "immersion" baptism. This, of course, emely difficult. After the service, when comment- the difficulty of the baptism so performed for a an, a sister in our church, but from another con- n asked, "Why didn't you 'sprinkle' this brother was so ill?" Not seeing the need in this case to discussion of Brethren baptism, we replied, "Well, t have had no right, had we so desired to sprinkle her or any other brother." "Oh yes, you would," his sister, "when my husband was on his death was sprinkled by Brother — (a Brethren min- a congregation a few miles away) and that was g to Brethren doctrine." What we said in return t become a part of this paper, much less what we but the result of this lack of united effort is een. There are some things upon which we must e we will have another "Tower of Babel." We do a that it is within the province of this conference forms of baptism for the Brethren church (if this s not already settled), but we do mean to say that e matters wholly relevant to this conference that attention.

ght, at this point, call to mind the many National

and district officers, whose work falls naturally within our district. What should be our attitude toward these Brethren? Have they the right to expect our assistance and unquestioned cooperation in matters distinctly within their field? Or must they first secure our cooperation through some means of winning our special favor? Must they be burdened with the thought of securing assistance rather than with the matter assigned them by National and district conference? Do we owe them certain allegiance, or have they no claims on us? It occurs to me that our only possible success lies in an understanding along this line.

Thus far in our paper we have been discussing those matters in which we believe improvements can be made. Surely we are here for this purpose, as well as simply those matters in which we may take just pride and offer to ourselves commendation. However, may we pause for a moment to recall that undoubtedly in the largest sense our churches have been doing a splendid work and now may recall with great pleasure that same work.

We would like to first notice the splendid attitudes of brotherly love and Christian spirit that predominates within our district. Surely no district within our mother church has a more splendid atmosphere of kindly feeling for one another than our own beloved district! Our work during the past year has been one of pleasure and delight. Congregations have visited back and forth within reasonable driving distances, assisting one another in their regular services and especially in their revival efforts. Ministers and their families have visited one with the other until we have become one great family. Our young people have gathered around a common table and there enjoyed the fellowship of one another and together have been led to the feet of the Master.

Our responses to the calls made by the district work have been rather marvelous. We may take our district missions as a fair sample of this response. We need not remind you that we are going through a period of economic depression, unless we are to remind you that we are really "going through." Of this we cannot be certain, for the good times are undoubtedly "around the corner," but that terrible corner is quite completely lost. However, the local churches, as a rule, have gone on just the same as when times were good. Many of our churches have figured out to the exact penny their churches' quota at 60c per member and have sent in this same amount. It is quite remarkable that churches have gone ahead just the same in these terrible times as when they were all making much money! Certainly all are not doing this thing, but many are and as a result the district work is "coming through." We believe this comment made relative to the mission work is a representative report of all district work.

May we at this time in our report offer our hopes and happy anticipations relative to the conference now before us. We have come here at no small expense of time and money. It is no longer an easy matter for folks to gather at a common point for a period of days. Many of our delegates have left their businesses and homes at no small sacrifice. We are here for a purpose. We trust that purpose may be a matter of common desire. There is a work to do. Not alone in planning work for the coming year but also in securing a very happy determination to receive that cooperation from our local churches which we represent.

We trust that the delegates feel the burden which justly falls upon their shoulders. After matters have been discussed and then passed by a majority vote, these mat-

ters become the work of our district. Whether the local churches get behind this work or not is after all your responsibility. The delegates here assembled now represent the conference as well as their local churches. How you carry back our purposes and secure action relative to the same determines your ability as a delegate.

We have had some experiences in national conferences in which regularly chosen and seated delegates, becoming the minority in some conference action have returned to their homes and then set about to bring this action of their conference in ill favor. We cannot but remark that this action on the part of any delegate is entirely out of order and deserves the rebuke of our church. The time for remarks is during the regular business session of our conference and when our conference has spoken, it is our duty to offer our assistance to bring this work to pass. This suggestion is not a bridle upon our liberty and privileges but simply an intelligent attitude toward order and harmony.

May we now proceed to the tasks which have called us here. We go forth with the Lord as our leader, the Holy Spirit as our Guide. We have definite tasks before us. Trusting that we are under the favor of our Heavenly Father we await his pleasure.

Elkhart, Indiana.

STUDIES IN THE PROPHECIES

By C. F. Yoder, B.D., Ph.D.

(EDITOR'S NOTE.—We concluded last week the publication of Dr. Yoder's Bible studies, which were an English translation of his book published in Spanish, and we now begin a short series of studies in prophecies, which series will run for a brief period into the new year.)

For a long time many friends in the church have been asking me to write my ideas on the prophecies and I have promised to do so, but have delayed because time has been lacking for the careful preparation that such articles require. The prophecies of the Bible are complex and profound and I should dislike to misinterpret any of them.

However, if preachers wait until they understand all of the Bible before preaching any of it there will be no preaching. The best we can do in prophecy is to present what we believe to be a helpful contribution to the study of the subject and humbly accept from others any light that they may be able to give.

Nevertheless, one of the greatest discouragements to the study of the prophecies is the fact that among the hundreds of books that have been written scarcely any two are entirely agreed, and unless one knows how to "prove all things and hold fast to that which is good" he is apt to be confirmed in error by reading only one book, or else be hopelessly confused by reading many.

Indeed there are many, many preachers who excuse themselves from the persevering study which the prophecies require, by lightly concluding that they were written only for the times of the writers, and that therefore each generation must follow its own inspiration. Modernism turns from the inspiration of certain "holy men who spake as they were moved by the Holy Spirit" to the inspiration of all men, and the resulting confusion is a great Babylon.

The rejection of everything miraculous includes, of course, the rejection of all prophecy as a foretelling of future events. Such prophecies, say these "liberal-minded" teachers, were either written after the events

took place, or else they are only vague poetic instances like Plato's "Eutopia", and only mean that in general progress of the world is upward and not downward. Therefore, as a preliminary to these studies in the prophecies, let us face the question, Is foreknowledge of events possible?

The Basis of Prophecy

Unbelievers who reject God because they say there is no place for the interference of a supreme person, the orderly and universal and constant working of the laws of nature, teach that the law of cause and effect is a sequence of events in an endless chain, each link the product of those that have gone before and the cause of those that shall come after.

If this be true, then creation is a vast machine, and humanity is a part of that machine. But the very existence of the movements of a machine make possible a prediction of its power and the quantity and character of its output. Eclipses can be predicted with exactness long in advance. If humanity is but a mechanism, however complex, of this machine, then a study of its part must reveal the cycles of its movements. In the language of astronomy, its transits and eclipses can be predicted. If the universe is mechanistic then prophecy is not miraculous. Its movements are predetermined and can be foreknown.

Can prophecy be foreknown? By what? Can a wheel foretell the destiny of the train? No, but the engineer can. Can the plow foretell what kind of grain will be sown six months hence? No, but the farmer can. The atheist professes to know so much that he does not need of God he thereby professes that he has rejected free will which actually exist along with natural laws. It follows that if the law of cause and effect admit of no exceptions, reasonable beings like men, it must also admit of no exceptions to the supreme being, God.

Here the Christian takes his stand. He says, "I will make a machine and predetermine its program, and more can God do so. He therefore believes in a God which testifies of God and his foreknowledge of the future."

1. He sees that mortal man could not create the universe, and therefore believes in him who only life and mortality as the constant power behind the change of the universe (1 Tim. 6:16).

2. He knows that by his limited knowledge he can foretell a few things, and therefore believes that God with infinite knowledge as Creator can foretell all things from the beginning, and from the end, saying, "I shall stand and I will do all my pleasure" (Isa. 46:10).

3. The Christian believes that if he, as head of a family, can order the things of his home, much more can God direct the details of creation in harmony. "He calleth them all by their names" (Ps. 147:4).

4. Man in his ignorance must learn by experience, but God knows the future as well as the past. "Known unto God are all his works from the foundation of the world" (Acts 15:18).

5. God is not only the Creator but also the Redeemer. "Behold I make all things new" (Rev. 21:5). He foreknows his plans for future worlds as well as the present.

6. While leaving to man a certain measure of freedom so that he may be a responsible being, God has predetermined many things for him. "He hath determined the times before appointed and the bounds of their habitation" (Acts 17:26).

7. God is immutable. Therefore his laws are unchangeable.

able and his Word is sure. "Heaven and earth shall
way, but my Word shall not pass away" (Mk. 13:
This is the basis for the sure word of prophecy
we do well to heed.

THE PRESIDENT NEEDS GOD

in the midst of the excitement over the President's effort to
the plan to get the soldiers' bonus paid in cash and over the
an Legion's vote for a referendum, a very significant phrase
President Hoover's speech at Detroit has been overlooked. In
giving his hurried address, he said:

"With the guidance of the almighty God, with the same faith,
and self-sacrifice with which you backed by the nation,
victory fourteen years ago, so shall we win victory today."

There is something peculiarly impressive and moving about the
pronouncement of "the almighty God" in these concluding words of that

Unless the President is a crass hypocrite, they mean that
that (1) that human eyes alone can not see a way out of this
dark morass; (2) that the guidance of God is needed, and (3)
the guidance of God—"the almighty God"—is available.

President Hoover is a sober-minded engineer, a scientist. Men
of this type are not generally supposed to make much of God. But
he is also a great humanitarian. It troubles him deeply that
his own homes are in distress, even as it delighted him that pro-
sperity revealed itself best in high standards of living in American

He is not the first President who, feeling for the people,
set by stupendous problems, was, as Lincoln expressed it,
knelt to his knees by the conviction that there was no other place

for a mother's son of us ought to cry out with delight that the
President has such a conviction, and was not afraid to express it
in the atmosphere of that Legion convention.

Is it not about time the rest of us got upon our knees with in-
tercessory prayer for the President and all his advisers?—Chris-
tian standard.

THE HEBREW'S THANKSGIVING DAY

Thou shalt keep the feast of weeks unto the Lord thy God
tribute of free-will offering in thine hand, which thou shalt
bring to the Lord thy God, according as the Lord thy God hath
commanded thee.

Thou shalt rejoice before the Lord thy God, thou, and thy
son, and thy daughter, and thy manservant, and thy maidservant,
and the Levite that is within thy gates, and the stranger, and the
widow, and the orphan, and the fatherless, and the widow, and the
stranger, and the fatherless and the widow, that are with-
in thy gate.

Thou shalt remember that thou wast a bondman in Egypt;
therefore shalt thou observe and do these statutes.

Thou shalt observe the feast of tabernacles seven days, after
thou hast gathered in thy corn and thy wine:

Thou shalt rejoice in thy feast, thou and thy son, and thy
daughter, and thy manservant, and thy maidservant, and the Levite,
and the stranger, and the fatherless and the widow, that are with-
in thy gate.

Seven days shalt thou keep a solemn feast unto the Lord thy
God in the place which the Lord thy God shall choose; because the
Lord thy God shall bless thee in all thy increase, and in all the
fruit of thy hands, therefore thou shalt surely rejoice.—Deuter-
16:10-15.

Editorial Review

(Continued from page 4)

encouragement and point to progress in his field. The district
conference recently held there, had a good influence on the local

Rally Day attendance is said to have been a high water
mark at 113. The various auxiliaries are doing good work. He
received the reception into membership by baptism of Mr. and Mrs.
C. J. Popping of Tulsa, Oklahoma, faithful readers of *The Evange-*
list for a goodly number of years expressing the hope, as he
renewed his subscription, that some one would come to his
aid and start a Brethren church. Fort Scott is to have Brother
C. J. Popping's assistance in an evangelistic meeting soon after the holi-
day. Pray for this campaign and this mission field.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Luke 16:19-31. It was tragic, the way Dives, the
nameless rich man, was condemned to eternal punish-
ment after a life of luxury and ease. Even more tragic
was his thought of lost opportunities, his realization
that friends were in the most dreadful danger and that
he was powerless to help. There could scarcely be
greater torment than that. We ought to pray daily for
guidance and grace from God, that he will save us
from such a fate, in addition to saving us from our
sin. May we never be satisfied with just a "bare sal-
vation" for ourselves!

TUESDAY

Luke 17:1, 2. Only two short verses for today, but so
full of meaning! It was a natural step from the story
of Dives, in the chapter just closed, to the warning
with regard to offenses: what greater offense against
ourselves, our fellows, and our God, could we commit,
than to have perfect knowledge of the way that leads
from death unto life and to neglect telling others about
it? Or to see one walking in the way and to place any
obstacle whatever before him, even though in so doing
we may be well within our own "personal rights?" God
keep us free from offenses!

WEDNESDAY

Luke 17:3, 4. "Let this mind be in you which was
also in Christ Jesus;" "Forgive us our debts as we for-
give our debtors"—if we are to have the mind of Christ,
we must forgive every offence which is followed by re-
pentance; if we do not, we dare not pray the Lord's
Prayer. Let us pray that all members of the body of
Christ may have more of his spirit of loving forgive-
ness.

THURSDAY

Luke 17:5-10. How we need this lesson! We are so
prone to point to the things we have done, or that some
one whom we greatly admire has done, and, in effect,
boast of the things accomplished for the kingdom. Yet
the fact remains that in none of these things have we
any right to glory: for they are but the tasks which
the Master has ordered his servants to perform, and
we would be faithless servants indeed if we did not per-
form them. But while we may not glory in our deeds,
we may glory in the love that has said: "Henceforth I
call you not servants, but friends." And if we perform
our set tasks with willing love, we know that it will be
an acceptable offering in his sight.

FRIDAY

Luke 17:11-19. "That's gratitude!" Every once in a
while one hears Christian workers rather mournfully
state that if they were working for gratitude they
would be poorly paid. It is true enough, for it is all too
seldom that we meet any expression of gratitude. But
the servant is not greater than his Lord, and our Lord
found very little gratitude, even when he had most
right to expect it—in this case, one out of ten. We
have been afflicted with a disease worse than leprosy,
a disease of which leprosy is a fitting type, and One
has healed us: let us praise him!

SATURDAY

Luke 17:20, 21. People—some, at least—are still
looking for the kingdom of God to come. We believe
that this shall some day come to pass in a very literal
sense, but that it was not that coming to which Jesus
here referred. The kingdom will not be seen develop-
ing among men as this nation signs a peace treaty and
that one junks a battleship; rather, it will come only as
the Spirit of God takes possession of my life, and yours,
and everyman's. Let us endeavor to make known his
ways unto all the children of men, and so hasten the
coming of his kingdom.

SUNDAY

Luke 17:22-30. After defining the nature of the king-
dom, in the two preceding verses, Jesus now explains
the manner of its coming on earth. All are familiar
with the days of Noah; judgment fell upon all the un-
righteous, while the righteous were kept safe in the
ark of God, to come forth upon a renewed earth and
dwell under a new covenant with the God of heaven.
Even so, Lord Jesus, come quickly!

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The Preparation and Delivery of a Sunday School Lesson

By Rev. Homer Kent

It has been said that in the teaching of every class somebody must suffer. If the teacher does not suffer before the lesson begins, the scholars will surely suffer during the lesson and afterwards. Teaching means hard work. Real teaching demands the very best there is in any individual. But real teaching will bring results. It will be translated into life. It will mould character. But such teaching will consume much time. It will demand the most earnest attention. Before appearing before any class there must be thorough preparation. How can this preparation be most effectively done? We offer six suggestions which should be kept in mind in the preparation and delivery of a Sunday school lesson.

I. First, there must be the Gathering of the Material for the Lesson

The teacher should begin early in the week to do this. I know of one teacher who begins preparation of her next Sundays' lesson on the preceding Sunday afternoon. It might be added that this individual is a splendid teacher, always coming before her class with a worth while message. The advantage of such a plan can readily be seen. The previous lesson is fresh in mind. The connection between the two lessons can be quickly formed. Then the teacher has a whole week to ponder over the thought of the lesson. At least the Scripture should be read over very early in the week so that its blessed truths will have ample opportunity to unfold in the heart. Too much teaching is immature because the teaching of the lesson never had the opportunity to germinate and ripen in the teacher's own heart.

I well remember as a boy when my mother wanted to put out a good wash she always put her clothes to soak the night before. Possibly with all the modern helps the present day woman does not need to do that. But I do not believe any short-cut has been discovered to relieve the teacher from much study of his lesson. Put the lesson to soak early in the week so that the Spirit of God may have the opportunity of unfolding truth after truth hidden from the casual reader. Lesson preparation is not a Saturday night proposition.

The chief source of material, of course, is the Bible. Read the lesson material over again and again. Read the context. Read all the marginal references. Too often teachers fail because they are not thoroughly familiar with the portion of Scripture they are to teach. Ofttimes they will read the lesson over once and that very hurriedly and then seek some lesson help. This is a very superficial method of preparation. It is not giving the Bible a fair chance.

I once took a course in Teacher Training under Dr. William Evans. He used to exasperate some of us very much because of his constant insistence on our reading over and over again the book we were to outline. If we were to take up the Book of Malachi, for instance, his first assignment might be to read the entire book over six times. Later

on we could see the wisdom in such a method. If teachers would spend more time with their Bibles they would not have to spend so much time with other helps and commentaries and they would be far better teachers.

Then, in the gathering of material, it is well to have recourse to good lesson helps. We make mention of a few such as our own Brethren literature, which is of a very high standard, The Sunday School Times, The King's Business, The Illustrator, The Evangelical Christian, Davis' Bible Dictionary, and orthodox commentaries. In all his reading the teacher should have pencil and paper handy to take down such notes as may appeal to him.

The teacher should also be on the lookout for illustrations that will illustrate the points of the lesson. Especially illustrations from life will be effective and hold the interest.

If some such plan as this is followed results will inevitably follow. The teacher will have something to say when the class period arrives. It will not be with him as it was with a certain teacher of whom I once heard. This teacher couldn't do anything with a class of boys. Finally, one morning in class she gave up in despair and began weeping. After the class one of the boys said to another, "What was the matter with teacher this morning?" The other boy, who was quite observing, replied, "If you knew as little about the lesson as she did and tried to teach, you'd weep too."

II. Then there should be Arrangement of the Material that has been gathered. It is not sufficient to have plenty of material. That is not a lesson. A person may have plenty of materials for a house but materials alone do not constitute a house. There must be some arrangement. So it is with the materials which are gathered for a lesson. They must be arranged into some form. There must be a plan in adequate lesson preparation.

Some of the material will need to be rejected. The teacher should not expect to use all the good things he gathers at once. He should know more than he teaches. He should constantly be building up a reserve. Many teachers make the mistake of attempting to teach too much in their lessons. They should guard against this tendency.

The teacher should seek to discover the main message of the lesson. An attractive introduction should be arranged. Possibly an illustration can be used effectively. It should be something catchy, to the point, in order to gain attention. Much depends on how the teacher starts off with the lesson. An appeal to the curiosity of the scholars can often be used with telling effect. If possible seek to link up last Sunday's lesson with the present lesson. The introduction should not be too long.

Then comes the main body of the lesson. This is where the teacher gets into the heart of the lesson. It should contain sev-

eral points all related to the main subject of the lesson.

Finally, every lesson should have a fitting conclusion in which the heart lesson is driven home to the lives of the scholars.

III. In the teaching of a lesson should be a Concentration on the Truth. Usually each lesson contains outstanding truth. This is the truth that should be emphasized with all possible force in the course of the lesson. A weakness in teaching is to have too many points. The result will be that the scholars will hear so many important things that they will remember none. Better far one truth emphasized from a dozen different than a dozen different truths.

For instance, the central truth of the twenty-one verses of John Three is the New Birth. There are many other things in the section which might consume a great part of the teacher's time. Much time could be saved in speaking about the King of Kings, the Holy Spirit, Moses in the Wilderness, and other things. The whole section could be used on any one of these but to so use the time would be to miss the main message of the section, which is the New Birth. It might be considered from these standpoints:

1. What is the New Birth?
2. Why is it Necessary?
3. How is it Received?
4. What are its Results?

What an opportunity, therefore, for the teacher to clinch some of the great truths with respect to Regeneration in such a lesson as this! Find the main message of the lesson and by every means seek to emphasize it.

IV. The Teacher should Make Use of Illustrations. The teacher should cultivate the art of illustrating his points. It will make his teaching much more effective. It will add much interest to his efforts. It will save many dull moments. An illustration like a window in a house. It lets the light in. Many lessons are fastened on the minds of scholars by good illustrations. Yet teachers scarcely use them at all.

Where can they be obtained? From nature, experience, reading, traveling, conversations, everywhere. Jesus, the master teacher, was a constant user of illustrations. He was ever fond of saying that so and so was like something else. For example, the Kingdom of Heaven is like a net let down into the sea, a man taking a journey, a sower, a man taking a journey, a mustard seed, leaven, a lost piece of silver, treasure hid in a field, etc. No matter how simple these illustrations are, they are all powerful. The simplicity of these illustrations. They are all things with which the people were familiar. So there are illustrations all about us. The following are a few suggestions which helpful illustrations may be used. Spraying fruit against infection, The worm in the apple—how it got there, Sparrows on a telegraph wire, not realizing their messages traveling under their feet, "Look, Listen," Flagmen on a train, baskets in a window, best fruit on a tree, Keeping the windshield clean, The pin in the tire, Getting the horse out of the stall before the barn burns, Light reveals dirt on the house, Bugs living in the dark run away from the light, Practice makes perfect in etc.

Another form of illustration which offers splendid opportunities, especially with children, is that by objects. It is said that 85% of what is learned is through the

(Continued on page 16)

Paul's Select Notes on the Sunday School Lesson

(Lesson for November 29)

Paul's Letter to Philemon

Lesson—Philemon.

Text—Phil. 1:4-20.

Scriptural Reading—1 John 4:7-13.

Text—There can be neither bond nor free for ye all are one in Christ al. 3:28.

Introductory Note

Philemon was an inhabitant of Colossae, with Col. 4:17; and vs. 10-12 with who had been converted to Christ the ministry of Paul before Paul to Rome, v. 19; Ac. 20:16, 17; and he a zealous "fellow laborer," v. 13. Paul in the Christian cause. v. 5. Contents of this Epistle clearly indicate Onesimus, a slave of Philemon, had frauded his master, v. 18, and had found his way to Rome, and had come under the influence of Paul, and had been converted. The apostle was greatly pleased with his character after his conversion and would gladly have retained him if it had not been proper that Onesimus should return to his master when an opportunity should occur. As Tychicus was at Ephesus and Colossae, Onesimus came with him; and not only was he mentioned in the letter to the church at Col. 4:7-9, but he is specially commended in Philemon's kindness in this grace-filled Epistle; which testifies to the love brought in the slave by divine grace and intimates with the most refined sense the duty of a Christian master to a servant who has become "a brother in Christ." v. 16.—Prentiss.

Commendation of Philemon

Philemon had the habit of beginning all his letters with thankful commendations and as a result of a place in his prayers. He writes letters so, not in order to please, but because he is glad, and his heart fills with a pure joy that speaks most fitly in prayer. To do good is the way to make good teachers; and good teachers must love if their teaching is to be effective. The best way to secure the desired signal act of Christian generosity, as Paul wished of Philemon is to have absolute confidence that it will be done because it is in accordance with what is the character of the doer's character. "It's a lie to tell Arnold a lie; he always trusts the truth," as pugy boys used to say. Nothing so powerful have swayed Philemon as Paul's request as Paul's great men's beneficence, which mention is yet means conscious diplomacy, but in kindness."

Philemon who could resist such an appeal made for Onesimus must have had a heart of stone. It is very safe to say that one of Paul's own converts, did he have a heart of stone; and that he released a runaway slave in just the friendliest manner in which Paul desired.

Onesimus and Slavery

"Slave" means "Profitable," "helpful." Names of the kind were often given to male slaves, while female slaves were named as "Pleasing" and "Winning." Philemon running away (and probably by force before he ran away) Onesimus was Paul's master's investment in him an unprofitable one, but now he was ready to be

doubly profitable to Philemon as he had been to Paul.

"In the eyes of the ancient world, a slave was a mere chattel, outside the ordinary rules of humanity. 'Any act is lawful towards a slave,' wrote Seneca. Cruelty of the most repulsive kind was viewed as the merely normal treatment of a slave. Onesimus was not merely a slave, but a criminal slave, who had robbed his master and escaped. If he were caught a quite normal penalty would be crucifixion. In any case he would be put to the torture and branded as a runaway with a red-hot iron."

Paul's Attitude Toward Slavery

When we approach the book of Philemon in the light of present day standards, we are wondering what we shall find to be the attitude of Paul toward slavery. But if we keep in mind the standards of his day and the method of his treatment of the social evils of his day, we shall not be surprised to find him contenting himself with proclaiming "a divine equality, a universal

brotherhood, which without at once interfering with the established order of things, left slavery impossible in enlightened lands." The time had not yet come for raising the question of the evil inherent in the very existence of human slavery, but the letter is simply saturated with the Christian sense of the value of personality. It is clear that to Paul a man did not cease to be a person because he was a slave. Strangely enough, in the same period in which Paul wrote the letter the great philosopher Epictetus was a slave. There is something astonishing in the very idea of any human being owning Epictetus. Paul accepted a good many institutions as he found them, content to infuse into them a spirit so new and so glorious that it was inevitable that at long last the new wine should burst the old wine skins. But in the meantime Paul sent Onesimus back to his old master with a letter which is a perfect work of art, none the less exquisite because the writer was eagerly and nobly sincere in all that he said.—Selected.

<p>E. M. RIDOLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	

Questionnaire to Pennsylvania C. E. Program

Brother W. H. Schaffer of Conemaugh writes: "I am enclosing the results of a questionnaire submitted to a number of societies of the Pennsylvania district. Thirteen societies answered and the results were tabulated and read at the Christian Endeavor hour during the fall Conference. Thinking that the findings may prove interesting to others, I am submitting them to you." They are as follows:

- What Are Your Two Strongest Points?**
1. Spirited discussions on the topic after the speaker has finished. Willingness to take part.
 2. Deep Spiritual life of quite a few in our society.
 3. Faithfulness at and willing participation in prayer meetings. Attendance at mid-week prayer meeting. Average about 50%.
 4. Our active members back up every statement by the Scriptures. All members take part in the service.
 5. The faithfulness and participation of our young people.
 6. Supporting the work of our league and church. Promoting the Christian Brotherhood of Man.
 7. Large individual response to prayer.
 8. Willingness to take part.
 9. Regular attendance and promptness.
 10. Occasional outbursts of enthusiasm. Willingness to take part in the program on the part of the members.
 11. Missionary interests. Spirit of friendliness.
 12. Regular attendance. General participation.
 13. Discussion of the topic. Leadership.
 14. Attendance and collections. Singing.
 15. The willingness on the part of young people to take part. Christian Endeavorers attending church services.

How They Were Attained

1. Urging them to remember their promise to take some part in the meeting besides

singing. Then, too, we've been accustomed to leading in our society from the Junior C. E. on up. We have quite a few who are either graduates of Bible school or students now, and this, along with urging personal daily Bible study, helps our endeavorers have a life that counts.

2. By stressing faithfulness and willingness and attendance at mid-week prayer meeting before the society.
3. Special training since childhood. By always keeping the joy of working for Christ in their hearts.
4. By trying to give the young folks a chance. By repeatedly stressing the need of the young people taking hold of the work and by helping them to do so.
5. Prayer. Cooperation.
6. Conscientious work.
7. Making the church the social and religious center for the young people.
8. Accident mostly. Regular meetings and letting as many as possible take part in each program.
9. United prayer. Numerous missionary meetings of special nature with definite objective in view. Use of pledge and envelope system for weekly contributions make possible large gifts to foreign and home missions.
10. Loyalty, cooperation. Fellowship—stressing these.
11. Contests. By every one taking part.
12. Contests. Open invitation by members.
13. By asking young people to lead the meeting, by short talks, questions and special music.

What Are Your Two Weakest Points?

1. Lack of interest in branch activities, (due in part to studying and Bible school at night, conflicting with branch nights). We have quite a few on roll who do not come out and our members do not urge them to do so by personal invitation, etc.

2. Lack of originality. Inability to get members out to workers' meetings.

3. Not starting on time. Getting very few members out to business meetings.

4. Not getting others. Only one half of our young people taking the work seriously.

5. Lack of leadership. Lack of members in attendance.

6. Ineffective singing. Slow increase in membership.

7. Lack of participation by boys. Poor singing.

8. Periodic depressions because of discouragement. Monotony because of the sameness of the programs.

9. Unwillingness of younger members to participate in discussion of the topic. Inactivity of some committees.

10. Failure to grow in numbers. Spasmodic attention.

11. Lateness. Lack of special attraction.

12. Speaking in public. Prayer.

13. Not enough in our society compared with the number in Sunday school from which we have to draw. Lack of prayer among our young people.

How We are Endeavoring to Strengthen Them

1. Announcing all branch activities and urging all who can possibly go to take part. We are making our meetings as attractive as possible, announcing them and urging those who do attend to invite others.

2. By giving parts in the program requiring extemporaneous talks.

3. We really do not know how to remedy this as we have tried nearly every means.

4. Stressing the need of a full consecration unto God by being submissive to the Holy Spirit.

5. Our influence of our prayers and daily living. That our young people seek Christ.

6. New song books. Inviting those who are not members to join us in our meetings.

7. A contest in which participation counts highly. Having a song leader and getting more books.

8. Trying to instill more life of the right kind into the meetings; that is, by trying to show in the program and the talks that devotion to Christ is really a joyous thing. Written comments by the pastor on each program, trying to bring in suitable and interesting Bible Doctrines and teachings fitting each topic.

9. Having the members in question read the Scripture text, etc. Emphasis of the Pledge and each committee reporting at business meetings. Report of progress.

10. Personal, individual solicitation, and canvass of neighborhood. Pastoral talks on good manners and courtesy.

11. Promptness in starting.

12. By giving the weakest member in public speaking parts on every program. Sentence prayers.

13. By having personal talk with the young, asking them to attend the meetings. Giving them short prayers to read. After this, many offer a prayer themselves.

greatest spiritual blessing came to families who had not been on friendly terms, united around the altar and their fellowship with God and with neighbors. The visible results of revivals and of the regular service past four months are as follows: Kittanning there have been 28 or 14 baptisms, and 14 received as members. At Brush Valley there have been 12 confessions, 13 baptisms, and 16 into the church.

Both churches had fine Rally Day for which much credit is due to the able superintendents. The church services in October were the first for a year, due to the churches being closed in the spring. At Brush Valley there were not enough tables to minister to the needs of all the communicants, so large attendance.

The first Thursday in November the Kittanning church opened a Bible school with the pastor teaching all classes. Classes are free to all denominations and are to meet every Thursday night out the winter months. The schedule follows: From 6:30 to 7:00 P. M. Christian Endeavor; 7:00 to 7:45 School Workers' Class; 7:45 to 8:15 Prayer and Praise Service; 8:15 to 9:00 Studies in the Book of Romans. Text-tian Endeavor and Sunday school lead to diplomas and degrees, as required. Text-books are used.

The various organizations of the church are working hard to meet their goals. We have three C. E. societies, three Sisterhood societies, all under the leadership of the pastor. Why do not other churches the brotherhood organize an International Sisterhood?

On Friday, October 23rd, the Kittanning church held a reception for the pastor and his wife and mother. Visitors spoke during the program, and W. M. S. ladies served a wonderful dinner. The entire gathering. It is not necessary to say that this fellowship service was appreciated.

In addition to the work of the churches, the Lord has led us to open two different schoolhouses in the country to alternate Sunday afternoons. Both Union Sunday schools but need the preaching of the gospel.

On Sunday, November 29th, we are going on having a Harvest Home at West Kittanning. Provisions and collections will be given to the local Society, and the offering will go to mission work. An all-day service is being held and members and friends can bring dinner and supper and eat it in the basement. At the afternoon service ministers will speak and there will be a "Roll-Call" of the entire membership. Brethren are welcome to this.

ROBERT D. CREES, I

LIMESTONE, TENNESSEE

The Vernon Brethren church of Limestone, Tennessee, closed a three week revival meeting on Sunday, November 17th. We rejoice because of these meetings as much as the Word of God was given fearlessly and in the power and demonstration of the Spirit by the evangelist, William A Steffler, pastor of Third Philadelphia.

Brother Steffler won his way into the hearts of the people here, not only



DR. GRIBBLE AND DAUGHTER REUNITED

R. F. D. No. 2, Sunnyside, Washington.
Dear Evangelist Readers:

The month of October was a very busy and happy one for me. Leaving Chicago on Monday, October 4th, I spent a few busy and happy days at Ashland, making my headquarters at Dr. Miller's home, and taking my meals at the College Dormitory, or with other friends. So busy were we, and so full were the moments that there were many dear friends in Ashland whom I did not even see. This was largely due to the fact that I was not able to remain in Ashland over Sunday. I hope that I may yet have the privilege of meeting these friends before my return to Africa.

From Ashland I went to Dayton and vicinity intending to spend a week there, but I was fortunately able to crowd in a brief visit to our friends in Lost Creek and Krypton before finally leaving Dayton for Chicago where I took my train for Sunnyside—via Freeport, Milledgeville and Cedar Rapids. At Freeport I had the privilege of visiting an aunt. At Milledgeville I was in the home of Mrs. Hanna, mother of Mrs. Weed, who has cared for Marguerite for so many years. At Cedar Rapids I had the privilege of visiting my dear friend, Mrs. George Ronk, and of meeting Miss Estella Myers in her hospitable home. My ticket was so routed as to permit my stopping off over Sunday with my sister in Denver.

And then, after four months in the States, I have at last reached Sunnyside where I

have that feeling of home which can only come in its intensity where there is some one who truly "belongs"—some one of one's own flesh and blood. I praise God for the privilege of being near Marguerite this winter, although I shall not be here constantly.

During the month of November I hope to visit a brother in Newberg, Oregon, a sister in Moscow, Idaho, and our churches in Spokane and Harrah. Marguerite, of course, must remain in Sunnyside to continue her school work, during the winter, but I am hoping the Lord may make it possible for her to accompany me on my travels during the summer.

Praying God's rich blessings upon you in your continued service for the Master.

Very faithfully,
FLORENCE N. GRIBBLE.

WEST KITTANNING AND BRUSH VALLEY, PENNSYLVANIA

Greetings from the hills of Western Pennsylvania. Last May these two churches called the writer to be their pastor, after having been without a pastor for nine months. We arrived on the field from Philadelphia and began work on June 28th, preaching on alternate Sundays. Two revivals were immediately held with the pastor as evangelist, one at West Kittanning from July 26 to August 16, and the other at Brush Valley from September 7 to 27. The interest was keen and the attendance and spirit good. It is a joy to work with people who are willing to sacrifice anything for the cause of the Lord. Perhaps the

also of everyone in the commu-
attendance throughout the meet-
line, it even being necessary at
allow some of the children to sit
the pulpit, and a number of folks
outside because there was no more
the church. There was only one
the attendance fell and that was
a heavy rain. Anyone acquainted
red clay of Tennessee will realize
well nigh impossible to get about
any weather.

first Sunday morning Brother
brought us a message entirely for
s, and over fifty reconsecrated
s for service during the revival.
re twelve who made a definite con-
of the Lord Jesus Christ as their
d most of these intend to be bap-
come into the church. We believe
meetings will mean much for the
the Brethren church here at Lime-

Yours in his Service,

HILL McCONAGHY, Pastor.

SIDNEY, INDIANA

season of summer depression (in
e particularly), due largely to nu-
family reunions and kindred dis-
the interest and zeal of the Sid-
nren have begun to recuperate
A girls' orchestra recently organ-
been producing some excellent mu-
dds much to the inspiration of our
rship.

and Sister Foster, our missionar-
Africa, were with us October 16
thrilled us and moved us by their
accounts of adventure for Christ
e neglected people of Africa. Their
spirit of sacrifice was inspiring.
ures and curios were most inter-

October 18, was a banner day for
ng the day set for our Sunday
lly and Homecoming. We had a
rogram in the forenoon with spe-
e, readings, an interesting lesson
Rally Day talk by the pastor and
breaking attendance of 102. A
s dinner was served in the base-
ch was a time of delightful fel-
Many present were from a consid-
tance, some of them well along in
l pioneers in the work of the
It was interesting to hear them
r many pleasant reminiscences. A
omecoming service was held in the
of which a very important fea-
a brief history of the church given
r C. O. Ketrow, a former member
urch, but now living in Mentone
ging to the Warsaw Brethren
Bits of interesting information
d by others. Stories of the piety,
nd sacrifice of the pioneers stirred
ons of many and were encourag-
e younger people. Brother A. T.
ormer pastor, preached us a very
rmon. We were all greatly bene-
nis message and by the fellowship
and his good wife. They have
e friends in this vicinity.

ng in Sidney only every other
y, it became the privilege of my-
wife, upon the invitation of the
of the Campbell Brethren church,
e Odessa, Michigan, to visit them
5 and 26. I preached for them on
Day to very large and apprecia-
ances. It has been a long time
v such a large percent of the audi-

ence composed of infants and small chil-
dren. To me it was a delightful and hope-
ful feature. "Suffer the little children to
come unto me," said Jesus. Monday eve-
ning it was my privilege to lead these good
Brethren in their observance of the Love-
feast. Sixty-two were seated at the tables.
It was a blessed service. All seemed filled
with joy. A spirituality was manifested by
many that truly honored the Lord, showed
a sincere love for Christ and reflected the
splendid pastoral instruction and leadership
they had received. Their hospitality was
excellent and their fellowship was inspiring.
Praise the Lord for his faithful ones every-
where.

H. M. OBERHOLTZER.

CANTON, OHIO

On Sunday night, November 1st, the Can-
ton church closed their three weeks' evan-
gelistic campaign by observing the Commu-
nion Service. There were at least 127
brethren who took part in this service, and
a number of others were present who were
anxious to know just how we take Com-
munion.

Nine confessions were received during
these meetings, eight of whom have been
received into the church. We praise God
that he has honored the Word in such a way
as to reach the hearts of young children;
of those who have considered themselves
good enough to get to heaven on their own
good works; and also of those who have
been raised from the depths of sin to live
on that high plane with Christ their Sav-
ior, and to make all to know that "BY
GRACE are we saved through faith, and
that not of ourselves, it is the gift of God,
not of works, lest any man should boast."

It is interesting to note the increased in-
terest in the Daily Bible Reading Record,
which was kept,—at the end of the week
10,600 verses were reported,—at the end of
the second week over 38,000 were reported
and at the close of the meeting over 75,000
verses. This is just another evidence of
the great truth that once God's Word is
given a place in the minds and hearts of
people, that there is always an increased
hunger for more of that Word.

Our pastor leaves this week for a Bible
Institute in Dayton, Ohio, and upon his re-
turn will spend two weeks in Louisville
again as their evangelist. During the ab-
sence of the pastor, the Canton Brethren
shall continue the morning services, but will
join other Canton churches in cooperation
with the Billy Sunday campaign which will
continue until December 5th.

GLADYS M. SPICE, Correspondent.

THE REVIVAL AT HIGHLAND, PENN-
SYLVANIA

Highland is one of the earliest Progres-
sive congregations. It dates back close to
fifty years. Such men as Henry Wise,
J. B. Wampler and M. C. Myers, were close-
ly related to the work in its early stages.
The present structure used for worship was
erected about thirty-five years ago while
Henry Wise was preaching there. It is lo-
cated on a mountain road off of the beaten
track, and rather hard to find by those un-
acquainted with the hill country.

Of late years this work has had a rather
hard struggle for existence and has been
receiving help from the District Mission
Board for some time. By encouraging a
faithful pastor to take up the work, the
Board felt that the church would soon re-

cover itself and be able to carry on its own
work again without aid. This is a fine work
that the Board is doing and we trust that
the church will awake to their opportunity
and seize it before it is lost. Some of the
members of this church are doing their best,
while others who are well able are doing al-
most nothing compared to their ability. We
trust that these shall awaken to their re-
sponsibility before God ere their church is
sacrificed on the altar of personal selfish-
ness. When a man who is able to give fifty
dollars loves his Lord so little as to give
fifty cents, it is not hard to account for his
church being in difficulties. How much bet-
ter if many folks would give freely to the
Lord, who bled to death for them, than to
hoard their money in banks with the possi-
ble result that the banks shall close and
take all.

Brother Wm. Gray, of Masontown, Penn-
sylvania, has been pastor of this church for
a couple of years now and has greatly im-
proved the work. He is a clean living, hard
working pastor who has made more sacri-
fices, and suffered more reverses, than some
men ever meet with in an entire lifetime.
He has been in the ministry but a short
time. If the real members of this church
will unitedly get back of this man, and hold
up his hands in every endeavor, this church
could soon be the strongest church in that
whole section.

We made our home with Brother and Sis-
ter Gray and greatly enjoyed our stay. It
is a real Christian home, which is a refresh-
ing thing to see in these wild days of world-
liness. May the Lord comfort and care for
these dear folks.

We greatly enjoyed the fine spirit of hospi-
tality that was extended to us on every
side. The homes of the membership and
many others were open to us, and the cooks
of Washington county proved that they
were unbeatable. We shall not soon forget
the splendid love and generosity shown by
many of these dear folks. May they ever
keep close to Christ.

R. PAUL MILLER.

HIGHLAND, PENNSYLVANIA

Months have passed since we sent a re-
port of our work here at Highland to the
Evangelist. The work here has moved along
slowly this last summer. We have just
closed a two weeks' revival. Brother R.
Paul Miller was our evangelist. The ser-
vices were well attended. Every night we
would see new faces in the audience and
on the last night people were turned away,
our church not being large enough to accom-
modate the crowds. Brother Claud Stude-
baker, pastor of the Pittsburgh church
brought a delegation one night, coming a
distance of about thirty-five miles. Other
churches of our community were repre-
sented from night to night.

Music was furnished by our church choir,
which is new to our church here, as this is
the first time we have had a choir. Duets
and solos were given by members of other
churches.

The number coming to Christ was twenty,
twelve coming for the first time, five for
reconsecration and three for church mem-
bership. Two babies were dedicated to the
Lord. A deacon was ordained to take the
place of David Hufford, deceased. A num-
ber of good testimonials were given on the
last night.

Brother Miller made his home with the
pastor and family during the meeting. His

stay with us will never be forgotten. We did not want to see him leave so soon, for these two weeks seemed but a few days. Much more would have been accomplished if Brother Miller could have stayed longer. Pray for this work here at Highland.

WM. GRAY, Pastor.

WAYNESBORO, PENNSYLVANIA

It has been some little time since the church in Waynesboro was last heard from, but this is no indication of inactivity. During the summer months and early Fall, all regular services were held and all special days observed. Attendance and interest were maintained throughout, and we are very thankful that the usual summer slump did not prevail in the Waynesboro church this year. In fact, there has been a very marked increase in Sunday school attendance, the average being 215 for this year as compared to 193 for the same period last year.

We recently held a series of revival meetings, beginning on October 18, and continuing to November 1, which was our outstanding feature. We departed somewhat from the usual custom in these meetings, and held our communion services the first Sunday evening of the meetings instead of after the meetings. While this was more or less of an experiment, yet it proved very successful, as our attendance was approximately 170 and a very fine spirit was created and continued throughout. We feel that by holding the communion services at the beginning of the evangelistic services, we were better prepared for the work before us.

Our faithful pastor, Rev. W. C. Benshoff, led us through this series of meetings, which makes the sixth time we have labored together in this manner. Brother Benshoff was aided in his work during the last week of the meetings by Mr. and Mrs. Harry E. Richer, Peru, Indiana. Brother Richer directed the singing and offered quite a few solos, while Sister Richer accompanied on the piano. Under the direction of our regular choir director, Mr. Robert Wagaman, the first week, and Brother Richer the second week, our two choirs, the adult and junior, labored very earnestly and furnished excellent music for every meeting.

We all feel that we were wonderfully blessed by these meetings, both in attendance and interest, as the attendance at these meetings surpassed all other records. A large percentage of our members attended, as well as quite a few from other churches. We also feel that we were blessed in the result of these meetings, inasmuch as ten new members were added to the church by baptism, one by letter, and one reconsecrated. Three new members were also added to our church prior to these meetings, two by baptism, and one by letter, making a total of 15 during the past several months. We feel that a large part of these results were brought about by the faithful and continual laboring of Brother Benshoff, the personal workers, and the Richers.

If the results obtained in this revival are any indication, people are turning to the church to find peace of mind and new hope in this period of world crisis. We are laboring and looking forward to reaching goals never before attained, and hope and trust that we may have the good wishes and prayers of the Brethren church that we may reach these goals or soar beyond.

J. EDW. CORDELL, Jr.

FROM MASONTOWN, PENNA. TO ROANOKE, VIRGINIA

A little over two months ago we held our last services in Masontown. After working together for five years it was exceedingly hard for us to think of parting from those we had learned to love. But, feeling definitely the call to another field of service for Christ, and desiring to do his will we had to break old ties and accept the call to the Roanoke work.

We would be ungrateful indeed if we did not take this opportunity of expressing our undying appreciation of all that the Masontown church had done for us. From the very beginning they took us into their hearts and homes, with a continued generosity that was finally expressed toward us in many farewell gifts which are more precious because of the kind thoughts that prompted them, and in a farewell party which enabled us to say goodbye to them collectively. Coming direct from seminary and with little practical experience, many mistakes were made; but they readily forgave us them and constantly encouraged us by their prayers and help. In our efforts to lead and shepherd the flock we found them ready to cooperate in every way possible. In the

church's greatest of all works, that of bringing the lost, we found them eager in their power. Cottage prayer meetings, summer Sunday schools in the little town around Masontown, personal evangelism, much prayer and interest all were a means of preparing the way for the mighty revivals which in five years under the hand of God brought almost a hundred and fifty to Christ and the ship of the church.

We must also mention the work of the Riverside. At this little community, miles from Masontown, quite a number of our members live. Many attended at Masontown but because of the distance and impossibility of some to attend we had services every Tuesday evening for six months of the year in a Union church there. They had Sunday school on Sunday afternoons. It was a privilege to pray for these folks, for they love the Word of God. We gave not only to carry on their work but aided the church at Masontown in their offerings for Missions. From the testimony the Lord blessed the work with a number of conversions, especially among the young people.

Masontown holds forth many pos

Publications Loyalty

L-O-V-E begets loyalty. Our cause demands our love and our loyalty. Therefore let us love our Cause and our loyalty will develop.

O-B-E-Y-I-N-G the voice of the Lord will not lead us to rebellion but to loyalty. Loyalty can not be hid under a bushel.

Y-I-E-L-D-I-N-G will induce sharing and sharing is the greatest of service. Sharing less with sport and more with the Lord will create loyalty to him and his gospel which must be preached.

A-I-D-I-N-G each other, we can hope to build each other up into the habitation of God. Our publications need the united aid of all brethren who must realize their part in this loyalty.

L-O-N-G-I-N-G to impart a blessing to others, will compel not merely Publishing House employees, but many laymen and officers of church also to make heroic efforts at increase in subscriptions.

T-R-U-S-T-I-N-G in the Lord, we shall not lose a penny. His promises are sure and Brethren need to remember the Bank of Heaven is safe and "thieves do not break through and steal" from it.

Y-O-K-I-N-G together with God is our highest privilege. It is not a yoke, and our hope of yoking together with Christ is based on loyalty to him and his cause. We hope Brethren Publications will promote his cause and if they do, loyalty to them is yoking with him.

CHARLES A. BAME,
Sunday School Editor

\$1.35 for One New Subscription for One Year.

\$3.00 for One New and One Renewal for one year. (This is your Christian Gift opportunity).

\$1.50 for Renewals if you aim to put your church on the Evangelist Honor Roll. Sample copies to be used in the campaign will be sent to churches requesting them.

Also samples of Sunday School literature for a month's trial will be sent upon request.

This page will give recognition from time to time of churches and pastors operating in our PUBLICATIONS LOYALTY CAMPAIGN.

"The Gospel Must be published."—Mark 13:10

vice. As we look back over the work many opportunities of which we do not take advantage. But the door isn't closed to opportunities there. The field of work is large and our church by the nature of her work is in position to reap a great harvest. The membership which is made up largely of young people who have manifested a love for the Lord's attendance at special Bible study classes, Teacher training classes and the meetings are willing to be led into activities for Christ in reaching out into the needy field.

My letter is getting too long, but we will stop until a word is said about the future. We arrived at Roanoke Saturday September 12. Saturday evening the church held a "pound party and reception" immediately we were made to feel welcome and were convinced that we had among those who would go to the limelight making us comfortable and happy.

Three months have quickly passed and in the time a number of things have come to our attention. First, that this is a very fertile field for the building of a strong Brethren church. The former pastor, Rev. J. H. and the church built well in a field where growth is possible and erected a building that is well able to take care of a congregation. Secondly, that even though the membership is not large it is made up of men and women who love the Lord, love their church and who are willing to make the sacrifice in the giving of time, talents and possessions. It will not be necessary to tear down first before building is possible. The foundation is secure and our work is to build upon that foundation to the glory of God. Thirdly, that the depression is a face to be met because of the depression is face to face with a debt crisis. But even the hardest of value in the Lord's plan. This is a time of testing is making us realize how the Lord's power is needed and is leading us to him in prayer for the way already answers have come which in faith and confidence in him. Funds from the Home Mission Board, W. M. B. a friend of the church just when it was the most. Just now the way out of our financial difficulties cannot be seen, but our God is able, and in his time and time he "will supply all our needs according to his riches in glory by Jesus." Pray for Roanoke.

HERMAN KOONTZ, Pastor.

ELLET, OHIO TO MASONTOWN, PENNSYLVANIA

closed our work at Ellet after four and a half years of service. We shall always remember them as years of our ministry which the Lord chose to bless with a victory and success. For some unaccountable reason it was rumored among the brotherhood that the Brethren were not paying their pastor. I wish to correct this erroneous rumor in behalf of the Ellet people that that community paid to the last penny. We look back on our work there with thanksgiving mingled with a bit of regret at parting with so large a number of true friends.

Some of the bright spots in our work at Ellet was the association of Brother Grant. Well we remember how he drove ninety-eight miles, many times through rough weather, to add the inspiration of his presence to our meetings. He did it,

he said, because Ellet was a new church and needed the support of neighboring Brethren. Thank God for unselfishness and brotherly love. I am sure no greater joy could be ours than to leave our flock at Ellet under the care of Rev. and Mrs. McDonald.

Mt. Zion, Logan, Ohio

This church has been closed for two years. Answering the call of the Brethren there, we held a few meetings for them in October. It was indeed food for the soul to stand by that little white church and let the eye wander over the surrounding country. The hills were covered with trees and shrubs which were inimitably tinted by God's own handiwork. How restful it was to one just out of a big city.

The people came to the services from all directions. The neighborhood turned out almost to a man and almost filled the little church for every service. Again the walls ring with hymns of praise. Again hearts were lifted to God in prayer, and again eager souls listened to the preached Word.

I have not seen such hunger for the Gospel—not in a lifetime. They were loath to close the services but our new duties were waiting and we had to go. May the Lord bless them and keep them faithful till the day of his coming.

Masontown, Pennsylvania

We have spent one Sunday in Masontown. We arrived here last week to find a warm house and a warm meal awaiting us. The cellar had been stocked with coal, potatoes and apples. Capable hands had cleaned and repaired. Before we were out of the car people began to come to help us get "set." Before night the house looked quite like a home. The next evening a reception was held for us at the church. In connection with it was a pound party. It turned out to be more like a ton party. We shall not need to buy groceries for many days.

Sunday two hundred and thirty-eight were in attendance at Sunday school. The building was well filled for both morning and evening services. We are enjoying the mountain scenery but more than this do we enjoy the eager response of these Brethren.

FLOYD SIBERT.

FORT SCOTT, KANSAS

It seems possible to me that the readers of our good church paper, the Evangelist, might be interested in a brief message from this field in the Lord's vineyard.

The work is moving along with increasing interest and some things are happening that are of some interest to our local people at least; and from the way in which the brotherhood has been standing by the work, I am sure these will be of general interest also.

The greatest thing of recent weeks, was the meeting of our district conference here, which left with us an inspiration which we believe will be lasting. There were not as many delegates as we had expected and hoped for, but those who were here, certainly did their part in the conduct of a splendid conference. Those from out of the district were also on the job, with their messages of good cheer and challenges.

Our church school rally day was on October 4th and it was a real success, coming the Sunday before the district conference convened. The attendance was 113 and this was high-water mark, and the attendance continues above the usual mark since that time.

The Woman's Missionary Society is hold-

ing its ground and the Christian Endeavor Society is advancing very nicely. Mrs. Wood is the president of the W. M. S. Mr. Thurman Orr is the superintendent of the church school and Miss Nina Palmer is the president of the Y. P. S. C. E. and they each have some faithful helpers who are standing by the helm, for continual growth. We are expecting Brother C. C. Grisso with us for a revival some time after holidays, and we are now busy preparing for the same, and are asking for the prayers of the brotherhood, in behalf of this work. On September 15th Mr. and Mrs. J. S. Hopping came up from Tulsa, Oklahoma, and were baptized into the membership of this church. They were raised in the Brethren faith and now they are enjoying full fellowship with Brethren people, and they are anxious to see a Brethren church in Tulsa, as soon as the door is open and it is possible. They are fine people and we are pleased to have them cast their lot with us until they may have a Brethren church in their home city. We are praying for the largest Home Mission offering in the history of our church. That mission churches may be made self-supporting and that new churches may be planted in the needy fields which are "white already for harvest." Remember this work and the workers when you pray.

L. G. WOOD.

LOVE AND FRIENDSHIP

No love, no friendship is ever wasted. And if they be not appreciated or reciprocated by the person upon whom they are bestowed, it comes from some other least expected source from which we have no claim. There is no such thing as loving in vain. True, one can love someone who does not return that love. But for every unrequited love another bigger love is born. The more people you like, the more people will like you. The more you give, the more will be yours to give. The more smiles you put into circulation, the more you will have bestowed on you. Love, friendship, and smiles are like currency. If they are hoarded, no one gets the benefit of them; if they are kept in constant circulation, everyone benefits, and, again, like money, they always accumulate something in the transit.—Selected.

You can make of life something fine if you will use the materials at hand with patience, perseverance, and reverence.

THAT REMINDS ME

By Dr. G. C. Carpenter

An American citizen went to Russia hoping to find a panacea for the world's ills. He had bitterly indicted the corruption in American politics and business. But he frankly admits now that disillusion awaited him in Russia.

According to the "National Republic" the most pungent of this man's Observations on the Russian scene has to do with RELIGION and the ruthless SOVIET ATTITUDE toward it.

He goes on a visit to a smelter where the Russian authorities are melting up old metal to make AMMUNITION for the red army. He writes: "As soon as I saw that junk pile depression filled me, for there in

the broad hill lay the bells of the churches of Russia, some of them, the bells I had hoped to hear.

"Some were smashed, some were being smashed, others were still intact—beautiful things, wonderfully molded and engraved. To a great extent they had been cast from metal donated by the peasants—copper, bronze, gold, silver. They had been gorgeous works of art, decorated with bas-reliefs of the saints, the apostles, of Christ, of his parables."

All of this seemed so shocking and unnecessary. He ventured a remark along this line to the smelter boss. "How many tons have you in this hill?" "I don't know," the boss replied, "but thus far we've smelted 600,000 tons of them. The bells were made for the churches out of metal donated by the peasants. Now we've taken the bells from the churches and are returning the metal to industry—to the workers."

The President of the local workers' council added: "You must realize that the workers of this country are the rulers of the soviet republic. ALL THAT THESE BELLS SYMBOLIZE IS DONE AND GONE. The workers willed it that way. These things are of no use to us. We have abolished what these bells stood for—superstition."

The traveler from America continues the story: "The soviet spokesman was still talking when I noticed what were bundles of icons, candelabra, holy vessels and altar pieces, all in machine pressed blocks ready for the furnace. On top of this mound I saw what seemed to be a MAN ASLEEP. The figure was clumsily covered with canvas or something of the sort, and so sure was I that it was one of the workers taking a siesta out of hours that I asked the president of the workers' council about it.

"For the first time he grinned. He winked at another Russian and cat-like leaped up the hill of confiscated altar pieces. A shout from him made us step back. He raised his right foot and rolled the prostrate figure over with a thrust of his heel. It teetered on the edge and then came rolling down, crashing in a moment at our feet.

"IT WAS A GREAT BRONZE FIGURE OF CHRIST, a magnificent sculpture. It was more than life size and apparently had been wrenched from its huge cross."

AND THAT REMINDS ME

How thankful we of America ought to be that the church bells of our land are still ringing!

How thankful we ought to be for the opportunity to worship and serve Almighty God as the Holy Spirit dictates!

How thankful we ought to be for the privilege of being "workers together with God" in saving lost souls.

How thankful we ought to be for the Thanksgiving season when we can bring a sacrificial offering, a thank offering, for the building of the church in our home land, and can lay it in his nail-pierced hand.

May our blessed Lord rejoice as his people lay upon his altar an offering that will please him and that will be adequate to meet the needs of his church!

THE PREPARATION AND DELIVERY OF A SUNDAY SCHOOL LESSON

(Continued from page 10)

What an opportunity then some teachers are passing by! Without fail this sort of teaching creates interest. Try it. The Bible is full of this sort of teaching.

Use maps, charts, globes, blackboards, in

teaching. There is little excuse for lack of interest in the class. If there is, the responsibility is largely with the teacher. Interest can be gained. Somebody has made this statement, "Happy is that teacher who finds out that he is a bore to his class and seeks to remedy the situation.

V. The teacher should also consider in his preparation the Matter of the Time Allotted for the Lesson. He should seek to cover the lesson in that time. He should plan his work for the time he has and then work his plan. It is the teacher's business to complete the lesson. Otherwise he will fail to clinch the message of the lesson and irreparable damage will be done to the continuity of a series of lessons.

Last of all every teacher should have a Definite Aim in teaching. The aim should be to translate teaching into life. Teachers should realize that they are not called to teach lessons but scholars with immortal souls. Unless they have this conception of their task they will fail. What a solemn, yet glorious task it is! The teacher's business is to mould character. He has the only means at his disposal which can successfully shape that character. That is the Word of God. Thus he should give himself to the best possible preparation in the handling of this Word. Eternal things are in his hands.

It is a tragedy to appear before scholars with no message. Thirty minutes a week is all the teaching some children, and some adults as well, receive in the Bible. If they attend every Sunday during the year it means only 26 hours of Bible teaching for the entire year. And then to get nothing during those hours, it is a tragedy. Let none of us be guilty. Let those of us who teach, pray much, study much, live much, love much, and under God we will see in the days ahead strong men and women filling in the ranks of the church and when we pass to yonder shore some will come to us and say, "I'm glad you passed my way."

Washington, D. C.

OUR LITTLE READERS

THE CHINA DOG

Little Miss has a china dog. It had a funny little pink mouth through which one could feed it only pennies, nickles, and dimes. Its stomach must have been rather empty, for the three pennies in it rattled loudly as Little Miss tossed the poor dog about.

"I wish I had some one to run over to grandmother's for me," Aunt Bess called from the window.

"I'll go," cried Little Miss, who had often been down the road alone.

"Thank you, my dear. Take this note for me, and when you come back maybe there'll be some more pennies to feed doggie," said Aunt Bess.

Little Miss had left the note at grandmother's house and was on her way home when she spied something glistening in the road. It was a dime, a beautiful, shining dime, unlike any one she had ever seen before. She picked it up and was about to drop it into doggie's mouth when she remembered that it wasn't really truly her dime. It might belong to some one who had lost it. So she carried it home held tightly in her palm.

"See what I've found," she told Bess.

"O, my dear, a five-dollar gold piece wonder who has lost it? We'll try out, and if we do not then it will be said Aunt Bess.

At the end of the week no one had found to claim the treasure. It must have been lost by some one who traveled far away, for many passed along the road every day.

"The five-dollar gold piece is yours, Aunt Bess at last; "but before we do doggie let us take it to the bank and it changed into pennies and nickles and dimes, lest the gold piece might so slip out of his mouth and be lost."

"And so Little Miss went to town in a big car with her aunt, and the gentleman at the bank took the gold piece, and O my, how many pennies and nickles and dimes he did feed doggie till the little stomach was stuffed quite full and wobbled at all!

Little Miss had never dreamed that a bit of money could be changed into so many pieces or that one china dog could hold so much. But he didn't hold it so very long for one fine day the little pink mouth opened wide, and all the coins were out to help buy a shiny new bicycle. Little Miss had wanted very, very much. Med Ransom, in Christian Advocate.

ANNOUNCEMENTS

NOTICE

There will be an opening for a man and his wife, who are members of the Brethren church, to take charge as superintendent and matron of the Brethren's Home at Flora, Indiana, the first of March. Any persons willing to consider such a position should write to Dr. J. Allen Miller, Secretary of the Brethren's Home Board, 1000 Eastland, Ohio.

BRETHERN TRACTS

The Plea of the Fathers—Does it have any vision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by J. L. Gillin, per dozen, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimm, per dozen, 25 cents.

Feet Washing, A Church Ordinance, by J. L. Gillin, per 100, 35 cents.

The New Testament Teaching of the Last Supper, (6 pp.) by G. W. Rensch, per 100, 45 cents.

Advantages of Being a Member of the Brethren Church, (18 pp.) by G. W. Rensch, per dozen, 25 cents.

Doctrinal Statements, (52 pp.) by J. L. Miller, per dozen, 75 cents, single 10 cents.

Some Fundamental Christian Doctrines—J. M. Tombaugh, 25 cents postpaid

Baptism—What Is It? (4 pp.) by G. W. Rensch, per 100, 35 cents.

Christian Baptism, How and Why? by J. F. Garber, per 100, 50 cents.

The Threefold Ministry of Christ—Three Appropriate Symbols, (16 pp.) by Alva J. McClain, per dozen, 25 cents.

The Faith Once For All Delivered Up to the Saints, (64 pp.) by L. S. Baum, per copy, 90 cents per dozen per hundred post paid.

A Study of the Sabbath, (24 pp.) by Yoder, per dozen, 30 cents.

THE BRETHREN EVANGELIST

Lester W. Kennedy

A cablegram from the African field, received November 19th, brings word that Brother Kennedy went home to be with his Lord on the 5th of November.

As announced to the readers of the Brethren Missionary in the last issue, he had been suffering for some time with an abdominal ailment so serious that all human hope of recovery had been abandoned, and a great burden of prayer was being offered throughout the brotherhood for his restoration. It seemed to us that God would be glorified in greater measure by life rather than death. But we acknowledge the limitations of our understanding and bow to the Will of the Father who is infinite in wisdom and love. "He knows."

Already evidences have come to us revealing the wide-spread quickening of missionary interest aroused by his illness and suffering, and cause us to believe that through his sacrifice God will be glorified in the offering of greater



resources of consecrated life and substance. And we knew Brother Kennedy well enough to be sure that like Paul, greatest among missionaries, he would be satisfied if "Christ shall be magnified in my body, whether it be by life, or by death."

While the passing of Brother Kennedy brings a profound feeling of disappointment and loss to the entire church, we should not forget the great mercies of God poured out upon the Mission in Africa. With a comparatively large number of missionaries, work-

ing in one of the most dangerous of regions from the health standpoint, our mission has suffered no loss of life for a period of nearly ten years.

To Sister Kennedy we extend our deepest sympathy, and request the entire Brotherhood to join with us in prayer that she may find in our Blessed Lord the sustaining power of his peace which "passeth all understanding."

ALVA J. McCLAIN, Secretary.

Signs of the Times

by
Alva J. McClain

GHANDI and the "Ladies"

Ghandi, who is still waiting in England to get some measure of freedom for his beloved India, was invited to attend a reception given recently at the home of Lady Astor and had an opportunity to view at close range the evening "gowns" worn on such occasions. His reaction is interesting.

Ghandi said, "Even in tropical India where the temperature often reaches 120 degrees, women would never dream of appearing on the streets half-dressed as they do in London. Western women are mad with vanity. They worship the god of fashion. It is a sacrilege for them to allow beauty doctors to mar the faces God has given them, to pluck their eyebrows and distort their features."

Doubtless, the women will retort that, at their worst, they wear more than Ghandi does. But they should remember that he at least has a serious purpose in wearing nothing but a loin cloth. At any rate, the word of Ghandi reminds us that among pagan women there still exists a sense of modesty.

ANOTHER War Impending

The moving picture industry, which poses as one of the fine "arts", has travestied and misrepresented just about every phase of human life which we count worth while. The home, the church, preachers and missionaries—all have been given attention by the muck-rakers of Hollywood. Lately, in search of some new profession to besmirch, the screen has turned to the newspaper reporters, and has managed to convey the impression that they are a drunken, foul-mouthed lot.

This was rather a stupid move. For newspaper reporters, differing in this respect from other victims, have a means of public retaliation. Mr. W. Ward Marsh, theatrical reviewer for the Cleveland Plain Dealer, threatens that unless the screen ceases its misrepresentation of the newspaper profession, the reporters will declare war on Hollywood and proceed to tear off the lid. And he speaks seriously.

This is one war that we ought to encourage. But probably nothing will come of it. Newspaper editors need the money of the screen advertisers.

WHAT Mr. Marsh says about the Screen

1. He says that the screen is guilty of "lies and libels" in its (mis) representations of life.

2. That the lives of many of its chief "artists" are filled with "dirt."

3. That the newspaper men have known this state of affairs, but have protected the moving picture industry by their silence.

4. That if the screen continues to misrepresent the reporters, they will open up and tell the truth about Hollywood; that "without the slightest effort they could rip the lid from Hollywood and with a few true stories send several of the film favorites into oblivion." That they might tell "what is the real story behind most of the divorces,

and that one (in particular) had so much dirt in it that it was never printed."

5. He says that "the screen is in no position ... just now" to start a fight with the reporters.

WHO is Mr. Marsh?

If some minister of the Gospel had said one-tenth of what Mr. Marsh writes, he would be put down at once as a crazy fanatic. Therefore, the reader should be reminded once more that Marsh is not an enemy of the theater. On the contrary, he is a friend of the institution, and his very profession as a theatrical reviewer depends upon its continuance. In the light of these facts, his utterances are a crushing indictment, not only of the screen as at present managed, but also of his own profession as a newspaper man.

If, as Mr. Marsh asserts, newspaper writers have known of this degeneracy and corruption in screen life, why have they not exposed it? If a preacher proves false to his high calling and turns into the path of wrong, would they shield him with the blanket of silence? Everyone knows the answer.

This very power to close the mouths of those who speak through the columns of the newspapers, as unconsciously revealed by Mr. Marsh, proves that the moving picture industry is one of the most vicious influences in American life.

NOW in the Face of All This

The Christian people of this country are being asked to support and attend the moving picture theaters in order that their "free" performances may raise funds for the relief of the needy! And in this very "gesture" of charity, they toss an insult to the Christian Church by placing their performances in many instances on the Lord's Day! In Johnstown, Pennsylvania, the Mayor urges all ministers and church members to attend because, after a protest from several ministers, the theaters "graciously" set the time at nine o'clock Sunday evening so as to permit people to go to church!

It is a wonderful scheme. Instead of using their regular performances, they appropriate some of the time which by every fair estimate belongs to the church, ask the church people to furnish the money, get some free advertising, break down still further the Christian conscience which interferes with their profits, and then parade themselves as "charitable" institutions!

Still, I suppose that we should remember that we belong to a government which gets part of its revenue from taxing bootleggers like Al Capone, and be thankful that things are no worse.

Business Men Summarize Prohibition Gains for 1931

"Despite the flood of wet claims, the year 1931 has already recorded more dry victories and encouragement than any year since the enactment of the Eighteenth Amendment," declares a statement just received at the Evangelist office from the headquarters of the American Business Men's Prohibition Foundation for Prohibition in Chicago.

"If results of the Wet-Dry controversy in 1932 depend in any measure upon the progress made during the past ten months, a substantial and even notable victory for na-

tional prohibition is foreshadowed," the Foundation statement, and it c
"In the record of the past year, t
been a remarkable quickening of
on the part of every dry organizati
country.

"Eighteen outstanding achiever
support of the prohibition policy d
year 1931 to date, are as follows:

(1) The report of the Presiden
mission on Law Enforcement, which
individual views, declared with bu
senting vote for the maintenance
Eighteenth Amendment, opposed re
of the legalized saloon, opposed go
ownership or operation of the liq
ness and opposed modification of la
mit manufacture and sale of w
beers.

(2) President Hoover, transmit
report, approved these conclusions.

(3) The United States Supreme C
versing Judge Clark of New Jer
affirmed Constitutionality of E
Amendment.

(4) Congress defeated every mea
posed by the Wets to handicap the
administration of the Prohibition I

(5) The defeat by the Legislatu
states, of wet legislation intended
down state enforcement support of
tional Prohibition laws. Govern
son vetoed the proposal in the stat
nois.

(6) National Prohibition Direct
W. W. Woodcock, reports the most
ful year of law enforcement in th
of the Federal Bureau, with an i
number of liquor gangsters being d

(7) Nine months' nation-wide
on behalf of Prohibition by a new
called the Allied Forces, which has
held nearly 300 rallies in 50 cities.

(8) The Board of Strategy of th
ence of National Temperance and
tion organizations, representing t
Saloon League, the Woman's Christ
perance Union and thirty-one othe
announce the beginning of a can
include 15,000 mass meetings in
Prohibition.

(9) A Youth Movement, embra
million young people in forty-thre
inations, including the Christian
and Y. M. C. A. movements, with

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ion and Morals—Editor,

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all moneys to the
Business Manager

THE BRETHREN EVANGELIST

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Prohibition Not Divorced from Religion and Morals

ing Replies to Misleading Statement Attributed to Him
or traffic has scarcely a more implacable and outstand-
prohibition a wiser or more capable friend, than Dr.
Poling and he has been rendering signal service of late
use of Prohibition. That fact has made it a matter of
concern that he was reported in an article appearing in
Magazine for November, to have said that prohibition
divorced from religion and morals. We have had inquir-
it from laymen and ministers, and, though we have not
report, yet we had no definite word of denial from him
receipt of a copy of a letter written in response to an
in the Northwestern Christian Advocate, entitled, "That
Prohibition," in which the editor declared that it was
e to make such a divorce.

glad to give to our readers the words of Dr. Poling, both
is highly respected of our young people for his leader-
Christian Endeavor and because he is exercising a great
in behalf of Prohibition and such a statement as he was
to have made, would lose him the confidence and support
church people who are ardent dries. Besides we need to
act burned deeply into the consciences of the entire
stituency of the country—that prohibition is in very truth
nd religious issue of the first magnitude. That fact was
ognized, and it was due to the recognition of that fact
sentiment became so strongly in favor of prohibition.
tion has been simmering down considerably of late, how-
o the comparative inactivity of the church and the usu-
us campaign conducted against prohibition by the wets.
need of an awakening of public conscience and a mar-
activity at this point. Dr. Poling knows that all too
misled by any false strategy as he was reported to have
Poling's reply is as follows:

ention has been called to the editorial "The Divorce of
" appearing in the Christian Advocate of October 22,

itorial represents my personal conviction and public posi-
y. I could not have stated my own mind more clearly.
u for this generous paragraph:

e simply do not believe that Dan Poling is quoted fully
hen the McCall Magazine represents him as saying: 'Let
Prohibition from religion and morals.' He, of all men,
ever has been done and never can be done."
isquoted. I did not say it. I do not believe it. The one
at article was manifestly seeking to present her view-
y and I believe in such a way as to help the cause of
t, but in the vital particular pointed out she went far

e to discuss the matter on its merits, having read your
would but repeat what you have written. A few days
tter to a leader of a Prohibition organization I referred
Call article and my personal embarrassment as follows:
rrent woman's magazine of wide circulation appears an-
ch, while unmistakably friendly to our cause, attributes
er statements and sentiments that are utterly offensive
sonally. I am quoted directly as saying things I never
I shall make no reply because, as I see it, publicly ex-
periences between friends of this cause hurt the cause.
t more than I can say that I should have been made to
mindful of the very foundation upon which the structure
tion has been raised."

ng is right. There would never have been any prohibi-
ad not been for morals and religion; it was built upon
s. There can not possibly be any separation here; they
icably bound together. The church has always recog-
liquor traffic as its insatiable foe as well as the foe of
und the state and everything good and right. Its record
egradation and death. Of that no one who has lived and
ck in the days of the licensed saloon could be ignorant.
l life and debauched society by the septic sins which it

spawned. Commercialized gambling, organized vice and rotten
politics were its diseased offspring. Such an agency of the devil
not only was the avowed enemy of the church and its standards in
earlier days, but still is, and will remain so, and every intelligent,
conscientious Christian leader will continue to fight the liquor traf-
fic on moral and religious grounds as well as for economic, physical,
political and many other reasons.

EDITORIAL REVIEW

Rev. Dyoll Belote, one of Ohio's district evangelists, will visit
Fremont and be present as the speaker of the day at their Home-
coming celebration on November 29th. His pulpit at Ashland will
be supplied by local ministers.

Dr. G. C. Carpenter gives us another interesting installment of
his observations under the title of "That Reminds Me." He writes
this week about the "Journey's End", or the mansion that awaits
the home-going of the Christian. It is an inspiring message.

On the Christian Endeavor page, our young readers will find the
first installment of a thoughtful article by Brother Leslie Lin-
dower on "More Christ in Christian Endeavor." Brother Lindower
is the faithful pastor of the Terra Alta and Grafton churches in
West Virginia.

Brother Arthur Snyder, pastor of the church at Mathias, West
Virginia, tells of a highly satisfactory two weeks' meeting con-
ducted in his church by Brother John F. Locke, who strengthened
people in the true Gospel faith as well as caused sinners to turn
to God. Six were received into the church by baptism.

Brother J. L. Gingrich, 186 Spring Street, Johnstown, Pennsyl-
vania, says the churches are slow about forwarding to him as sec-
retary of National Conference, the \$2.00, which Conference as-
sessed, or rather requested each church to pay to help meet its
deficit. If your church has failed to pay its share, better send the
\$2.00 to Brother Gingrich at once.

An announcement came to the editor's home last week telling of
the birth to Rev. and Mrs. Willis E. Ronk, of Meyersdale, Penn-
sylvania, of a little son on November 15th, 1931. This little new-
comer weighed in at nine pounds and his name is Robert Teller
Ronk. We congratulate Brother and Sister Ronk on this new bless-
ing of God upon their home.

Brother S. E. Christiansen, of Allentown, Pennsylvania, writes a
lengthy tribute to that burning missionary of the Gospel, George
Hansen, former Norwegian sailor, who proved to be the instrument
leading to Brother Christiansen's conversion. It is an interesting
story both because of our brother's personal connection and also
because of the late Rev. Hansen's zeal for the Gospel, as well as
for his friendship to our South American workers.

Brother W. A. Steffler writes of his evangelistic campaign re-
cently held at Limestone, Tennessee, concerning which the pastor
made report last week. The evangelist speaks very favorably of
the good work being gotten under way there by their young, but
capable pastor, Brother Hill Maconaghy. The attendance during
the meetings was large and the revival spirit was enthusiastic.
There is reason for encouragement regarding the outlook for the
church.

Plan now to make your Christmas WHITE by building up in
your heart the giving rather than the getting spirit. Look for-

ward to the deep joy of giving—in your home, in your community, in your Sunday school and in your church—rather than to the shallow pleasure of getting. It is unselfishness and genuine concern for the happiness and welfare of others that makes a Christmas white and a worthy commemoration of the birth of the King.

Brother George Cone has been hindered much in his church work at Milledgeville, Illinois, on account of sickness and quarantine in his family and community, but the Sunday school is keeping up well notwithstanding. He writes: "We have some who are waiting to receive the rite of Christian baptism by triune immersion as soon as the pastor is able to arrange a satisfactory time. At least four are waiting." The fall communion was attended by 94 communicants.

Sister Hattie C. Sheldon writes of the Lord's work at the Bellevue station in Africa. There has been much sickness among the natives and the dispensary is crowded. But, as Sister Sheldon suggests, it is not surprising that there is, considering the way the people live. As the Gospel spreads among them, they will become more civilized in their ways of living, and the elements and disease will yield more easily to the struggle for an existence. She tells us that Brother Sheldon shot a buffalo—almost. Well, since this is hunting season, the men of our Evangelist family will be able to sympathize with Brother Sheldon the more easily.

Dr. K. M. Monroe, secretary of the Seminary Faculty of Ashland, writes the news of the Seminary, and it is evident that the several members of the faculty are being kept busy giving Bible lectures, special addresses and preaching. Prof. Stuckey is now engaged in lecturing in a Missions and Sunday school institute at Waterloo, Iowa, where Brother S. M. Whetstone is pastor. The Gospel Teams are also busy over the Thanksgiving holidays. Dr. Monroe makes report of the gifts received for furnishings and rent for the new Seminary House, also for books for Seminary library.

Brother W. S. Crick is seeking to pass on the Publications Loyalty spirit, of which we have been writing, to the members of his congregation, at Fremont, Ohio, as is evidenced by the following item which appeared in his church bulletin: "Keep in touch with the thought and thinkers, the work and workers, the goals and achievements of YOUR CHURCH by faithfully reading the church's publications. BRETHREN (Dunkers) were pioneers in the colonies in the use of the printing press. When Benjamin Franklin was issuing his publications in English, Christopher Sauer was issuing his publications in German, and printed the first Bible in German to be printed in America. Surely we should not despise the rich heritage of the printed page." Then he gives the names of all our publications. Such statements make for denominational pride and loyalty. We need it.

Dr. Charles A. Bame, editor of our Sunday school lesson publications, writes of his travels in recent months, the most recent of which was his trip to Johnstown, Pennsylvania, where he was a speaker at a Sunday School Institute and assisted at other gatherings. He recommends the holding of Sunday school institutes at many points throughout the brotherhood. It is a practical suggestion and has within it the possibility of meeting some very real needs among our Sunday schools. The Sunday school has in the past been the feeder of the church, and it appears that in some quarters Sunday school efficiency is being neglected. Brother Bame is justified in promoting those tried and proven means to Sunday school efficiency, for no other agency of the church has been so much used of God for the advancement of his kingdom in the hearts of children and youth, and we may say also in the lives of adults as well.

Dr. Teeter has a message this week in his "Business Manager's Corner," and he rightly appeals to Brethren people from the standpoint of loyalty. That is the thing that will solve our financial problems—a greater loyalty to our publications. And we believe there is reason for our loyalty appeal—our publications are loyal to the Book and they are of the quality that deserves loyalty. An outstanding intellectual leader of our church recently said, without solicitation, concerning *The Angelus*, "It is, all things considered, the best Sunday school paper I have ever read." And men and

women of ability are frequently commenting favorably on day school lesson publications and on our church paper. because of egotism that we make mention of these comm because of our desire to see the advancement of our cau we believe the advancement of every other general intere church is in a large way dependent on the success of our ing interests, and particularly the wide circulation of *The Evangelist*.

It was with sad surprise that we learned that Brother Crofford, suffering with a heart attack, passed away last the age of 72 years. Dr. Bame informs us that he atte funeral, which was held on Friday, November 20th, and mention of the friendship which he valued in Brother. Many of us can say the same thing with regard to our brother, for he was a truly friendly man. The contagi radiant, kindly spirit was felt by all who knew him. Man times we can recall when his friendship touched our lives. encouragement to us in our work. Through all the var riences of the past twelve or fifteen years Brother Willi ford has never allowed his spirit and conduct to be any friendly. He had the qualities of friendship in his very and we dare say he will be missed and valued because of tribution he made in friendship as much as for any other s may have rendered. He has been for years the pasto Mount Pleasant church in Pennsylvania. This church other pastors at intervals, but it seemed that they co quite get away from Brother Crofford, and several times v would be without a pastor they would turn again to Bro ford, who was their pastor at the time of his death and for them just a couple of weeks ago when he returned to in Johnstown and became ill. We extend in behalf of t gelist family sincere sympathy to his sorrowing compan

Brother C. A. Stewart writes of the revival he conduct church at Columbus, Ohio, where Brther D. R. Murray is ble pastor. Two were added to the church and a num new interest developed in the work as a result of the se the visitation conducted, Brother Stewart says truly th no easy field and he diagnoses the difficulties very accur is deepened conviction and intensified loyalty that Brethr need to make such missions like Columbus a success. In and other places we could name, struggling missionary that could have been given the strength and influence nec have guaranteed their future, if all the splendid Dunker moved into those places had identified themselves with t At Columbus our church house has been put in good com is being well kept. The local group, under the leade Brother Murray, had the exterior woodwork painted this mer and much interior decorating done. The church an school are well organized and efficiently conducted, and c vails. Some splendid missionary work was done during mer Vacation Bible School among the children of the e and the church has made some friends among adults as Brother Stewart and his church deserve credit for giving weeks' meeting without charge. It is real missionary wor half of the Ohio Board we thank them, also Brethren St Monroe, who shared in the service by supplying the Bry

OUR PRAYER REQUESTS FOR THIS WEEK—

Pray for the Publications Loyalty Campaign at eve service during the month of December.

Brother A. T. Wirick, who begins a two weeks' meetin more, Indiana, on November 29th, and will be assisted b Mrs. Harry Richer, says: "We ask the prayers of the behalf of this effort."

Brother W. R. Deeter, pastor of the church at Car braska, informs us that his wife underwent a major op November 14th and is getting along quite well, but w request the prayers of the brotherhood for her recovery

Pray that God may give sustaining grace to Sister L nedy, the death of whose husband Brother McClain, se the Foreign Board, announces on first page of this page

"O Love That Wilt Not Let Me Go"

By H. H. Smith

Teacher once said: "An extemporaneous preacher, with deep emotion, is in danger of making expositions; but when I try to preach on God's love to men never afraid of exaggerating."

And, it would be difficult for one to use stronger language than the Bible does in describing the love of God for mankind. Speaking of the love for Israel, Jeremiah used these words: "I have loved thee with an everlasting love; and with loving-kindness I have drawn thee." And Hosea cried out in behalf of his children: "How shall I call thee, Ephraim? How shall I call thee, Israel? How shall I call thee as Admah? How shall I call thee as Zeboim? Mine iniquity is turned within me, my bow is kindled to me."

Who had a clearer revelation of the love of God than any prophets of old, dwelling on the redeeming love in Jesus who was constrained to say: "I will separate us from the world, Christ, shall tribulation, or persecution, or famine, nakedness, or peril, or sword. As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For we are persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The memorable verse, John 15:9 shows how God gives us love to his immeasurable love: "I have loved the world, that I have sent my only begotten Son, who soever believeth in him shall not perish, but have everlasting life." The apostle speaks of himself as a man and that helps us understand his love for the world. How can I love the unlovely? A man once said to the writer: "I was trying to enforce the law that God loves even the unlovely men: "God has no business punishing a man like me." And in which he spoke im-

plied: "I would think less of any Deity who should love a man such as I." Who can understand or fathom the love of God? Who can understand a mother's love? A preacher recently wrote: "I hold in my hand a picture of a little shack outside the walls of the State Penitentiary at Fort Madison. It is a shack occupied by the mother of a son in the penitentiary for life. She has gone as close to him as she can possibly get and pitched her tent there, saying, 'I'll be waiting, if he ever comes out.'"

The prisoners in one of our Southern prisons were being remembered by their loved ones at home just before the Christmas holidays, and many nice boxes were received containing turkey, fruit cake, cigars, confectionaries, etc. But there was one very pathetic case where a small pasteboard box contained all that a poor widow had to send to her unfortunate son. The box contained a little home-made sausage, some walnuts, and a limited amount of confectioneries. In this box was a letter which came to the notice of a Christian worker at the prison. It read as follows:

"My own dearest son' ('dearest,' mark you; she had others who had never disgraced her, but he was the dearest). 'I write today to send this little mite, that seems so stingy, from my pay, but the cashier did not pay me off until near 12 o'clock last night, and then it was too late. I do feel so badly today. They work us so hard, twelve hours every night. Last night I roasted four chickens, boiled three large lobsters, baked two large pans of beans, made forty-nine pies, besides doing the short-order cooking, and all my cleaning, so you see that I am not idle. . . . One reason that I feel so badly, dear, I am growing old. . . . Remember that no one loves you like I do. . . . We must never let B— nor S— know of our secret, for you will never do wrong again, will you, my darling? I wish I could send you more. God keep you until we meet.

"I love you, I love you, I love you.' Mother."

Can any love surpass that? Yes, the love of God: "When my father and my mother forsake me, then will the Lord take me up." George Matheson, the author

THE WONDERFUL LOVE OF GOD *

By Charles F. Yoder

*A little boy was digging
A well beside the sea,
And as the waves o'erflowed it,
He shouted in his glee.
The love of God is like to that;
It fills us o'er and o'er.
However great our wells may be,
'Tis more, and more, and more.*

*A mother hen, all cold in death,
Was sitting on her brood.
Without a flutter she had died,
—A weasel sucked her blood.
The love of God is like to that;
The pangs of death it bore.
It is instinctive mother love,
And more, and more, and more.*

*A wayward son once fled from home,
To live in sin and shame.
The father sought from town to town,
Till to his son he came.
The love of God is like to that;
It seeks from door to door.
It is a faithful father's love,
And more, and more, and more.*

*Once Damon pledged for Pythias,
—A friend to save a friend,
And his example shall be told
Until the world shall end.
The love of God is like to that;
It would our life restore.
He calls us to be friends with him,
And more, and more, and more.*

*Once Mary poured her precious nard
Upon the Savior's head.
Her love gave her the faith to know
His rising from the dead.
The love of God is like to that;
It leads him still to pour
In faith his nard of grace on men,
And more, and more, and more.*

*And so, inspired by love divine,
There is a Christian band,
Who testify of God's great love
To every race and land.
They give their all to tell of him
Whom they in love adore.
The love of God is like to that,
And more, and more, and more.*

*We search in vain through all the world
To understand true love.
'Tis not the gift of human kind;
It comes from God above.
And when we find the greatest love
Of all that's gone before,
The love of God is like to that,
And more, and more, and more.*

* Suggested by a sermon at National Conference by R. D. Barnard.

of several books of deep spiritual insight, voices the love of God most impressively in his great hymn:

"O Love that wilt not let me go,
I rest my weary soul in Thee:
I give Thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

"O Light that followest all my way,
I yield my flickering torch to Thee:
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

"O Joy that seekest me through pain,
I cannot close my heart to Thee:
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

"O Cross that liftest up my head,
I dare not ask to fly from Thee:
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

Ashland, Virginia.

The Grace and Nature of Thanksgiving

By L. G. Wood

(Digest of a sermon delivered at the Union Thanksgiving Service at Fort Scott, Kansas)

Text: But thanks be to God which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15:57.

Thanksgiving is an American institution and represents a grace which our people do not enter into as they should. A teacher of a class of little tots asked for the meaning of Thanksgiving. A little boy answered: "Eating turkey." Are there not too many older tots who act out a similar definition of its meaning?

Our feet are in the past, but let us reserve our faces, our hearts and our hands for the future. There is grace in remembering how the Lord has led and directed our nation; there is also grace in forgetting many of the experiences of our past, and looking to a brighter future.

The best use we can make of the past is to get a great future out of it and the Christian attitude toward the world's three dates should be: for the past, REVERENCE; for the present, DILIGENCE; for the future, HOPEFULNESS.

Memorials and Anniversaries have always been found with God's people; some times it has been a feast, sometimes a fast; sometimes a pillar of stone. But in his providence he has given us a more sacred one than these,—it is a DAY. What is more sacred to man than time?

From that little group of worshipers in 1621, we have grown to a mighty world power, but we must still acknowledge our indebtedness to the same All-wise Beneficence.

The Pilgrims were not seeking world power: but there was a loyal, devout spirit aboard the Mayflower that contained the elements of a heavenly citizenship, furnishing a foundation to make this God's country.

What is the difference between North and South America? It may be described in a brief sentence: South America was settled by men seeking gold, while North America was settled by men seeking God. Is it gold, or God with us today?

Love cannot rule in the hearts of men who see rich themselves by the empoverishment of their men. Peace will not reign where the spirit of God is not the leading passion.

Ours is a great age; we are continually finding uses for the laws of nature. We are bringing light and voice from the clouds. We have entered conversation with the whole world. We cross the ocean in a few days, and go from New York to San Francisco from dawn to dark. But do we disembark from the ship or the Zeppelin to undertake a greater task than that of the unemotional folk who crossed the ocean in a hundred days and effected an uncomfortable disembarkation in the Mayflower?

We grow great crops, and build great cities, roads, ships and canals, BUT DO WE GROW GREAT MEN?

Have we allowed the vision of our national greatness to blind us to the supreme importance of the type of citizenship? We had better turn our backs upon all prosperity than to fail of the grace of Thanksgiving and forget God.

That "get even" spirit can not abide in the hearts of men who are responding to the grace of thanksgiving. Happiness is never so beautiful as when forgiving or asking forgiveness.

Our day is calling for moral courage on the part of men and women, to stand out for the things of real value, to live above the destructive things that attempt to invade the church and the spiritual life.

The modern dance, card playing, the desecration of Lord's Day, with all forms of gambling and the meaningless fashions of men and women—these are destructive to the virtue of life, to the sanctity of the home, to the spiritual power of the church and to the making of a good record for our nation.

"We are living, we are dwelling, in a grand age; and in this time;

In an age on ages telling, to be living is sublime.
"O let all the soul within you for the truth's sake
abroad;

Strike! let every nerve and sinew, tell on ages;
God."

Every object of Thanksgiving carries with it a responsibility. The LORD had given us a goodly heritage, a peerless domain, rich in every material blessing.

Virgin forests, untouched by the hand of the ax, teeming with animals given for our food and clothing; smiling, rippling rivers and tranquil lakes gorged with fish for our suppers; fertile prairies, enriched by the decay of their own verdure for centuries, awaiting the coming of the harvester; towering mountains that had kept their precious treasures from the beginning—awaiting the coming of the men of the blood of the covenant, and the Angles who were to found the greatest nation on the face of the earth.

A new government he created, one "of the people, and for the people." A new idea of citizenship that gave freedom of conscience to every man, as long since intended. New methods of encouragement, discovery and industry, and our nation leaped and bounds, until, under the blessing of God, it leads all nations toward peace and prosperity.

We greet our sun as he rises from the water of the Atlantic, and bid him good-night as he sinks beneath the waves of the Pacific. Our finger-tips are up against the everlasting snows of Alaska and our feet are bathed in the coral reefs of the Mexican Gulf.

have come institutions of civil government that good the test of time and the shock of arms and proved worthy and enduring. For such institutions t render our thanks to God.

very fitting that we, representing several Chris- nominations, differing in some things, yet united , should come together at this Altar, at this early g hour, to offer our united thanksgiving to our Master. With a platform broad enough upon ll can stand, and join hands and voices in singing: d be the tie that binds our hearts in Christian

ation's history has none of those horrible pages, ight make her sons and daughters ashamed. She been perfect; human frailties and prejudices have arred her course, but she has arisen to meet every isis.

young spirit did not falter in 1776. Her noblest prevailed in 1865. Her unselfishness was mani- 1898. Her courage, determination and generosity in 1914-1918, since which her benevolence has ed the admiration of the world.

et us thank God for the Eighteenth Amendment, r the nineteenth amendment to back up the for- he liquor business has now been given its place t-laws, throughout our nation with over 122 mil- lulation and nearly 3 million square miles, largely d I am persuaded it is going to remain so.

et us thank God for the faith of our fathers, and se who suffered and labored to give us the heri- an invincible faith.

ay we thank God for an open Bible and the liberty hip him according to the dictates of our own con-

When our fleet took charge of Manila and raised g, a native, who was a Christian, came to the an headquarters and asked the general if he might e Bible to his family. The American general took ross the room to an open window and, pointing to erican flag on the building, said: "Just as long as g is floating there you can go on your house-top, desire, and read the Bible as long and as loud as ase."

ay we thank him for our flag, which means to all s country is a cradle of liberty, a city of refuge, open door of opportunity, and the golden gate to re.

ay we thank him for the homes of our land. No an rise above her hearth-stone. May our homes e and kept inviolate, and the center of all that is and holiest.

ay we thank him that the Dove of Peace has re- in our window throughout another year, and that OW with her olive branch of Peace hovering over tals of ninety percent of the civilized peoples of h.

are some beautiful Christmas cards being printed r on which are the following lines: "Nineteen hun- d thirty years ago the heavens greeted mankind e cry, Peace on earth, goodwill to men! Those ave been looked upon as a promise. Today they pted as in fact a challenge, and the nations of the ave answered, we RENOUNCE WAR AS AN IN- ENT OF NATIONAL POLICY—and agree that lement of conflicts shall never be sought except ic means."

ay we thank him, that there are many, and in- evidences of a return to normal conditions in the al world. Let us meet these conditions with su-

preme confidence in our God and an increasing respect and confidence for our fellowman.

Then let us face the new year with the Old Book. Let us face the new needs with the Old Promise. Let us face the new problems with the Old Faith. Let us face the new diseases with the Old Remedies.

So whether we think of spiritual possessions, material prosperity, civil or religious blessings, surely "our cup runneth over." But thanks be to God which giveth us the victory, through our Lord Jesus Christ."

"Therefore, my beloved brethren, be ye steadfast, un- movable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

With every rising of the sun,
Think of your life as just begun.

The past has canceled and buried deep
All yesterdays. There let them sleep.

Concern yourself with but today,
Grasp it, and teach it to obey

Your will and plan. Since time began
Today has been the friend of man.

* You and Today; a soul sublime
And the great heritage of time.

With God himself to bind the twain,
Go forth, brave heart; Attain! Attain!

Fort Scott, Kansas.

The Holy City

By Thomas Gibson

"Walk about Zion, and go round about her, tell the tow- ers thereof. Mark ye well her bulwarks, consider her pal- aces" (Psalm 48:12-13). For what purpose? Was it that they might behold her splendor, magnificence and glory? Was it that they might behold the city "beautiful for sit- uation; the joy of the whole earth"? It was all of that, and much more. It was because she was destined to de- struction, and the Lord wanted them to be able "to tell it to the generations following." Down through the ages until time should be no more. God was not only interested in the people of David's day. Nor is he only interested in the people of this day and age. But he is intensely inter- ested in the unborn generations. God is as much inter- ested in the salvation of those who will be born a thou- sand years hence, if Jesus does not come before that time, as he was in the salvation of Adam. And he made pro- vision for his salvation away back in some remote periods of eternity.

"The promise is to you and your children, and to as many as are afar off." The Father and Son, who was with him from all eternity, entered into a covenant relating to the redemption of man, before he created man, or made this beautiful world for man to live in. Being infinite in wisdom and fore-knowledge, he knows now who among those that will be born a thousand years hence, will accept or reject Christ. But such wisdom and fore-knowledge are too profound for the finite mind. Paul says, "We were chosen in him before times eternal." The Father, seeing the tragedy of the cross from all eternity, speaks through his servant Peter, of Christ, "As the Lamb of God slain before the foundation of the world."

Our vision of things eternal as very indistinct. "We are looking through a glass darkly." But then "face to face." "We shall know as we are known. Never more to walk alone, in the dawning of the morning, when the mists have rolled away."

Let us not get confused about the difference between fore-knowledge and fore-ordination. God does not fore-ordain everything that comes to pass. He does not select some to be saved, and some to be lost. "God has no pleasure in the death of the wicked, but (wills all men) to come to a knowledge of the truth and be saved." "Go ye into all the world and preach the gospel to every creature," said Jesus. What good would it be to preach the gospel to every creature, if some creatures were destined to be lost? "In a great house there are not only vessels of gold, and silver, but also of wood, and of earth, and some to honor, and some to dishonor. If a man purge himself from these (the things that defile him) he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work" (II Tim. 2:20). Man is master of his own destiny. He can be a vessel of honor, or a vessel of dishonor, just as he chooses. God does not fill any vessels with wrath, and fit them to destruction (Rom. 9:22). That is the work of Satan, to fill a soul with wrath, and fit it for destruction (I Peter 2:8).

When Lucifer was cast out of heaven, because he presumed to "exalt his throne" above the stars of God; because he said, "I will be like the Most High," he was "brought down to hell, to the sides of the pit" (Isa. 14: 12-15). And, to get revenge, he came down to this world and beguiled, tempted, deceived, seduced and alienated the affections of our first parents from their Creator, and planted in their bosoms wrath and hatred for their Creator. "The carnal mind which is enmity, hatred against God, for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Every unregenerated soul hates God. Satan has poisoned the minds of the human race against their Creator, Preserver and Benefactor.

But, thanks be to God, there is "a balm in Gilead for every ill that human flesh is heir to" (Jer. 46:11). The blood, the blood, "the soul-cleansing blood of the Lamb," which shall never lose its efficacy until all "the ransomed of the Lord shall return and come to Zion, the heavenly Zion, with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). Then Jesus "shall see of the travail of his soul and be satisfied" (Isa. 53:11). From a finite point of view, he will be abundantly remunerated, amply repaid, for his supreme atonement and redeeming sacrifice, when he sees "his eternal inheritance, the saints of God" (Eph. 1:18), which the Father will give to him. When they will be gathered around the throne, he will point with pride and admiration, and say, "These are they, Father, which thou hast given me. I have lost none but the son of perdition, that the scriptures might be fulfilled."

Berkeley, California.

STUDIES IN THE PROPHECIES

By C. F. Yoder, B.D., Ph.D.

II. The Purpose of Prophecy

It was Moody who used to say that the devil does not want people to study the prophecies. Such study is not good for his business. And he has enlisted many teachers of the Word to aid him in his propaganda against the prophecies. They say, "It is not good for us to know the future." And they quote Scripture. "It is not for you to know the times and seasons which the Father hath placed in his own power" (Acts 1:7).

This is Satan's way of quoting Scripture to with a half-truth. Granted that it is not well to know the day of death. It is well to know that "it is a unto men once to die and after that the judgment 9:27). Granted that it is not best to know the hour of the coming of the Lord. It is well to know he is coming and that certain signs will indicate the event is near. But let us permit the Scripture selves to tell us the purpose of prophecy and the the of heeding the prophetic word.

1. **Prophecy has provided a star of hope for man race.** The promise to the woman that her seed shall bruise the serpent's head (Gen. 3:15) was very valuable. The fulfillment has been a long time in coming, but it has been a comfort and an inspiration to mother Eve, and to all who have since claimed when Cain was born, "I have gotten a son from the Lord!" It has been an inspiration to every generation. The Old Testament prophets reiterated the promise in many forms. "The Desire of all nations shall come" (Hag. 2:7), and the New Testament closes with the constant prayer of all who love the Lord "Thy kingdom come, Lord Jesus."

Perhaps that statement is too strong, for there are many true and faithful Christians who do not expect to see the Lord until the final judgment. One of our beloved fellow workers remarked, "I am concerned about my present duty, and not about the future." I can agree with that without for a moment losing sight of the blessed hope of the glorious coming of the Lord, which hope gives to the prophecies a vivid and practical interest, for they are all related to that great event. The fanatics who dress in white robes, waiting to be taken up should not be allowed to rob us of one of the most precious teachings of the Bible.

2. **Prophecy is a proof of inspiration.** "When the words of the prophet shall come to pass, then shall the people be known that the Lord hath truly sent him" (Jer. 18:16). Only the Lord has sufficient knowledge to inspire the predictions of distant events. We find scores of such predictions in the Bible and therefore know that the Word of God, and that what it says of other things is true.

3. **The prophecies give a powerful argument for the wicked of their evil ways.** There is no law of nature more fixed and true than this, that what a man soweth, that shall he also reap. This was the message of the prophets to men and to nations, and it has confirmed their words. Our preaching of this law can be clinched by a multitude of illustrations from the prophecies. Read Deut. 29:22-29.

4. **The prophecies give us an added motive for faith in God.** Ben-hadad y Ben-hassi stood before the wailing wall of Jerusalem. Ben-hadad wept; Ben-hassi laughed. "Why do you weep?" said Ben-hassi. "I see the ruins of our beloved city," said Ben-hadad. "Why do you laugh?" "I laugh," said Ben-hassi, "I see that if God will so exactly fulfill his threats he will also fulfill his promises."

"And it shall come to pass, that like as I have overthrown them, to pluck up and to break down, so will I build them over them to build and to plant, saith the Lord" (Jer. 31:28).

5. **The prophecies (once understood) are a key to the understanding of current events.** Of course, the events are not specified in detail, but there are definite goals announced in prophecy, and the stream of events moves in the direction of these goals. Current events are the straws which show the direction of the stream.

rapids and the shoals, the winding curves and quiet
s, faith keeps in view the shining goals. Daniel, the
of God, by a study of the prophecy of Jeremiah,
v that the time for return from captivity was at hand
. 29:10; Dan. 9:2). "So likewise when ye see these
gs come to pass know ye that the kingdom of God is
at hand" (Lk. 21:31).

The prophecies throw constant light upon life's du-
They reveal the working out of God's moral laws.
are more reliable than our senses, more trustworthy
our reason. Peter, after referring to his vision of
transfiguration, says, "We have also a more sure
of prophecy; whereunto ye do well that ye take
, as unto a light that shineth in a dark place, until
day dawn and the day star arise in your hearts" (2
1:19).

Finally, the blessing pronounced upon the study of
relation applies in principle to all the prophecies.
ssed is he that readeth and they that hear the words
his prophecy, and keep those things that are written
in; for the time is at hand" (Rev. 1:3).

his blessing includes the communion with Christ in
study of his Word (Rev. 2:1), the guidance of the
Spirit (Jn. 16:13), the increase of faith (Rom. 10:
the opening of the door of truth by the key of obe-
dience (John 7:17), the fellowship of the wise (Dan. 12:
an aid to holiness (Tit. 2:12, 13), and a constant con-
tinuation of the promises of the Lord (John 14:29).

Among all the disciples of Christ it seems that only
Mary, the sister of Martha, understood that Jesus would
die and rise again, but after the resurrection, Jesus,
in talking to the disciples, "began at Moses and all the
writings" and expounded the things concerning himself
(Lk. 24:27), and their writings are full of citations of
prophecies fulfilled. Surely it is worth while for us to also
study with Moses and all the prophets to learn the things
concerning our blessed Lord which must yet come to pass.

SIGNIFICANT NEWS AND VIEWS

"DISARM OR CRASH"—SAYS LLOYD GEORGE

When Lloyd George speaks or writes it is worth while to listen
to him. In the first place he has had experience. In the second
place he has dealt with big things—the very biggest things there
are. In the third place, he has no fear. Fourth, he is a man of
vision; and above all he has a prophetic imagination. "Disarm or
crash" is his message set forth in a copy-righted article in several
American papers. I was very much stirred by this article. After
reading how thirty European nations are crowded together in less
space than that of the United States, and that they are torn by
wars, their backs breaking under taxation, he says that they
must reform their ways soon or face chaotic break-up. The war
has run into billions—possibly a hundred billion.

In the face of these facts," says the great Englishman, "it is not
surprising that the economic conditions of Europe have grown of
themselves thoroughly unhealthy. The trouble has been gathering head
since the World War left Europe worn out, impoverished, and
burdened by huge debts. Country after country had staggered on
the brink of the abyss, and been pulled back by the efforts of the
League of Nations, and the financial aid of the United States and
Great Britain. France only lent for purposes of increasing the
debts of her allies in Central Europe. But the burden of
the economic tariff warfare, the nervous piling up of arma-
ments, have stood in the way of any permanent recovery, and have
eventually forced on a general collapse. In one country after an-
other banks have been crashing, national budgets have shown
enormous deficits, industrial activity has dwindled, unemployment has
increased, and nations are facing the dark menace of bankruptcy."
After thus reviewing the dismal condition of the nations, brought
about by wars past, present, and contemplated, he closes his remark-

able and awakening article with the words:

"Can they agree together to lay aside their arms? If so there
is hope for Europe, and the world."

Warning words, prophetic words, words of wisdom to the wise.
—The Christian Evangelist.

NATIONAL GRANGE OPPOSES BEER

The National Grange is opposed to modification of the Volstead
act to permit the manufacture and sale of beer and wine. The
demand for reopening of the breweries as a means of bringing re-
lief to the farmer does not come from the farmer. The Grange
makes this very emphatic.

National Master Louis J. Taber says that the Grange predicts
that instead of producing a tonic for the farmer, resumption of
brewing would be detrimental to agriculture through harm done
to the dairy, poultry, soft drinks and confectionery industries. The
Grange counts upward of 800,000 members recruited from every
state.

Mr. Taber said that facts disclosed in studies made by the
Grange show conclusively that the resumption of the brewing in-
dustry in the United States would be detrimental to the interests
of agriculture. He cited an increase of 242.7 pounds per capita
in consumption of dairy products between 1917 and 1929 and added
"this resulted in production of 10,067,000 pounds of grains, thrice
the amount used in making fermental liquors in 1917."

Agriculture, the Grange held, "would sustain a tremendous loss
and one which it could ill afford to bear" if consumption of dairy
and poultry products should fall to saloon-day levels because of
resumption of brewing.—The American Issue.

DEAN INGE SEES FALL OF EMPIRE

But Race Will Survive and Spiritual Bonds to England Continue

The end of the British Empire was foreseen by Dean Inge of St.
Paul's Cathedral in a lecture on the fate of empires at University
College of North Wales in Bangor. After discussing the fall of the
Roman and Spanish empires, Dean Inge said he believed the period
of the expansion of the British Empire has come to an end.

"The profligate expenditures of the World War has reduced the
richest nation of the world to the verge of bankruptcy and deep
humiliation. Although I don't wish to take a pessimistic view
altogether, I am afraid our part as a world power is approaching
its end. We have been good enough, with some luck, to achieve a
wonderful position in the world but I am afraid we are not good
enough to keep it.

"Historians may say the last world empire was the greatest and
most beneficent to mankind the world has ever seen. We will con-
tinue to be a great nation if we keep true to our ideals and, wheth-
er the nations speaking our language and living largely under our
traditions remain under our flag or not, I think they will regard
England, as we ourselves regard countries like Palestine and
Greece, as their spiritual home.

"Therefore I do not view the end in a depressing frame of mind.
I think our empire, in the old sense, is coming to an end but our
race is not, and what is worth keeping is in our own hands, espe-
cially in the hands of the younger generation, to make or mar."—
The Baptist.

A MILLION DIMES IN A SILVER-WINGED FLIGHT

Three tons of dimes will descend on the Capital on November 30
and immediately thereafter as a million or more Drys send a mil-
lion or more dimes, amounting to \$100,000, to match the same
amount given by only three wet millionaires to an anti-prohibition
association.

This popular demonstration of Dry strength will be made through
the medium of a million coin cards previously distributed through-
out the nation. Every State has requested them, and individual
churches have asked for as many as 1,000 coin cards. Many other
groups also have asked for them. With the coin cards go self-ad-
dressed envelopes in which the cards, containing the dimes, will be
sent to Washington.

One State alone has requested 240,000 coin cards! The success
of the plan now will be measured only by the physical capacity to
distribute coin cards beyond the million mark, the first million al-
ready being assured of distribution. These coin-cards may be pro-
cured in lots of ten or more by writing National Prohibition Board
of Strategy, 1140 National Press Building, Washington, D. C.

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Teachers of Girls

By Amanda Fahnestock

The general laws of Sunday school pedagogy, and most of the qualifications necessary for good teaching and exerting of proper influence, apply to all teachers alike. The necessity for considering this subject apart from that of teachers in general may not at first be apparent. When, however, we note the difference in temperament and general make-up between the sexes, and consider how different is their position in society, and their calling in life, the necessity for the special training of each will be clearly seen.

Our Girls

Our girls are the future mothers of the race. They will be among the teachers, home-makers and social workers. It is likely they will also have a direct voice in the making and enforcing of the civil and moral laws of the State and Nation. They will continue to work in and to influence the business and commercial world. In short, they are destined to occupy a prominent, as well as a very vital, place in human affairs.

In view of these facts it is not difficult to recognize the great need of their being well equipped for the service they must render to society. Since this service will depend largely upon the character of their religious life, we must see to it that their spiritual, as well as their physical and intellectual being, is developed.

The Sunday school and the Sunday school teacher occupy a unique place in the training of girls for Christian service. That they may be properly trained it is necessary that they have the best teachers that can be secured.

Who Shall be Their Teachers?

Whenever possible the teachers of girls in the Sunday school should be women.

There is in woman a certain reflex power for elevating others, which peculiarly fits her to be a teacher of her own sex. No one can come into such close touch with a girl's life, and influence it for good, as a godly woman. Having herself been a girl, she knows by experience what are the things that tempt her to evil, and those that influence her for good. She is on this account better able to sympathize with and to direct her than is a teacher of the sterner sex.

Then, too, subjects should be discussed in girls' classes that only a woman can with propriety discuss with women. Girls are so constituted that they resent what is termed "plain talk" when it comes from one of the opposite sex.

We do not wish to be understood as saying that a man can not successfully teach a girls' class, for some men have done so. But man naturally is for the strong and staunch; woman for the finer things of life. This difference is not always recognized by male teachers of girls' classes, with the result that girls sometimes become masculine in manner under their tuition, and do not

develop the womanly qualities so essential to the making of a true woman.

The Teacher's Character

Ruskin says, "What you can effect depends upon what you are." This being true, the teacher must have her Christian character firmly established. Because of their inclination to criticize their own sex, girls are quick to detect any flaw in the character, or any inconsistency in the manner of life, of their teacher.

Among the many traits of character which all teachers should possess, are a few which are absolutely essential to a teacher of girls.

She must be simple in her manner, and neat and modest in her dress.

She must be full of sympathy, ever ready to help unravel and remove the little perplexities and difficulties that her girls will bring to her when once they are assured that she is their true friend.

She must be industrious. An indolent, or ease-loving woman will not make a good teacher for girls in this age of amusements and pleasure-seeking.

She must have self-control. The value of this quality in a teacher of girls can not be overestimated. To be calm and self-possessed at all times is indeed a rare virtue. It is one that every teacher should covet for herself, and should try to instil into the character of her girls.

She must be open to truth, whatever its source, and never be satisfied with her present attainments.

She must have a heart full of love, first for Jesus Christ, then for her girls.

By the commission given to Peter, as stated in John 21:15-17, Jesus plainly shows who are qualified to be the teachers and guardians of his lambs and sheep.

Love is the chief attraction in a girls' class. It reaches every girl alike. The teacher who really loves her girls will find them loving her in turn, thus enabling her more successfully to mold their characters and shape their lives. The teacher who does not love will also be lacking in patience, forgiveness, and altruism—three traits that are indispensable to the true teacher.

Three Things She Must Know

1. She must know girls.

She will learn to know girls only by associating with and studying them, both as individuals and in groups. The wise teacher will allow no opportunity for such association and study to pass unimproved, for she must acquaint herself with the things that make for girls. She must know the inclinations, the habits, the strong qualities and the weaknesses of each girl, in order that she may study the needs and be able to apply to each the moral instruction which her nature demands. She should also know their manner of life, and their home surroundings, that she may be better able to sympathize with and help them.

2. She must know her subject.

In the public school and colleges teachers

are expected to have a thorough knowledge of the subjects they are required to teach. The same should be expected of the teachers in the Sunday school, where the word of God, the Bible, is taught. But unfortunately this is not the case, and the number of teachers who really know their Bible is comparatively small. It is a burning shame that so many Sunday school teachers are content with almost no knowledge of the Bible. Book they attempt to teach. The greater joy of our teachers are slaves to the Sunday school quarterlies and lesson helps, and are willing to take at second-hand what they should be able to discover for themselves. The need for Bible study on the part of Sunday school teachers was greater than in this age of biblical research, investigation and criticism. Let it be an awakening, therefore, along this line and let no teacher be satisfied until she has pursued and completed a systematic course in Bible study.

3. She must know how to impart knowledge.

For the majority of teachers this is the most difficult thing in the teaching process to do well. She must therefore acquaint herself with the best methods of teaching. She should, first of all, let Jesus be her Teacher, for no man ever used such simple methods as he. Truly, Jesus was the true Teacher, and yet how few teachers know his methods at first hand! She will discover many good books, in which the best methods of teaching are presented and discussed which she will find very helpful, but she must be able to decide for herself whether or not these methods are desirable for use in her class. Not every teacher can employ the same methods successfully; and are all methods alike suited to every age and capacity of the pupil. She must modify the methods used.

The thoughtful teacher who knows her girls, and is master of her subject, will be able to devise good methods of imparting to them that which she would like to know.

Self-Culture

The Sunday school teacher is usually a busy woman, having other duties of great importance to her work as a teacher. It is difficult for her to find time for self-culture she so much needs.

To do this she must learn to use her spare moments. If even the shortest interval of possible action be improved, astonishing how much can be accomplished. Many of our great men and women that they have obtained much of their education by the careful use of the fragments of time called odd moments.

The teacher who would succeed must find time for self-culture. She should avail every means available for self-improvement. This may be done in various ways, such as pursuing a course of reading, or entering in a systematic course of general education. Keeping a journal in which to record able suggestions from other teachers that she has derived from books, clippings, stories, and other useful material, will be found a very valuable means for self-culture.

Whenever possible she should attend Sunday school conventions and teacher conferences. There is no better way to get inspiration for her work, and to gather material for self-improvement, than to attend these gatherings. Other methods will suggest themselves to the teacher who really wishes to improve.

(To be continued.)

Editor's Select Notes on the Sunday School Lesson

Rome and Beyond

(Lesson for December 6)

apture Lesson—Rom. 19:22-29; 2 Tim. 3:12-14.
 ted Text—2 Tim. 4:6-18.
 otional Reading—Phil. 3:7-14.
 len Text—I have fought the good I have finished the course, I have the faith. 2 Tim. 4:7.

Introductory Note

Acts close abruptly with Paul's first onment, probably A.D. 61-63. Re- it is thought that the apostle visited y at Ephesus and Titus in Crete, and ent to Spain; that on a second jour- Greece and Asia he wrote First Tim- and Titus, and was again arrested and to Rome, writing Second Timothy his second imprisonment.

was probably arrested on some connected with the terrible persecu- y Nero in A.D. 64. The immediate e of this letter is to beg Timothy to Ephesus and come to Rome with to comfort the apostle. It is "the ouching of all the Pauline writings." efore Timothy could reach him, the apostle was beheaded.

thy and Paul. Timothy, born prob- y Lystra, Asia Minor, was converted y, most likely in his first missionary y. He went with Paul to Europe on ond missionary journey, and was the 's comrade and helper for the rest of y, becoming like a son to him, join- the salutations of many of his Epis- borsing with him during the three at Ephesus, and finally sharing his risonment. After Paul's release y was placed in charge of the impor- urch at Ephesus, and worked there own martyrdom under Domitian (be- D. 96) or Trajan (A.D. 109). It is at he was killed with sticks and y by the enraged Ephesians because, at the licentious festivals of their idol- e protested openly and boldly against articularly abominable performances. rated Quarterly.

Some Outstanding Truths

ly great characters accomplish great Paul laid the foundation for a great the preparation he made. But for ervention of God he would have his fine power in fortifying the Jews e securely in their narrow bigotry. soon however, as he was freed from e became a world figure, taking the orld into his plans, and set himself mpish them. Probably no other cept Jesus himself, came so near ac- ing the whole aim of his life as

death has no terrors for the Chris- he extreme penalty the state knows e on law-breakers is the death pen- nd it must be admitted that men oved by no other punishment be- ry, serious when such a penalty is eed upon them. Men have a natural f death. But there is no terror of e Christian. Christ has robbed sting and victory through his res- and the promise that because he shall live also.

is a supreme comfort to have the of self and God. Many approve

themselves, but not with a good conscience. Others close their eyes to the glaring fail- ures in their lives. They are few who frankly confess their faults and sins openly and penitently, with an honest desire to be and do better. The great majority measure themselves by the world's standards, and proclaim themselves as good as others, and rest at that. But the standards of a good conscience and God are different from those of the world, and he is happy indeed who has the approval of these.

4. The Christian's reward is assured. It is a crown of righteousness and life, conferred by the "Lord, the righteous Judge," and "reserved in heaven for us." No honest and faithful contestant who finishes the course and keeps the faith will fail to receive it. True, many will doubtless remain uncrowned, but through no fault of God. Many merely beat the air, while others sit idly by when others are competing for the prize.

5. Things of the world attract most peo- ple. These led to the defection of Demas and they have proved the downfall of myriads since then. It seems hard for many people to weigh the reality of the spiritual against the material world about them. And yet in their best hours they do it. No honest man would exchange his good name for gold, and no natural father would betray the love of his child for fame. These things for which the world has no price men esteem and defend with their lives but the spiritual of which these are some of the outcroppings, they do not seem to grasp.

6. Only real friends support us in ad- versity. It is astounding how "lightly friendship sets" on so many who profess to be our friends. How little they can be depended upon! The first sign of misfortune

causes them to vanish like snow before a summer sun. They are not friends, only ac- quaintances. Only a very, very few will pass with you through all the afflictions and ca- lamities of life and count it a privilege to have been permitted to do it. Those are your friends.—Otterbein Teacher.

The Good Fight

A clever American writer has suggested that all men are by nature either maintain- ers of the old or discoverers of the new. In an old New England home one brother was happily contented to go on with life on the farm where he was born; the other felt an urge which carried him off to the West. Paul may have had wistful moments when he felt the appeal to "stay at home, my heart, and rest; home keeping hearts are hap- piest"; but his characteristic mood was that of the eager and dauntless pioneer. Some- thing which Tennyson put into that famous poem "Ulysses" was in the very blood of Paul. Long centuries before the time of Robert Browning he could have written: "I was ever a fighter, so one fight more." In fact he did write: "I have fought the good fight." Centuries before the time of Wil- liam James he could have written: "I have found a moral equivalent for war."

Not many men have fought so success- fully against such terrible odds as did the apostle Paul. Chrysostom, dying in distant exile; Hildebrand, who became Pope Gregory VII and died saying, "I have loved righteousness and hated iniquity, therefore I died in exile"; David Livingstone alone on his knees in the heart of Africa when the summons came; and other courageous and potent Christian leaders might also have declared "I have fought the good fight."—Lynn Harold Hough.

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More Christ in Christian Endeavor

By Leslie Lindower

(An address at the recent Pennsylvania district conference. Published in two parts. Part I.)

Rev. 3:8—I know thy works (behold I have set before thee a door opened, which none can shut) that thou hast a little power, and didst keep my word, and didst not deny my name.

Although the primary interpretation of these words taken from the picture of the glorified Lord in the midst of the seven golden candlesticks, the seven churches, applies historically to the period of the great revival of the eighteenth and nineteenth centuries, the spiritual truth has always been the same—those who fulfill the three conditions of the verse in their service for the Lord, he prospers by spiritual blessings and opens doors of service. In the present day the Brethren church seems to be a body of people whom this picture fits. The Brethren Church has a little power,—she is taking forward steps on the mission fields and in her home work in the face of the opposite in relation to other denominations. The Brethren Church is keeping the Word of her Lord, especially that of the Great Commis-

sion as given in Matt. 28:19-20—"Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you always, even unto the end of the age." The Brethren Church has not denied the name of her Lord, but is conspicuous today in the face of modernism in proclaiming the deity of Christ.

There have been those of Christ's servants, who having not fulfilled these conditions and the opportunities given them in open doors of service, have had the doors closed and have been rejected as far as their service is concerned, by the Lord who is watching over his people today. The Y. M. C. A. is an example of this. How much different the work of the Y. M. C. A. of today from its original service of praying and working for the salvation of souls. The Young People's organizations of many

churches are drifting the same way the Y. M. C. A. has gone.

If C. E. is for Christ and the Church, and if Brethren C. E. is to help in maintaining the enviable position which has been given our denomination Christ must be manifested more and more in its experience and work. Sometimes our C. E. motto has been, if not in word, then in practice, "For our young people," to the extent that it has actually set aside the real one, "For Christ and the Church." True, the C. E. is a young people's organization, but it is not, "For our young people," but "Our young people for Christ and the Church."

There is a lot of talk these days about holding the young people. But the question is, "What are we holding them for?" If we can't hold them for Christ and the Church, then we should let them go. But we can't hold them until they are caught—for Christ. Holding our young people in the church is not a matter of keeping them so entertained that they will forget about all the amusements they are missing out in the world. The young person who must have all the worldly amusements provided for him by the church in order to keep him in the church is not a regenerated Christian and needs the blood of Christ applied to his heart before we should start in to hold him. Besides, the young people have heard so much discussion from the pulpits about "The Problem of Youth and the Church" that they are sick and tired of it, and if they come to church at all, can sleep soundly through it or entertain themselves otherwise until the monotony is finally over.

The first thing, then, that a C. E. must do

in order to exercise "More Christ" is to give the testimony of the Gospel of grace to those who are unsaved of its friends and associates. It will endeavor to have a group of young folks who have been born again, and who know it. Such a group of young folks may desire amusement, but they will not engage in unwholesome entertainment, and they will not demand that their recreation be built into their program of service for the Lord, but they can be trusted, with a little encouragement, to furnish proper amusements for themselves.

The Brethren Church is coming more and more to the place where the Bible is being preached and studied. Therefore, its C. E. should be using the Bible more. There has been a question whether or not young people are interested in Bible study. Christian young people are, if that study is outlined and supervised by someone who knows the Bible well enough themselves to bring out and apply the glorious truths of the Word. In fact, if the Bible is made to comment upon itself, and contentions are settled and proved with Scripture the young people are more open-minded in setting aside any erroneous notions that they might have had about the Word, than the older folks are. For example, try to change an old mind which has believed all its life that "Remember the Sabbath day to keep it holy," applies to a Christian, and you will have a big task. But teach the relationship of the Jewish Sabbath to the present Lord's day to a young person, from the Scriptures, and the open mind will accept the truth as the Scripture presents it.

(To be concluded next week)

health and strength, if this can glorify Name. We need workers so much.

In his Name,
HATTIE C. SHELDCO

Leprosy

By Dr. Florence N. Gribble

(In response to numerous inquiries Gribble describes the terrible disease of leprosy.)

The dread disease of leprosy has been known for generations. Extremely virulent in the times of Christ, it was most extensive during the Middle Ages. Today, less extensive than formerly, it is yet quite widely in the tropical regions, as in the Antilles, in Oceania, the far North Norway, and Iceland.

It is also found in an extremely mild form in France, especially in the villages of tany and in the Pyrenees, where it is diagnosed as syringomyelia or parry's disease. In the streets of Paris today 150 to 200 lepers may be found. The number of lepers in the world, according to Marchoux, the celebrated French authority, is 500,000. This does not include the number of lepers in nomadic tribes of Africa where no census has ever been taken.

The bacillus, or germ of leprosy, as seen under the microscope very much like that of tuberculosis. The lesions are even tubercles, or more properly, lepromas.

Human leprosy can be transmitted to other humans. There also exists a form of leprosy which is not transmissible to human beings.

Leprosy is not hereditary but is communicable by contagion. Yet contagion does not take place outside of leprosy hospitals. However, some authentic cases have been produced in England by contact with virulent cases of leprosy.

The pituitary membrane is always inflamed in both potential and latent leprosy. The microbe may then penetrate into the skin through an abrasion in the skin. Flies may also transmit the bacillus. The facts, (1) that the unabrased skin is resistant, (2) that the microbe of leprosy is extremely fragile, and (3) that it does not tend to destroy cellular tissues, lessens the virulence of leprosy.

There are three forms of leprosy: (1) tubercular, (2) Anaesthetic, and (3) mutilating, resulting from a complication of the first two main forms.

In the tubercular form a rose or colored spot forms on the skin of the face and face. This later becomes a hair-pointed papule. These papules do not ulcerate, and are more painful than the lesions of the anaesthetic form. They so form the face and give it an animal-like appearance, known as leontiasis.

These tubercles also produce rhinitis, developing upon the mucous membrane of the nose, and the diseases of the eye as iritis and keratitis.

In the anaesthetic form of leprosy spots frequently form first upon the face. They then form large anaesthetic areas on the extremities like boots or gloves. Lepers are easily burned or wounded and do not know it. The skin of the face becomes like parchment. The hands become claw-like. The nails and phalanges of the fingers and toes are reduced to mere stumps.

The same condition may co-exist with other diseases, the leper thus becoming

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Bellevue, A. E. F. Sept. 25, 1931.

Dear Evangelist Readers:

During the months of August and September, there has been an epidemic of influenza at Bellevue, and elsewhere too, from reports that have come to us. The dispensary has been crowded most of the time, many of the patients sleeping on the floor for lack of beds. There is only a limited supply of blankets, too; so many have to sleep without any. A number of the sick have contracted pneumonia, and if you knew how they live, you wouldn't wonder that they do. A woman was sick for a couple of weeks with influenza. She got well and returned home. After a few days she had a relapse. We went to see her and found her on a wet mud floor with a temperature of 105. Her husband had just fixed the hut and poured water on it to pound it hard!

Our hearts were saddened this month to lose one of our faithful Christians. Mangou had influenza and was apparently cured. Then he had a relapse, and in a few days went to be with the Lord. Mangou's tribe, the Dapa, is without a missionary, but he, hearing of the "Good News", came to Bassai about eight years ago and accepted the Gospel. He has been with the mission most of the time since. At the time of his death he was being trained as a chauffeur for Dr.

Gribble, and could already manage the car quite proficiently.

His wife, Yadele, showed herself to be a real Christian at the funeral. She didn't fall on the ground and go into that despairing death wail that most of the women do, even the Christians. But instead she sat by and talked to him and cried as though her heart would break. His last words were that she might stay here and bring up the children to know the Lord.

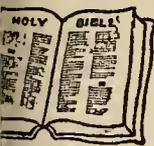
Occasionally we are made to realize that we are in a "wild" country. The other morning Mr. Sheldon looked out the window and saw a big buffalo just back of our kitchens. He grabbed the gun and one cartridge and ran after the beast. It ran through the concession and across the road. Mr. Sheldon shot it once in the leg but it still had strength to run and he didn't have another cartridge with him so it ran away through the bush and swam the river. Then all trace was lost of it, for it was once again in the tall grass.

Miss Bickel is still at Bassai and probably will be for a few weeks yet. During her absence Miss Patterson is caring for the dispensary.

The burden of our hearts and prayers these days is Brother Kennedy's condition. We do implore the Lord to restore him to

ss cripple. The spots which form the of leprosy accompanied by the falling eyebrows and eyelashes complete the picture. Lepers in mission lands find the Lord through their sufferings. Many others

are among those of whom it is written: "How shall they hear without a preacher?" Pray for lepers and their missionaries. Pray for those who have as yet no missionaries. Sunnyside, Washington.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a great correspondent



MATHIAS, WEST VIRGINIA
 how we do not often report, yet this not be construed to mean inactivity, lack of interest in the Kingdom. October 4th, Brother John Locke of Stock, Virginia, closed a most excellent meeting for us. A very excellent communion service was held at the close of this week's meeting. The services all through, including the communion service, were most interesting.

As our first experience with Brother Mathias in a meeting of this kind, but we found him to be an ideal worker, very efficient one "that needeth not to be reproved." His sermons were of a high standard, strictly fundamental, and all along that good old gospel ring. His work was in line with the strictly biblical teachings of Dr. P. B. Fitzwater of the Moody Bible Institute, who was present in a week's meeting last year, and the meeting being followed by a two weeks' meeting with the same teaching by Brother Mathias of Waynesboro, Pennsylvania.

We do not know how to express our appreciation for the work of these good people, sometimes we almost get lost, because of the modernistic world, thinking no doubt, we have become, somehow too fundamental, especially when we become familiar with the teachings and the text books used in various schools, and therefore the work of such men as I have mentioned, increases our confidence in the Word and we are assured that if we would find or we must seek through the Word (7:7).

have received into the church by baptism, for which we praise him.

services at both churches which I am keeping up very well. The attendance ought to be better, but in this world with a worldly spirit, I do not know how we ought to expect it better, yet I would like to have it better.

In my last writing, I have preached a number of funerals, and each time I am reminded of the fact, that we too are on a

pray for the work everywhere, and the continual increase of his Kingdom.

ARTHUR SNIDER.

LENTOWN, PENNSYLVANIA

Evangelist Readers:
 A few days ago I received notice that our Brother George Hansen had passed. This name will be familiar to some of the Brethren who can remember back twenty-five years. This was the time when our Brother Yoder and family were preparing to go to South America and he referred to was the man whom I had referred to Brother C. F. Yoder as a

helper to him in a strange land. You people who have read the last book edited by Dr. Yoder will recall the name there mentioned.

Several of our missionaries were well acquainted with Brother Hansen and the same spoke very highly of him as a very kind and helpful man in the field of South America. I am sure that Brother Yoder can describe his work in South America a great deal better than I could, and he may later do so.

Brother Hansen had traveled as a seaman and a very young seaman at that, for he left home when he was fourteen years old, and as a cabin boy went from Norway to England and with the same boat, a sailing vessel, went to the Orient. For several years he sailed from Australia to Africa, China and Japan. During one of the trips to Australia he got in with some missionaries, and at this time he consecrated his life to the Master's service. He began to preach and teach the Word of God to the sailors, in fact, to the whole crew. This was too much, for their roughness and while he was praying they served him with tin cans, shoes, and anything their hands could find. The captain one time said to him, "If you continue preaching the Word of God on this ship I will kill you." However, George had learned to love the Lord and continued to preach as best he could to the individual. He was later released from the ship while in Australia and there joined himself to the missionaries and schooled with them that year. I do not know how long he continued there, if two or three years, but one thing I know, he sailed from Anserthia to South America and there preached for a while after which he returned to Norway where he began to teach and to preach in different places. He later started a class for those who would learn English. I had a hunger within to go to the United States, because of the way the States were described to us in Norway. There would be the easiest way in the world to shovel gold off the streets. I never found that street yet.

The day came when I had gathered some of my boy friends and we went to break up these class meetings. The reason for our trying this was that the young ladies as well as the men attended and became very religious, and that did not agree with my ideas of a real life. We went to this place four times and did some devilment and the fifth time I was the only one that came. I tried to sneak out but Mr. Hansen saw me and asked me to be seated until the others came. He played and sang. I did not listen to the words or music but was gripped by the expression on his face and it made me of all men most miserable at heart. As he stopped he said, "My young friend, last night, while in prayer, God promised me that you should become a Christian." I told him that this

must be a mistake for I had no intention of being one. I told him I will miss too many good things and pleasant times. I tried to excuse myself, but there was an influence without and a terrible war within. Before leaving he knelt beside the sofa, on which I was seated, praying, pouring out his heart unto God. I don't know that he mentioned me at all, but the agony that filled my soul! I went out mad and never intended to return. However, I became sick within my heart so that I could neither eat nor sleep for one week. I was foreman in a chocolate, licorice and candy factory, and those poor people suffered under my superior acts that week. The owner did not like my ways that week but could not discharge me as I was the only one in that country at the time who could design the machinery necessary and make the product to compete with the imported goods. When I went home that Saturday at noon I tried to think over what had transpired during the week. Things did not look so good, but I did not care a bit.

At three o'clock that afternoon I was to meet Mr. George Hansen but I had made up my mind never to go back. Yet I was getting dressed and could not get away from his place. I walked by the place several times. I did not want to go in, yet I was brought back to the same place time after time, and at last I stood still, wondering, trying to find myself. When I did so, I made up my mind to give the thing which had so troubled me a chance. I ran up to the third floor where Mr. Hansen's rooms were and rang his door-bell. He came to the door saying, "Welcome; I have waited for you." I told him, "You remember I told you I would not come back." He smiled saying, "God never fails to complete a work he begins."

When I went into his room he introduced me to a missionary from Dearborn. After we had conversed a while, my teacher turned to me asking, "Have you made up your mind to settle the matter today, Sigurd?" Responding I said, "I have come to find out if there is a God, and if so, and there is a chance for me to be saved; I am here." He said, "Then let us pray." They prayed, and then asked me to pray. I did, then they said now, let us rise and thank God." I said, "No I am not saved and will not rise until I am, or dead in the attempt to be saved." How long after it was I could not tell, but I know that that same afternoon toward supper the cloud rolled away and I could see what I had never seen before, Jesus Christ the Son of the living God as My Savior, I could then say, "Praise the Lord, Brethren Georg and Anders." (The names are spelled in Norwegian.)

I confess no father could be kinder to a son than Brother George Hansen was to me. He was a spiritual father indeed. This is the man who was largely responsible for the Brethren work in Rio Cuarto, South America. I often related the condition there to Brother I. D. Bowman and he and Brother Jacob Cassel became interested in the same field and at the next General Conference the decision was made and Brother C. F. Yoder gave his life for the South American Mission field.

Brother Hansen often said to me, "Sigurd, there is no field blacker and more in need of the Gospel than is the Republic of Argentina. I hope to go there some day."

Brethren, he did; and ought we not praise God for his being there? I am sure our missionaries did and are doing a great work there. Brother George did not want at any time any honor for any work. He often

spoke well of our people who went into the land of spiritual darkness.

He is gone and we cannot call him back, but we can prepare as never before to meet the blessed Lord whom he helped me to see. We prepare to meet our blessed Lord by obediently serving him till he comes.

Sister Marie Hansen, the departed's wife, lives in the State of Washington. The address is, Maria Hansen, 303 Fifth Avenue, South Kent, Washington. The two younger children are with her, the two older are married.

May God bless and help them in all things to his own Praise and Glory.

S. E. CHRISTIANSEN,
507 Tilghman Street.

TRAVEL FLASHES

Everywhere

This summer has been one of many travels. Indeed, in the past three years, a mileage of more than forty thousand has been added to my speedometer. That means an exposure to many accidents and dangers and we have had some of them. Four accidents this summer, one a most expensive one makes me more cautious and I'll thus pass on my caution to you.

New Jersey

Again our family made their journey to our church at Calvary. Another country-wide mission was conducted which was a great inspiration. Many trips to surrounding churches on various missions this fall have kept me from forgetting my pulpit ambitions and aspirations. Indeed, it is difficult to think of myself as an editor and more so, to think of not doing a good deal of preaching and evangelism with it. One great disappointment of this fall was the cancellation of a revival agreement that left me too much time without ability to use it where I feel it is so much needed—in evangelism.

Johnstown, Pennsylvania

So, when I was called to assist in a Sunday School Institute in this Dunker city, I was quick to assent and glad to go.

More than thirty years ago, I instituted what I believe to have been the first of such Institutes among the Dunker people. Many of them have since been held. There can not be too many. I believe that there could well be one each week in each church—one that would attempt to teach teachers how to teach the lesson for the next Sunday. I believe that each district could also afford to have one each quarter with a preview of the quarter's good things and some particular emphases on the great major doctrines of the series to be studied. Just think what a treat awaited the fine attendance of Sunday school teachers and officers to this program which covered almost every phase of the Adult Sunday school work; Cabinet meeting, Organized Class and the relation of Sunday school and church.

I'll leave to another the report of the attendance which I thought to be very splendid. The speakers all were ready and prepared for the subjects and the faithfulness of the people to the sessions was almost perfect. Such devotion counts.

Funeral

I stayed over a day and mourned with those that mourn, in the funeral of William Crawford, one of our faithful salesmen-preachers. The message of his life to me was that rare thing called friendship—so rare as to be seen so seldom these days, so rare that we remember longest, the names

of those who have really been friends.

Frolic

In the evening of the second day, we met in the Annual meeting of the Brethren men of Johnstown's many Brethren and Church of the Brethren peoples. There was near three hundred of them and one could not be told of which group he was by any sign and had it not been for the "sign," there would never have been a separation, perhaps, and now that there is no sign, we have not enough grace of Christianity to recognize that, since the "sign" is not evident, the division should not be—it ought to cease. That was certainly the spirit of the meeting which is voted to be repeated. "How beautiful when brethren dwell together in unity!"

Many More?

I hope there will be many more Institutes for Sunday school betterment in the districts and that they will be a regular thing each year, or better, each quarter. I stand ready to assist in any work I can do in any church at any time. My Sundays and some other times are free for such service.

CHARLES A. BAME.

SEMINARY NOTES

Faculty and students alike appreciated the four African Mission lectures delivered by Dr. F. N. Gribble here at the Seminary the first week in October.

Brother Stuckey conducted a Bible Conference in our Johnstown First church, Oc-

tober 11 to 18 inclusive. At the after periods he dealt with the four Gospels his other messages were doctrinal, devotional and practical.

The writer of these notes took Brother McClain's speaking engagements, which was unable to fulfill because of illness; the Pennsylvania District Conference during October in Philadelphia.

It may be of interest to the Pennsylvania people to know that, after expenses are deducted from the amounts paid Professor Stuckey and myself for services at two conferences, the remainder will be turned into our Seminary House Rent Fund.

The above remark leads me to say several friends of the Seminary have been contributing to the rent fund. How the need still a little exceeds the supply.

Brother Miller preached for Brother Christian church pastor of a nearby town, two weeks ago.

Brother McClain was speaker at our Wayne Mission November 1st. Their Homecoming Day was the occasion. He preached Sunday, November 8th, at Canton church in the absence of the pastor, Brother Beal, who was conducting a Conference at Dayton. The following end Brother McClain addressed the Brethren Dayton Conference several times.

While Brother Stewart of Bryan, was conducting a revival in our Colu Mission Professor Stuckey filled his one Lord's day and I filled it one week

Publications Campaign

OUR LOYALTY CAMPAIGN SUPPORTED BY SCRIPTURE

L-O-V-E Worketh no ill to his neighbor. Rom. 13:10.

O-B-E-Y-I-N-G the voice of the Lord. 1 Sam. 15:22.

Y-I-E-L-D-I-N-G, through love be servants to one another. Gal. 5:13.

A-I-D-I-N-G. Builded together for a habitation of God in the Spirit. Eph. 2:22.

L-O-N-G-I-N-G to impart a blessing. Rom. 1:11.

T-R-U-S-T-I-N-G the promises. 2 Pet. 1:14.

Y-O-K-I-N-G together with God. 2 Cor. 6:11.

By This WE SHALL Succeed.

By Charles A. Bame.

\$1.35 for One New Subscription for One Year.

\$3.00 for One New and One Renewal for one year. (This is your Christmas Gift opportunity).

\$1.50 for Renewals if you aim to put your church on the Evangelist Honor Roll

Sample copies to be used in the campaign will be sent to churches requesting them.

Also samples of Sunday School literature for a month's trial will be sent free upon request.

This page will give recognition from time to time of churches and pastors cooperating in our PUBLICATIONS LOYALTY CAMPAIGN.

"The Gospel Must be published."—Mark 13:10

Thanksgiving vacation Brother Stuck- the guest speaker at a Mission and School Institute held in our Water- wa, church. Two weeks ago he deliv- the Homcoming Day address in his urch, Louisville, Ohio.

ng Octob̄er the writer preached a tory communion sermon for Brother h of our Fairhaven church and the ng Sunday at Williamstown preached morning and aided Brother Sandy in e communion service. Sunday after- November 22, I brought the Home- Day message in our Ashland church. Monday evening the Boys' and Girls' Team had a union meeting with icty present. Professor A. L. De- head of the College Language De- nt, was the speaker. Sunday eve- November 22, the Girls are sending a Team to a Lutheran church of a town. Several Boys' Teams are go- e out over Thanksgiving vacation. ave just received for our Seminary a large set of Bible Encyclopedias ster Coons of Long Beach and an tament book from Sister U. J. Shive-

received recently for our Semi- use Rent Fund:

nd, September, \$22.50; October, ; November, \$22.50.

estate, by Brother L. S. Bauman, mber, \$22.50 and \$22.50.

Ira C. Wilcox of Pittsburgh, \$50.00. mber have materially aided us in fur- rooms for students in our Seminary

ach Adult C. E.\$30.00 ach Young Men's Class 22.50 ach Berean S. S. Class 30.50 ach Men's Bible Class 10.00 W. M. S. 50.00

stella Myers (African Mis- y) 50.00 inters (Fremont, Ohio, Ch) 2.00

ational W. M. S. has recently sent 00 to be used for the purchase of y Library Books.

I acquainted in Ashland, but now ent parts of the brotherhood, have iring as to the location of our Sem- use. The address of the House is Walnut Street.

K. M. MONROE.

L AT LIMESTONE, TENNESSEE

the hills of Eastern Tennessee is a little town known as Limestone. les from this town is a Brethren known as the Vernon Brethren We have a good building here, one well kept, one that has a splendid l testimony in the community.

ee weeks the writer was privileged with these Brethren in a revival ef-

er Hill Maconaghy is the faithful working pastor of this people. ng man is new to the Brethren having been ordained during the . He has been serving the Lord see for the past eight months and his ministry is bearing fruit. He Lord and is fearless in giving word. It might be of interest for erhood to know that he and his candidates for the Foreign Mis- work in Africa. They are waiting when the Lord will send them

urch was prepared for a revival, r had all things in splendid condi-

tion and members were working hard to make it possible to receive blessings from the hand of God. There is a fine group of loyal Brethren people to be found here and they are eager to be used of the Lord.

The weather during the entire meeting was ideal. Almost every night the church was crowded to capacity. Several times we had to ask the children to sit around the pulpit so that room might be had for older ones attending the meetings. There was a general awakening among the church members. Twelve came forward to accept Christ as their Savior. Among this number was a man past 82 years of age. We are sure the Lord was speaking to others and even if they did not surrender during the meetings, they will do so in the next few weeks.

We were made to feel at home with the pastor and his wife and they did not hesitate to go out of their way to make us feel comfortable. Almost every day we were invited out to a real southern dinner. The hospitality of the people was enjoyed and these three weeks will live on in our memory as three happy weeks.

The people of Tennessee deserve your earnest prayers.

WM. A. STEFFLER.

COLUMBUS, OHIO

O November 2nd we went to Columbus to help in a revival meeting in what is known as the Cooperative Brethren church. It is the Church of the Brethren and the First Brethren churches combined, and is under the mission boards of both churches. We found this to be a very happy arrangement and the cooperation of the brethren is manifesting a beautiful spirit.

We arrived in Columbus on Monday evening for the first service, and for two weeks we preached and visited the members of the church of both groups. Brother George Baer of the Mission Board came on Tuesday and together we called upon the members of the Brethren people, and the latter part of the week Rev. Coffman and Brother Erbaugh from Dayton, both members of the Mission Board of the Church of the Brethren, came and we got into most of the homes of their people. Rev. Murray, pastor of the church, teaches school and could not be with us in all of the calling, but after school hours he was faithful in giving all the assistance possible to make this meeting a success. He spared no time or means and after school hours we were in many homes.

Those who know this work know that the situation is not an ideal one, and those that feel the responsibility have a hard struggle. There are many things that enter in to make it hard. These people are well meaning but so few seem to think that the church should be taken seriously and those few are working mighty hard to get the others to see their responsibility. Past leadership has not always been of the highest type; that has caused this careless spirit on the part of some. Then the situation of the church is not ideal, which makes it hard to draw from other fields. Then there are those who move into the city that feel that their prestige is worth more to them than their church, and they prefer to go to a large church rather than make some sacrifices that the Brethren church may be made known. There are enough Brethren people in Columbus to make a good-sized congregation. But until the Brethren people who move into the city feel that the Brethren church has a message for the world and have courage enough to stand by her, this

field will be a mission field. Here is a real opportunity to do some real mission work and to build up a Brethren church. They have fine leadership in the persons of Rev. D. R. Murray and wife, who are consecrated, and hard workers. They are good organizers and talented people.

We made our home with the pastor and wife and were invited out into the homes and were received royally by those who have the church at heart. They made us feel at home, and at the close of the services they presented us with a beautiful gift, the W. M. S. also sending Mrs. Stewart a mighty fine gift, for both of which we are thankful. This was wholly unexpected on our part, for we went to try to help them with the understanding that we were to have our expenses paid and were not expecting more. We want to thank them again for their kindness and hospitality.

The results were not all that we would like to have seen, but were not a failure for two precious souls were added to the kingdom, and how far reaching these meetings were, eternity only can tell. We wish for them success in their efforts, and pray God's blessing upon them.

C. A. STEWART.

GIRLHOOD DAYS

Oh, glow of youth and springtime, sweet, elusive!

Oh, golden hours and dreams that must come true!

Sweet hopes and fears, and friendships rich and loyal,

And visions glimpsed and splendid, ever new.

Brave deeds to do and evils to be conquered,

All fearless face the future's unknown ways.

Wide-eyed and brave, and pitiful of weakness;

Oh, time of joy, swift passing, girlhood days.

-A. T.

BUSINESS MEN SUMMARIZE PROHIBITION GAINS FOR 1931

(Continued from page 2)

standing aim of studying the constructive facts regarding the benefits of the Eighteenth Amendment, on October 15 launched a series of 3,000 state-wide and district conferences.

(10) Reversal of the Wet offensive against Prohibition was brought about by a public challenge of August Busch, brewer, issued by the Foundation, which demanded that he make good his unsupported and widely advertised claims on behalf of re-legalizing beer. This challenge revealed the fallacies of the liquor propaganda and placed the liquor forces on the defensive for the first time since the Eighteenth Amendment was enacted.

(11) The National Executive Council of the General Federation of Women's Clubs at Phoenix, Arizona, in June, with one dissenting vote, re-affirmed its support of the Eighteenth Amendment and pledged its aid in maintaining Prohibition.

(12) Annual convention of the Department of Superintendence of the National Education Association, the largest body of educators in the world, with a 10,000 attendance at Detroit, voted with but eleven dissenting, for continued support of Prohibition.

(13) The national convention of the Parent-Teachers' Association, meeting at Little

Rock, Arkansas, unqualifiedly renewed its support of National Prohibition.

(14) The executive committee of the National Grange, representing 800,000 farmers, the oldest and most influential farm organization in America, in session at Washington in October, issued a ringing declaration repudiating the claims of beer propagandists and showing that the farmer had nothing to gain from re-legalizing brewery products.

(15) The great church denominational meetings of the country, with but two exceptions, registered their continued confidence in Prohibition.

(16) Facts showing the complete failure of government control of the liquor traffic as a temperance measure in the Provinces of Canada, were marshalled and released through the American Business Men's Prohibition Foundation and widely used by the press.

(17) Among a record number of published discussions of prohibition produced during the year, is THE WET PARADE, the latest and by many regarded as the greatest novel produced by Upton Sinclair, which presents, in story form, a startling size-up of the struggle for National Prohibition, exposing lawlessness and the conspiracy of nullification.

(18) A new era of open discussion of both sides of Prohibition in the public press is already in evidence and scores of leading newspapers are giving fair presentation of the dry side in their news columns. The religious press have shown a re-awakened militant defense of Prohibition.

THAT REMINDS ME

By Dr. G. C. Carpenter

Who does not admire a beautiful home! Travel from coast to coast and from the lakes to the gulf and everywhere one sees attractive homes. Beautiful flowers and shrubs and trees! Lawns as smooth and attractive as the velvet rugs within! Splendid architecture that causes all lovers of the beautiful to gaze until distance forbids! And how often a passerby remarks in ecstasy: "Oh! how I would love to have a beautiful home like that!"

"Journey's End" is the name of a very fine and costly mansion by the sea at Daytona Beach, Florida.

And that reminds me

The Christian's "Journey's End" will be a mansion with which the splendid house on the ocean front will be no comparison. The faithful Christian has a warrantee deed to a finer and more beautiful home than any owned by any millionaire or billionaire on this earth, a deed that only unforgiven sin can cancel.

Fortunate are they who have a comfortable and pleasant home on this earth. There is indeed no place like home, sweet home! What a glorious homecoming for those on earth who can leave the chill of winter and go to the sunny southland and find a lovely "Journey's End" home waiting for them.

But how much more glorious will be the Christian's homecoming over there! When earth's sin and sorrow will be exchanged for the sunshine of heavenly glory! Where the Lamb of God will be the Light thereof and the streets of gold will rival earth's finest roads! Where all one's neighbors and friends will be among the redeemed and the

angels! Where we shall see him face to face who said: "In my Father's house are many mansions . . . I go to prepare a place for you." Oh! What a "Journey's End" that will be!

Business Manager's Corner

THAT LOYALTY CAMPAIGN

On an occasion not so long ago a lady promoter succeeded in selling a proposition to a community that was reluctant about accepting it; and in speaking of her success it was said "Her insistent persistence broke down the resistance." While some of our readers may feel there is a possibility of overplaying the idea, yet experience and observation have taught us that an idea must be pressed and pressed hard, if it is expected that it will really take root in the thinking of the people.

Thought most certainly controls conduct, and if we would control or guide the conduct of any group we must first be able to guide or direct their thinking. Witness the nation-wide radio advertising schemes planned and carried out at great expense to develop certain kinds of consciousness or to break down certain lines of resistance, that one's teeth may be cared for properly, or that one's "Adam's apple" may be made secure from all harm.

These programs are not sent out over the air once and then left to fend for themselves, but they are repeated over and over, week after week, and night after night until one is almost led to think he can feel his "Adam's apple" bobbing up and down his neck like the cork on a fish line on the occasion of a good bite, unless he turns off the radio or seeks some other far distant station.

We have not a "nation wide hook up" to boost the Brethren publications outside the reach of our own Brethren Evangelist, so our readers need not feel unduly alarmed if we sing this one LOYALTY tune a great many times between now and the fourth Sunday in January.

We feel we can not prove loyal to the trust that has been ours for a great many years unless we do every thing in our power to help our constituency through the present period of gloom, and with some a period of despair, and give them some aid toward reaching the conclusion that to be loyal to their Christ and to their church they must be loyal to their church's interests and must give them support even though they must make what may seem to them a real sacrifice to do it.

The above statement applies not only to church congregations and Sunday schools but to private members of the Brethren church as well.

We understand a number of our churches and Sunday schools have been crippled by bank failures and depressed business conditions, but don't you think the reaction has been felt most keenly by your Publishing House? Our appeal now is that you may be led to see the necessity of every member, who can do so at all, standing loyally by his Publishing House and giving support to its publications until this dark cloud has passed over America and over the entire world.

How much of a sacrifice on the part of each individual would it take to be a real boost to the Publishing Interests of the church?

In regard to The Brethren Evangelist, alone a great deal can be done if our subscribers are willing to practice just a more self-denial. No doubt there are those who are really in need and situated so that no more self-denial can be practiced without harm to themselves or some member of their family; but there are others that THINK they can't afford to continue their church paper. Have you thought, reader, that the sacrifice of one small amount of gasoline will pay for the Evangelist full year. The Business Manager does not do much automobile driving as auto driving is generally reckoned, he does not have the time; but still it takes the time of a year's subscription to the Evangelist every week in the year to keep his car running. If necessary the garage doors be locked for one week and the money to pay for the church paper a year. do you think about it? Would it be worth while?

Let us all be LOYAL to everything that pertains to our church, and just now be especially loyal to our publications

R. R. TEETER, Business Manager

ANNOUNCEMENTS

CONFERENCE MINUTES

The Minutes of the last General Conference and the Brethren Annual are ready to be mailed. Single copies are fifty cents, postage paid. In lots of ten or more twenty cents per copy, postage paid.

We are mailing small lots to those who paid for the ones sent to the year. Others will please order the ones they want.

Only 500 copies have been printed, your order in promptly.

THE BRETHREN PUBLISHING HOUSE
Ashland, C.

BRETHREN TRACTS

The Plea of the Fathers—Does it mean vision? (16 pp.) by G. W. Rench, per dozen, 25 cents.

Baptism, (8 pp.) by J. L. Gillin, per dozen, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimball, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (8 pp.) by J. L. Gillin, per 100, 35 cents.

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THE BRETHREN EVANGELIST



BIBLES READY FOR DISTRIBUTION

“Thy word is a lamp unto my feet, and a light unto my path.”

(Psalm 119:105)

*Great God, with wonder and with praise
On all thy works I look:
But still thy wisdom, power and grace,
Shine brighter in thy Book.*

*Lord, make me understand thy law:
Show what my faults have been;
And from thy Gospel let me draw
Pardon for all my sin.*

*Here would I learn how Christ has died.
To save my soul from hell:
Not all the books on earth beside
Such heavenly wonders tell.*

*Then let me love my Bible more;
And take a fresh delight
By day to read these wonders o'er,
And meditate by night.
—Author Unknown.*

Signs of the Times

by
Alva J. McClain

POLICE are Still Needed

An international disarmament mass meeting, recently held in Paris, was broken up by howls, heckling and fist-fights. Former American ambassador, Alanson B. Houghton, tried to speak, but the crowd rushed for the platform and police protection was needed to get the British and American speakers out of the building safely.

This regrettable incident does not prove that peace meetings are worthless. Anything is worthwhile which helps to prevent war and lengthen the periods of peace. But it does prove that the world has not yet gotten to the place where armed police can be dispensed with. The world is still filled with people who recognize no argument but that of Force. As long as we have such people the nations cannot completely disarm.

Even the most enthusiastic advocate of disarmament wants adequate police protection for his home and family. When it is safe to disband the police, then it will be safe to disband the armies and navies of the nations. Those who think the millennium has arrived should study the situation in Manchuria, and then imagine what might happen in this country if, like China, it were unable to defend itself. And remember that Japan is one of the so-called "civilized" nations of the world, much safer to deal with than an outlaw nation like Russia.

It would be a thousand times safer to turn Al Capone loose in Chicago with no police force than to disarm the nations while the Communist government reigns Russia.

WHAT the Church Can Do

1. Encourage all sincere and legitimate efforts to avert wars. While in a sinful world it has not been possible to stop WAR, men have found it possible to prevent certain kinds of WARS.

2. But the Church should remember that her greatest contribution to civilization is in the regeneration of sinful men. Just as long as men are unregenerate, they are dangerous to the peace of the world, even though they may have a veneer of that idealism which was brought into the world by Christianity. Therefore, the Church should devote her energy to the really important business of evangelism and teaching the Word to those who are born from above, and not fritter away her precious time chasing political rainbows.

3. Above all, the Church should remember that what she cannot do will be done by her Lord when he comes to establish his great kingdom, and thus find courage to continue in well-doing.

TYPHOID MARY"

Those who are old enough will perhaps recall the case of this unfortunate woman who was found in 1906 to be a carrier of the dread germs of typhoid fever. She was by profession a cook, and it is estimated that altogether she was responsible for infecting 57 people with the disease and causing three deaths.

She was incarcerated for three years in a

New York hospital as a public menace, and during this time she made a long fight in the courts for freedom, but the courts decided that she could be held as long as she continued to be a menace to society. In 1910 the authorities thought it would be safe to release her, but found again in 1915 that she was still spreading infection, a serious epidemic in a hospital being traced to the fact that she was employed as cook.

The disease of sin is worse than typhoid fever. It is spread both by contagion and by heredity. Those who are "carriers" must at last be isolated from society. We may pity but there is no other safe way to treat those who refuse to be cured. If there is ever to be a redeemed humanity, a new earth where there is no more sin and sorrow and death, then there must be eternal isolation for the "carriers" of the disease of sin. Those who scoff at the Bible doctrine of hell should remember the tragic case of "Typhoid Mary."

Fortunately, there is a cure for sin. "The Blood of Jesus Christ . . . cleanseth us from all sin." If any go away at last into the dreadful isolation of that eternal detention-house, it will not be because there was no help, but because they would not come to the only Physician who is able to heal.

A NEW Kind of a Degree

Dr. L. W. Munhall, the great old "war-horse" of the Methodist Church, was recently awarded an unusual degree at the Bob Jones College, College Point, Florida. In conferring the degree, the President spoke as follows:

"Dr. Munhall, you are almost ninety years old. You have been a minister of the Gospel of Jesus Christ for nearly seventy years. You have traveled more than one million, three hundred thousand miles. You have preached forty-two thousand times and have preached to more people than any other living man. You are the author of a number of religious books. You have delivered one lecture on the Bible to almost a thousand audiences throughout the world. You are the editor of the "Methodist" published in Philadelphia."

"In all your sermons and writings you have stood without apology for the old time religion and for the absolute authority of the Bible. What you stand for the Bob Jones College stands for, and this day we are conferring upon you the honorary degree of Contender for the Faith."

"We could confer upon you the same degrees which are usually conferred by colleges upon distinguished men, but you have received these degrees from a number of institutions, and besides, these other degrees would not convey the honor it is our desire to give."

Both Dr. Munhall and this College deserve congratulations; the former for refusing to quit the "good fight" after seventy years of service, and the latter for recognizing his valiant labor as a good soldier of Jesus Christ.

THE Truth about the Presbyterian Church"

Under the above caption Dr. J. Gresham Machen, well known scholar of the Presbyterian Church, writes a severe indictment of his own denomination in "Christianity Today."

He begins with the statement that "In

1923 and 1924 the battle between City and Modernism entered upon its most acute phase in the Presbyterian Church in the U. S. A."

He reviews briefly the fight which over the five points affirmed by the Assembly of 1923, namely, the complicity of the Bible, the Virgin Birth, substitutionary Atonement, Bodily Resurrection, and the Miracles of Christ; and concludes that "the Modernist coalition has in the main won the victory, and dominates the machinery of the Presbyterian Church."

Dr. Machen also discusses at length appointment and composition of the judicial body of the Presbyterian Church which is the Permanent Judicial Commission, and shows that that both of ministers and laymen were excluded from this supreme body, and concludes that evident that any consistent Christian will count it a disgrace to be acquitted on any doctrinal issue, by such a court, honor to be condemned."

He declares that "the composition of the Court shows that the corporate life of the Presbyterian Church is corrupt at its core; and that until the sin of the Church is honestly faced and removed, all the swelling words about the Church's activities, can avail but little in the end."

Those who have watched the withering of Modernism spread through larger denominations had hoped that it might be arrested in the Presbyterian Church. But that hope seems to be in vain. What has happened should be a warning to the smaller denominations, our own church in particular, to resist any attempts within or without to deliver us into the hands of unbelief.

Three thousand young men in Sweden have signed this declaration: "I myself not to take part in or support any kind of war, either between nations or between my fellow citizens, and to work for total disarmament, for the removal of the causes of war, and for a new social order, founded upon the principle of cooperation for the good."

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Need of New Attention to be Given to the Bible

The first Sunday in December has been set aside as Universal Sunday, and a call has gone forth for a focusing of attention on the need of a revival of Bible study. The theme of this day is "Searching the Scriptures." A great message has been written by Dr. Charles E. Jefferson and the American Bible Society has prepared helpful material that is being used in connection with the observance of the day. It is good to have a day in the year set aside to an emphasis of the need of Bible distribution and of Bible teaching and searching. The Bible needs a very much larger place in the lives of all people, and particularly of Christian people, than it enjoys at present, and any move that is calculated to bring about the desired end should be encouraged.

There is a widespread neglect of the Bible; it is almost an unknown book to vast numbers of people. Nothing is more important than that there should be urged a rediscovery of that book and a renewed acquaintance with its teachings. Dr. Jefferson says: "The world in our days most needs, is a passionate exhortation to search the Scriptures. He is a rare Christian who spends much time with his Bible. The majority of Christians are lukewarm in their Bible study, and the majority of those who are not Christians do not read the Bible at all. Indifference to the Bible is one of the outstanding features of our time. The world is so indifferent to it, that even its enemies—outside those of the baser kind—do not care to attack it. Only a few take the trouble to search it. Most men ignore it and pass by on the other side. The unbelieving upper classes do not scoff at it. They do not even look at it. It does not arouse their feelings, because they know nothing about it. They do not talk about it, because they do not think about it; and they do not think about it, because it is not a part of the world in which they live. So far as they are concerned it has dropped completely out of sight. To them it is a reminder of a world which is ended, a relic from a world which has vanished." That this is true, is evidenced by conditions on every hand. There is little or no reading of the Bible in the home; there is scarcely any discussion of the Bible in our community life, and little recognition of the Bible in our standards of conduct. There certainly is a great need for the giving of attention, or more attention, or more intensive attention, to Bible study.

Our age is not without its Bible students, and those who make good use of its teachings. There are those who obey the injunction (it appears as such in the King James' Version) in the fifth chapter of the Fourth Gospel: "Search the Scriptures; for in them ye shall think ye have eternal life." There are some Bereans among the churches, giving themselves to a daily searching of the Scriptures, as were those described by Luke in the Book of Acts. The church and the world are blessed with their presence and by the enlightenment of their spiritual minds.

But among these keen searchers of the Scriptures there is a temptation that must be avoided, to get the eyes of the mind so fixed on the letter of the law that the soul fails to grasp the spirit of its truth. And it was a warning against such a wrong use of the Bible that Jesus had in mind, and not an exhortation to the study of the Scriptures, when he said, according to the Revised Version, "Ye search the Scriptures, because ye think that in them ye shall have eternal life." The Scriptures had taken the place of God to those Jews. They worshipped its bare pages and letters, but failed to catch the spirit of its teachings and to see the focal point of its prophecies. They searched the Scriptures, but all their searching did not bring them to a recognition of the Christ of God. Dr. Jefferson remarks, using the present tense, "They have industry and zeal in their Biblical study; but their study is futile, because pursued in the wrong spirit. They do not arrive at the truth which the Scriptures have in mind, because their devotion to the letter blinds them to the presence of the Living Word. The purpose of the Scriptures is to impart life, and they fail of their pur-

pose if they do not bring men to him who is the Giver of Life and whose supreme desire is that all men might have life more abundantly. The Scribes were punctilious and intense in their investigations; but their research came to nothing, because their spirit was wrong. Jesus said to them in sorrow, 'Ye search the Scriptures, . . . and these are they which bear witness of me; and ye will not come to me, that ye may have life.'

And there are men today who lose the spirit of righteousness in their devotion to the letter of Gospel requirements, and need to be warned against the worship of the Bible rather than the Person therein revealed. Dr. Jefferson is profoundly true when he says, "We need to remind ourselves again and again that no amount of Bible study is of value unless it brings us to Christ, unless it gives us his attitude to God and his sympathy for men, and unless it builds up in us his disposition and character." We are not convinced that the Lord would not have us give attention to the detailed study of the Word and the minutest requirements of the Gospel, but he certainly would not have us to allow the minutia of teaching and practice to smother out the vital Christian spirit. As he said to the Jews, he would doubtless say to us, "These ought ye to have done, and not to have left the others undone."

The great danger is not, however, that of giving too close attention to details, but of giving no attention or thought to the Bible at all. That is the weakness of our age, as has been previously noted. The thing that we need to combat is not so much the worship of the Bible rather than the Christ of the Bible, but the tendency to ignore the Bible altogether. To make no use of the Word of God at all is what we are inclined to do, and that is just what we cannot afford to do. We are no more able to get along without the Bible now than we ever have been, and we never came even near to being able. It is simply indispensable from every standpoint. To quote from Dr. Jefferson's remarkable address again: "The nations cannot get on without it. Civilization cannot endure without the ideas and ideals which the Bible was written to proclaim. The Christian church is doomed if church members cease to search the Scriptures; and non-Christian nations will never find the path which leads to life without the guidance of prophets and apostles and the Prince of Glory. The publication and distribution of the Bible is one of the most important pieces of work now being done on our planet." And next in importance to that is the great work of expounding and publishing and distributing the message of the Bible, a task which the church has set itself to do through the media of its publications.

But, though we admit the importance of distributing the Bible, is it necessary to give very serious attention to such work during this period of depression? Might it not be advisable, in view of the hard financial conditions prevailing, to go easy on this work for a time, slacken in our zeal for distributing the Bible and giving forth its message until times are better? Robert E. Speer has met that question as few men can meet it. Hear him:

When the days are dark, men need the light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable at times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects of individuals, which are responsible for a large part of the poverty and suffering of

(Continued on page 9)

How Movies Represent American Life

The Literary Digest states that "an American woman complained that there is 'a campaign constantly being carried on to create in English minds an antagonism toward America and Americans,' and then informs us that "an English critic replied in what was termed a 'friendly article' in The English Statesman (London)" as follows:

Americans should realize that so long as the United States methodically travesties and profanes herself before the whole world by the loathsome pictures that pour steadily from Hollywood, there is little excuse for complaining if other peoples think America ridiculous.

As shown in many of the serious and in most of the comic pictures that appear in England, America is ridiculous. And not only ridiculous, but obscene and trivial!

If America does not care enough about her own reputation to control this monstrous vulgarity, she should not expect other nations to be too tender of her.

America sometimes makes excuse for Hollywood on the ground that foreign nations must enjoy these pictures, or else they would not patronize them.

This is true; but it is an argument that could be used equally well by the keepers of brothels. People willing to traffic in a certain line of goods can always do a lively business with the unhappy human race; but they should be content with gold for payment, and should not clamor for respect.

This English critic is absolutely right and, as the Pittsburgh Christian Advocate comments:

If we have any regard for the good opinion of others, we will see to it that obscene caricatures of American life are not delivered to interested audiences abroad as our card of introduction. A polite regard for the feelings of others, if there be no better reason, should restrain us from a too modest advertising of ourselves.

However it seems to us that this concern about what the English folks are made to think of us as a result of the movies' rottenness is rather unimportant as compared to what we really are becoming through the influence of this ubiquitous and much-in-need-of-being-controlled institution. If these pictures give the impression abroad that Americans are "not only ridiculous, but obscene and trivial," just remember that those same pictures, or others just as bad, are constantly holding before the minds of our American children and youth just such ideals and they are growing into their likeness. We need to be more concerned about that.

EDITORIAL REVIEW

Brother R. D. Barnard, pastor of the church at Dayton, Ohio, informs us that they had a very successful Bible Institute in his church, with Prof. A. J. McClain, Dr. J. C. Beal and Dr. A. T. Robertson of Louisville, Kentucky, as the speakers, closing with "Loyalty Sunday" on November 15th.

Brother I. D. Bowman tells of two communion services in which he recently participated. At Calvary, New Jersey, where his son is pastor, he met many with whom he fellowshipped at the church's beginning and many of whom he baptized. At Mount Olivet church in Delaware one was received into membership by baptism and the communion service was very impressive.

The following splendid piece of admonition has been going the rounds of our church calendars and is abundantly worthy of attention: Whosoever thou art that enterest this church, remember that it is God's house; be reverent, be silent, be thoughtful; and leave it not without one prayer to God for thyself, for him who ministers, for those who worship here, and for all people who know not God."

By means of his church bulletin, Brother Leo Polman, pastor at South Gate, California, informs us that on a recent Sunday his Sunday school had an attendance record of 180, and 13 more came after the records were made up. This is a mission church and it is most encouraging to note how it is growing. They have their immediate goal set at 200, and we doubt not they will soon reach it and go beyond.

Any pastors or other church leaders may have for the asking free sample copies of The Evangelist to aid them in making their canvass for subscriptions. The very special introductory price for new subscriptions is \$1.35 during the period of this campaign. One new and one renewal for \$3.00—this is a splendid Christmas gift

opportunity, the kind that will remind your friend of the Christ spirit every week throughout the year. Act promptly.

Next week we will publish a special White Gift number of Evangelist, and we wish to acknowledge in advance and with gratitude the cooperation of the National Sunday School Association in this effort. It will be printed in color and we believe you will be proud of it, as some expressed themselves of the special H. Mission numbers. Let every Sunday school in the brotherhood try to make a really Christ-honoring gift at the Christmas season as to make possible a continuance of the great work of the association.

A goodly number of the pastors are giving attention to the Brethren Evangelist new subscription campaign in their church calendars, and we trust from their pulpits, also. We appreciate this cooperation and hope it will be kept up and extended in every church. Remember also to encourage the larger use of Brethren Sunday school publications. You can't find anything better, nothing so good, for Brethren people. If November 2nd was not observed as a day of prayer for our publications and publishing interests, will you not have special prayer for such a purpose very soon? We want the support of your prayer, and not only on one day, but frequently throughout the year.

Brother Leslie Lindower, pastor of the churches at Terra Alta and Grafton, West Virginia, reports holding a short series of doctrinal services at each of his churches preceding communion services. At the Grafton church four were added to the members by baptism. We commend the pastor for giving this attention to doctrinal themes. We are convinced that there ought to be more frequent instruction of such type in all our churches. Too often we are hesitant about preaching on our distinctive church doctrines because we have so often done so. But we believe they ought to be preached on at least once a year. Young people are coming and new members are being added, who need to be indoctrinated and besides, the older members need, and have desire, to have their minds refreshed concerning reasons for the faith that is in them.

Brother George E. Cone, pastor of the church at Milledgeville, Illinois, and the retiring secretary of the Illiokota district conference, sends us a brief report of the recent meeting of that conference at Dallas Center, Iowa, where Brother A. R. Staley and people prove to be splendid hosts. The out-of-the-district speakers were Dr. W. S. Bell, Miss Estella Myers and Brother R. Paul Miller. The conference was held over the week-end, and this first experience of the kind was so satisfactory that it was decided to repeat the plan next year, when the meeting is to be held at Cedar Gordo, Illinois. The conference was moderated by Brother C. Grisso and Brother Staley will have charge next year.

The church at Hagerstown, Maryland, which is shepherded by Brother Frank G. Coleman, has recently enjoyed a very successful evangelistic campaign, the pastor himself doing the preaching with Mr. and Mrs. Harry Richer leading the music. Twenty-nine souls made the good confession and it is thought that others may yet surrender to Christ as a result of these meetings. Nineteen had previously confessed Christ as a result of a pre-Easter meeting making the total number of confessions forty-eight. Of this number forty-two have been baptized, four await baptism and one came by letter. A very fine spirit of fellowship is said to exist, as a result of these meetings, among members and friends of the church alike. Such a spirit is conducive to growth. The Sunday school attendance on the closing day of the meetings reached the new high mark of 455.

Brother George H. Jones writes of an evangelistic campaign recently conducted in the Second church of Johnstown, Pennsylvania, which he is serving. Brother W. H. Schaffer of Conemaugh was the evangelist preacher and his services were much appreciated. Four confessions were received; three have been baptized and one awaiting the rite. The spiritual pulse of the church was quickened by these services and the Sunday school has experienced an increased attendance. Brother Jones states that the church is in splendid condition; the people are loyal, their average attendance at church is high in percentage and the Sunday school attendance is close to the one hundred mark. They are whittling down the church building debt and are looking forward to the time when they can be free of debt and be able to make their way without mission board help.

Will the Christian Church Last?

By W. R. Deeter

Derator's Sermon delivered at Fort Scott, Kansas, Mid-West Conference of the Brethren Church, October 7, 1931, and requested published)

John 16:33. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but of good cheer, I have overcome the world.

These words of the Master, as you remember, were spoken on the last evening of his earthly life. They reflect the sublime vision where Christ goes forth "conqueror and to conquer."

The victory of Christ over the world, and the victory of believers through that victory, are favorite themes of the 18th Evangelist. "I write unto you, fathers, because ye have known him that IS from the beginning. I write unto you, young men, because ye have overcome the aged one. I write unto you, little children, because ye have known the Father." The next verse uses the phrase, "I have written." "I write unto you" may be from the writer's standpoint; "I have written," from the reader's standpoint, when the message should be read by them, may refer to the Gospel. However, he was trying to encourage the disciples, realizing that in a few hours he was going to his death. The crucifixion was not a surprise to Jesus. He says, "I have overcome the world." "I will," or "I may", but "I HAVE OVERCOME THE WORLD." One has put it this way: "I have faced the world, and overcome it." 1 John 5:4, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." It is not the birth, but his birth from God that overcomes and conquers. 1 John 4:4, "Ye are of God, little children, and ye have overcome them; but greater is he that is in you, than he (the devil) that is in the world."

Someone put this question: "Do you believe that the Christian church is going to last?" What do you think about it? I don't believe it will go down. My friends, don't believe it. Those who are doing much for the church in the world, don't believe it. We know there have been some who have said it, and they have been saying it for 100 years, and some are saying it today, but that does not lessen my faith in this great institution of God.

But there are discouraging influences against some of the church's work and achievements. For example: While attending a certain state board meeting recently a certain man reported that the preachers in the East, or the New England States, are losing their courage about the 18th Amendment, and some even losing faith. Is that to be a "slap in the face" of the great mass of ministers, especially those in the Mid-west and South? NO! It is an enticement not to lose courage, but rather to continue the fight against the foe; it is not a losing fight. But, as F. High, State Superintendent in Nebraska said, "If the church of Jesus Christ doesn't rally to the defense of the 18th Amendment, we are going to awake some morning and find we have LOST it." Brethren, we must not fail! We must stand true to the end.

A cartoon appeared on the front page of a recent issue of the "World Herald" of a dog sitting on his haunches with a forlorn look, and four tin cans tied to his tail. The dog, of course was labeled "The 18th Amendment." The cans, "American Legion," "American Federation of Labor," "American Bar Association," the fourth one, I do not recall. But it was found that these four did not represent the sentiment of ALL the members, but centered largely around those from the eastern states—and

especially New York and New Jersey. Round New Bedford, Boston, and other ports, Rum Runners are said to have been protected and escorted from the unloading docks to the warehouses of the city,—distributing points—by motor patrol police, in the employ of Uncle Sam. Of course, such work will discourage most any honest thinking and sincere minister of God. May the Lord give them courage to keep to the right, back there in the East. But there are strong forces against them. The "Hearst Publications" are strong advocates of repeal, and even the "Literary Digest" is more wet in its sentiments than dry. We have heard, too, that Brisbane, and Floyd Gibbons "belong to the wets." One of the latest and most silly movements we have heard of is the "chain letter," advocating "if you want the return of prosperity, if you want jobs restored to thousands of the unemployed; if you want to 'punch Hoover'; if you want to get rid of the Temperance organizations, vote for the repeal of the 18th Amendment, and send this letter to ten of your friends; DON'T break the chain." Such is the silly tommy-rot, from the brain of someone who cannot see past his own nose, and who likes the "smell" to come his way. The Supreme Court of the United States will not reconsider its decision upholding the constitutionality of the Volstead Act. Opponents of prohibition might just as well understand that the 18th Amendment is in the Constitution to stay, until 36 states vote it out. And that possibility is far in the future.

Those disciples did not know, neither did others then, that in lifting Jesus Christ up from the earth he would draw ALL men unto him. That very night his enemies came to the Garden, took him to the local courts and tried him, condemned him, and the next day crucified him. Kind hands buried him, and the soldiers took precautions to seal the tomb, and secured it with guards in the name of the Roman Government. After these precautions they said, "Surely we have stopped him now!" Not long ago we saw this bulletin along the highway west of Omaha, Nebraska: "Often, when one tries to STOP a thing, he STARTS something." Listen! On the third day Jesus arose from the tomb; an angel had come down—he did not care for the Roman seal, nor the soldier guard, for they became as dead—and Jesus came FORTH! The disciples were scattered from Jerusalem. They thought the Cause of Jesus was stopped now. But because the disciples were scattered, it only helped to spread the "Good News." Unthoughtful, sinful men cried: "O, we have stopped this new movement now." Being scattered made the disciples DO the very things Jesus had told them to do.

In later years, a decree went out: "Whatever happens, kill a few Christians! If a drought befalls the country, kill a few Christians; if a famine comes, kill a few Christians; if a flood, a panic, an epidemic—kill a few Christians. That will STOP it!" But did it?

Later, great arenas were builded; the seating capacity reached into the thousands. Hosts of people were invited in to see the wild beasts tear men, women and children to pieces. Their theory was "Kill a few Christians and that will stop them." Like the great conqueror, Napoleon, after he had caused bloodshed over miles and miles of

territory, in his last struggle cried: "Oh, Galilean, thou hast conquered!"

Men have often said: "Christianity is doomed."

Friends! A movement was born in the very darkest hour of the World's history. Not long ago we celebrated the 400th Anniversary of the Augsburg Confession—the birth of a movement now known to the Christian world as Protestantism. Will this cause ever die or diminish? Do the characteristics of the times speak mockingly of Christianity, and does that necessarily retard the great cause of Christ on earth? Two hundred years ago, in England, a woman called at the door of a house. The maid answered the call, saying, "The mistress of the house is out." The woman left no card, nor her name. On the return of the mistress the maid said: "I know she was a 'lady' because she smoked." Are women "ladies" today because they smoke? Nay, not for me! At another time a man established dispensaries in order to administer to the needy, and all those who could not pay for the services. But the man had no "inner satisfaction." He came home, and on Wednesday evening, while reading from Romans, he later reported, "I had a strange warm feeling within me" . . . Who was it? It was John Wesley, and his "conversion"! THAT was not simply an individual conversion, but, as another has said, "In the conversion of John Wesley, Europe was saved." Did the movement stop? Two hundred and twenty-four years ago another movement was begun by a small group of faithful believers in Germany with Alexander Mack as the leader. Today this band of Gospel carriers is spreading the Good News on three leading Continents of the World. Eighty-years ago, Darwin said, "All forms of life come from one form of life." After his book came out, thousands of people who read it committed suicide, rather than see, as they thought, would happen, Christianity go. And since that day, 80 years ago, the "Science of Evolution," and its declarations, we do not know of a single Bible doctrine of Christianity that has even so much as wobbled. Again, 80 years ago, some few who read the Book, said it should not be CRITICIZED, therefore, it should not be read by the masses. But today the Book is more firmly established than any year of the history of the world.

Thirty-five years ago, Robert G. Ingersoll was going about lecturing on "The Mistakes of Moses." He said: "In 20 years from now, the Book will only be found in libraries and museums." Now, Ingersoll is gone, but the Bible still lives. Last year there were about 800 new books to come off the press. If a book reaches the sale of a million copies, the author and publisher receive a fair remuneration. Most books do not pay the publisher and author very much. But the One Book reached the sale of 33 million copies, while all other books and novels reached 30 million. The BOOK and its teachings still lives on. Occasionally we hear something about "hard times." In 1930, the year of the 'depression', the church paid out over a billion dollars. That sounds like a lot of money to me,—over a thousand million dollars! The listed membership of the Protestant churches number into the vast millions,—men and women for Christ, working and laboring for his cause. Hallelujah! We've been preaching for 18 years, and inviting folks to confess and follow him, but we can't "save" the Lord by owning him, nor can we make him "lose" by staying away. The gain or loss is to us.

This is a day of conflict; a day of struggle, a day of tribulation. Listen to what the "A. A. A." organization, with headquarters in New York City says, declaring themselves to be the militant foe of the church and clergy: "If bad books are to be burned, the largest bon-

fires should consist of the Bibles." Bah! such inconsistent tommy-rot! Brethren of the ministry! "When the Great Scorer comes to write against your name, he will not that you won or lost—but HOW you played the game." Are we to be found on the battlefield, ready to serve the Lord, by and through his Grace, and to do the things he wants us to do? "I have overcome the world"

I know it is sometimes hard to go out into the battle of life, and we may be discouraged, but let us be courageous to do his will. If we STOP, we sin. If we h back, we lose the victory in our own heart and life.

God said: "The gates of hell shall not prevail against the church" (Matt. 16:18). He intended that every generation from the days of Christ on to the end of the world might have the Gospel in the world while that generation lived. All the forces that march out of the gates of death cannot overcome the church. All the law, and all the plans and plots of the unseen world cannot prevail against the church. Not even death itself can overcome the church, though he is a great conqueror. Prisons and laws fail to hold the human race, but where these laws fail, death is master of all. He is a mighty monarch that sits upon a throne; he rules over the Caesars and laughs at poor skeletons of Alexander and Hannibal. In his mighty embrace he holds the ages and the millenniums until the judgment horn breaks the hour. Where prisons are powerless he is master, but he SHALL NOT overcome the Church! Enemies of the Church may attack it from within and without. Infidels, scoffers and sinners have always fought the church from without. Enemies who creep in among the lambs, fight it from within.

Great storms may sweep over the surface of the earth and destroy crops, cattle, sheep, horses and barns, ships and forests. The wind may leave a tangled wreck over the face of the earth, or at the bottom of the deep, but at last, like a tired giant it will lie down and leave the earth to rest. If we have been fortunate to live through such a storm, we can step out upon firm soil and upon a world still true to its orbit; we can build upon the waste place again. Enemies of the church are powerful and well equipped; she has to meet the strongest forces of organized vice, and to meet them in deadly and eternal conflict. There is no compromise that can be made. Just now she is engaged in a deadly conflict with the liquor trust and her name is cast out as evil by the vilest of vile things. That evil, which has drunk of the best blood of the nation and destroyed multitudes of the souls of men, would, without compunction of conscience, destroy the church from the face of the earth. But God is BEHIND the Church and it WILL LIVE. Praise his name! The Church SHALL LIVE, because it enjoys the presence of God. The Church is a "pillar and ground of truth." Not only must pillars be secure, but the foundation on which they stand must be right. We ascended up 384 steps in a great Capitol Building—marble steps, circular iron steps, up and up. Whence the support of all this weight? Down below were mighty marble pillars holding up millions of tons of dead weight. Fifty-four feet below the surface those pillars rested upon solid rock. Ah! then we better understand the meaning of, "the church is the pillar and ground of truth." It HOLDS UP the truth, but it is MORE; it is the FOUNDATION itself of the Truth.

Truth crushed to earth will rise again,

The eternal years of God are hers,

But error, wounded, writhes in pain,

And dies amid her worshippers."

Take a look at the Future:—

"From step to step it wins its way,
Against the hosts of sin;
Part of the battlefield is won,
And part is yet to win.
Then join with faithful heart, and strong,
And bravely onward go;
The triumphs that await us yet,
Are greater than we know."

Challenge to a Crusade for World Peace

addressed to Members of Religious Groups in America)

Friends:

American Friends Service Committee, a national committee of the Society of Friends (Quakers), sends greetings.

We are constrained to believe that the General Disarmament Conference to open in Geneva in Feb., 1932, cannot mark a turning point in human affairs. Never in the history of mankind have the devastating effects of war been so clearly indicated and so generally recognized. Past generations, indifferent to the warnings of prophets, economists and statesmen, have consistently prepared for war, have regarded war as the natural order of international affairs, and have proceeded from conflict to another. It would now seem that the people of the world have reached the limit of their power to operate from the disasters of war. Hand in hand with a vast increase in man's powers of destruction has an equal increase in the effect of war upon a more complex social order. President Hoover in his recent address to the convention of the American Legion voiced a growing conviction of millions of men, when he said that the present world-wide economic crisis is the result of the World War. In our present delicately adjusted, interdependent world, the destiny of every people, how strong or weak, is inextricably linked with the fortunes of the world. The law of love, the teaching of Hebrew prophets and of Jesus, are being fulfilled in a sweep of world affairs. Men are beginning to realize that they must cooperate or perish, materially as well as spiritually.

We cannot contemplate, therefore, with indifference, the persistent preparation for war throughout most of the world. Least important is the fiscal question of how nations should spend their public revenue,—whether billions of dollars annually in subsidizing makers of material and the military personnel or upon purposes more closely related to the needs of suffering humanity. It is the menace of future war with which we are chiefly concerned. Armaments are the expression of a philosophy of international conduct and their very existence tends to perpetuate this philosophy. War is not avoidable except as armaments tend to make it so. It is unnatural or natural for a civilization to attempt to defend itself, but this disaster is likely to happen if men continue irrationally to think about it and plan for it. The Disarmament Conference of 1932 will meet under the same conditions. Never before have the peoples of the world so clearly recognized that their opportunity for surviving depends upon the constant maintenance of international peace. If the use of armaments may destroy the civilization that has prepared them, it is worse than to continue them. The issue is not now one of limitation; it is one of abolition. We believe that the time has come, in the evolution of public opinion, to free mankind from the fiscal burden, the political menace and the moral decay incident to military preparation. The League of Nations Pact, the world-wide economic crisis, the growth

of public opinion as to the effects of war, constitute a setting in which such a program of abolition can reasonably be inaugurated.

Are the religious forces of the world content to wait until economic necessity has impelled the result foretold by prophetic vision? It is our hope that the day of freedom from the menace of war may be hastened through the dynamic of religious faith. The churches of America could devote this period to a great crusade on behalf of the abolition of war preparation. Such a crusade could definitely affect the results at Geneva and could thereby change the course of human affairs.

Sincerely yours,

VINCENT D. NICHOLSON,

Chairman Peace Section.

CLARENCE E. PICKETT,

Executive Secretary American Friends Service Committee.

STUDIES IN THE PROPHECIES

By C. F. Yoder, B.D., Ph.D.

III. DIFFICULTIES WITH THE PROPHECIES

Let no one think that all the blessings from the prophecies fall like ripe apples to the ground. Some of them do, and every child of God can find solid food in them, but many of them are like the treasure hid in the field, or the pearl which must be purchased at the cost of great sacrifice. The difficulties encountered in their studies have caused many to give up the quest. A few words about these difficulties may be of help to others.

1. **Why is prophecy unfolded so gradually in the Bible?** We seem like sailors on a cloudy night, guided by the occasional glimpse of one star and then another until the clouds clear away, and at last the morning star is seen, and presently the dawn of day. It is because the world is a prodigal, wandering afar with its back to the light of home. Only gradually have holy men appeared whose hearts could respond to the voice of the Spirit of God. The precious things of the prophecies are to the world like the pearl to the rooster. God is revealing himself and his will as fast as the world is willing to learn. Jesus said to the disciples, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). A child must pass the grades before it is ready for college.

2. **Why was a wonderful prophetic book like Daniel "sealed until the time of the end?"** (Dan. 12:4). The word "sealed" does not mean that the book is not to be understood by any one, for it is expressly stated that "the wise shall understand," and some of the visions are explained so that their fulfillment can be clearly traced in history. The sealing of something involves both secrecy and security. The secret is kept only from those for whom it is not intended. "None of the wicked shall understand." The sealing assures the fulfillment although the end be distant. Daniel 9:24, however, would seem to seal rather than unseal prophecy by fulfillment. We read, "Seventy weeks are determined . . . to seal up the vision and prophecy." A closer reading reveals that the verse carries us through the age to the anointing of the King of Kings when vision and prophecy are sealed up and done away because no longer needed. Faith shall have given place to sight. "Whether there be prophecies, they shall cease."

3. **Why should we try to know when the Lord may come, when we are plainly told that of that day and hour**

knoweth no man? There is a "crown of righteousness" laid up for "all those who love his appearing" (2 Tim. 4:8). It is difficult to see how we can love his appearing and not be interested in the time, especially when the Savior so carefully explained about certain signs which are to indicate when the time is near, and we are exhorted seven times to watch. To the lukewarm church of Sardis is the message, "If thou wilt not watch I will come on thee as a thief and thou shalt not know what hour I will come upon thee" (Rev. 3:3). To the Thessalonian church Paul writes, "Ye brethren are not in darkness, that that day should overtake you as a thief" (1 Thes. 5:4).

4. Why did Jesus say to the disciples, "It is not for you to know the times and seasons?" In spite of all their teaching the disciples were among those who "thought that the kingdom of God should immediately appear" (Lk. 19:11). The rejection of the kingdom and the intervening church age was not yet revealed (Eph. 3:1-10). It would have been an appalling discouragement to the disciples to learn how long the restoration would be postponed. It was enough to know for the time being, that they would receive power to witness of the glorious king.

Some years ago a book was widely read, entitled, "Forty coming wonders." It attempted to give a detailed political program for the closing years, but the time passed and the program failed to materialize. It is not good to be curious overmuch. Enough is revealed to inspire us to watchfulness and enough is concealed to make us humble.

5. Why is it that not only from the wicked are the prophetic mysteries hidden, but even the prophets themselves did not understand them? (1 Pet. 1:11). It might be added that even the angels desired to look into these things, but the same verse gives the explanation that "not unto themselves but unto us they (the prophets) did minister." The prophets were more than mere preachers for their own times. The Bible is a book for all ages, but each age has its own message.

6. If the prophecies are to be understood, why are they so often written in figurative language? Jesus answers this question, "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand" (Lk. 8:10). That is to say, the indifferent and unspiritual have in the parables and prophetic figures, something of benefit for even their meager understanding, but the spirit-filled will be able to glean from them the deeper symbolic meaning. Prophetic language is wonderfully adapted to conceal from the world the things that it would only misuse, and reveal them to children of God.

7. It would seem from 2 Pet. 3:14-16 that some people wrested the things hard to be understood to their own destruction. Why was that permitted? "If any will be ignorant let him be ignorant" says Paul (1 Cor. 14:38), but he is speaking of those who refused to acknowledge his inspiration. Those who wrest the Scriptures are those who are determined to prove by them their own preconceived notions. It is their own pride which goes before their destruction.

The Word of God should inspire in us the deepest humility as we see how marvelously it is written so as to reveal to each generation and each individual the things that are needed and reserve the rest for the time and the people appointed. Let us therefore quench our thirst in its living waters, and what we cannot drink allow to flow on to those who in due time shall drink and understand.

SIGNIFICANT NEWS AND VIEW

GUTENBERG BIBLE SOLD FOR \$100,000

News that a private collector had recently purchased a for considerably more than \$100,000 a paper copy of the Gutenberg Bible, of which only 41 copies are known to be given out a few days ago in London. The volume was up to have reposed in the Continental Library for more than a century and to be in splendid condition. A paper edition of it sold in New York a short time ago for \$106,000 and a real copy for \$50,000.

The Gutenberg Bible was the first book produced from type and required five years to complete. It is praised for beauty and strength of its paper, the luster of its ink, the of its Gothic type and its superb binding.—The Evangelist singer.

INTERPRETING THE CONSTITUTION

After delivering a sort of funeral address, not at all over the Federal Farm Board, Congressman James M. Pennsylvania described the paramount position of individual an element in the constitution. Its founders, he held, "that government was a necessary evil and that its only was to do for the individual what the individual could not himself." Does a member of congress really believe that tions of government have been thus confined? Is there who really knows the history of our legislation who can maintain that there have not been times when special i have received special consideration? If it proposes to do than what the individual could not do for himself, why ha more frequently come to the aid of the individual, or ind who were hardest pressed? No defense is here made for tl Board. It may be indefensible. But it is not indefensible t tain that the man, or class, in a position of need, is entitl much consideration as the prosperous man, or class seeking advantageous position.—The Presbyterian Advance.

METHODIST MISSIONARY DILEMMA

A warning that the missionary work of the Methodist E Church will have to be reduced 50 percent unless a deficit o 727 for the last year is met, was sounded at the annual me the Board of Foreign Missions. To continue the work and a similar deficit for next year a program involving 10 per in salaries of officers and employes of the World Service ating staff and of missionaries themselves was recommend report said: "If the Board follows the usual procedure ev drastic savings at every possible turn, we will have to red missionary work of the Methodist Episcopal Church by o Your secretaries feel that such action is unthinkable. Our r ary force is now reduced below the level of 1912."—The M Protestant-Recorder.

MR. EDISON'S PERSONAL FAITH

There is something almost pitiful in the eagerness with people are searching for something positive which may ena lievers to number the great inventor among themselves. have rung with all kinds of circumstantial evidence, hears dence, and presumptive evidence that Mr. Edison was a Ch Some items are almost ludicrous. One, for example, is t that his son-in-law is a Roman Catholic. Another was his with the Chautauqua movement and Bishop Vincent. Mr has been quoted, Mr. Firestone has given testimony. A let published in facsimile which Mr. Edison wrote in 1916 to a party, in which he said he thought a Supreme Being manag universe. It has been told how he was going to have a printed on silver leaves by a curious mechanical process, thu ing the "most valuable Book in the world." Yet, apparent Edison never did the simple thing, the logical thing, and th derfully helpful thing, namely, declare his personal faith in and join a church. Our purpose is not to follow farth tangled skein of lacelike evidence, but rather to say to mar dreds and thousands now living, especially men: "Believe Lord Jesus Christ and declare your faith." How often w seen this scene enacted on a smaller scale in households whe

friends and neighbors have sought for every shred of evidence they could grasp that the dead husband and father and friend Christian. Yet he had failed to supply that one comprehensive of evidence which means so much to loved ones. It was a man more than Calvin Coolidge while President of the United States and living in the White House, who went down to his church for baptism and united on confession of faith. Mr. Edison might have been one that. To be sure, it is inward grace and not outward works which is the essential, but granted the inward grace, how inward becomes the outward act.—The Presbyterian.

EXAMINER APPOINTED IN TESTS AND MEASUREMENTS

David Segel, of Long Beach, California, was appointed as a special examiner in educational tests and measurements in the Federal Bureau of Education research and investigation division. The creation of this position was authorized by the Seventy-first Congress. Segel's work will be to conduct studies concerned with the comparison and evaluation of tests and measurements of pupil proficiency of teaching, and adequacy of the school program, to cooperate with various bureaus of research, making studies in this field, and to the end of advising and assisting school officials in surveys or studies of school systems.

CHRISTIANS IN JAPAN ARE PRAYING

"At the age of nineteen," said Dr. Kagawa of Japan, "I began praying in the streets. During the past twenty years I have preached three sermons every day, year in and year out. On more than one occasion I have witnessed miraculous answer to prayer. Christians in many parts of the world have forgotten how to pray, the Christian people of Japan are praying as never before, those who are praying have faith that their prayers will be answered."

Dr. Kagawa has demonstrated by his works and consecrated life that he is worthy to be the author of the foregoing words. He says there are now 2,000 ministers in Japan as compared to 70,000 who advocate Shintoism, and 200,000 priests who advocate Buddhism. There is great need of clerical and lay leaders. They are praying that by some way the message of the living Christ be brought to the hearts of the millions of people who live in the villages of Japan. Until that is done Christianity cannot be regarded as a vital force in the remaking of the Japanese nation. Christian-Evangelist.

ITALIAN SAVANTS RESENT NEW OATH OF MUSSOLINI

A number of Italys' best known educators have expressed indignation at being compelled to take the new oath designed to wipe out opposition to Premier Benito Mussolini, and have frankly declared their intentions not to take it. Their reasons are that the oath destroys all initiative and liberty of academic expression. The oath reads:

"I swear to be loyal to the King, to his royal successors and to the Fascist regime and to observe loyally the constitution and other laws of the state; to exercise the function of a teacher and to fulfill my academic duties with the idea of forming industrious citizens; upright and devoted to the country and to the Fascist regime. I swear that I do not belong and shall never belong to any political party whose activities are irreconcilable with the interests of high office."

Twenty professors of the University of Padua and others of the Universities of Bologna and Rome are said to have decided not to take the oath.

Need of New Attention to be Given to the Bible

(Continued from page 3)

world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part. Christ is the only hope of individuals and of society. And the Bible is the only book which tells his story. It alone preserves his life, which are spirit and life. It alone records his deeds by which he saved the world, and would save it now if we would obey

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong or war.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Luke 1:1-4. "Only an introduction," these verses have often been called, but how satisfying they are! This man Luke, the beloved physician, especially states that he has personally been thoroughly familiar with all these things from the very first, and that it is his purpose to present an orderly account of the whole story. And his story bears all the earmarks of a true and faithful account by an eye witness. Furthermore, some facts that appeared doubtful have been fully verified by the findings of archaeologists, and secular historians have even been obliged to correct their histories from Luke's account. He KNEW whereof he spoke, and he wanted us also to know the CERTAINTY of those things. How the world needs certainties today! May we walk as seeing with certainty, leading others in the right way, not as blind leaders of the blind!

TUESDAY

Luke 1:5-9. Note in this passage how specifically Luke mentions names, times, and places. And these things were written in the days when they could easily have been disproved, if false. God had a great honor in store for Zacharias and Elisabeth, but then from of old his law has been, "Them that honor me I will honor." What a splendid testimony to their character: "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." By the grace that is in Christ Jesus this CAN be true of every Christian today: God help us to grow in grace, and in knowledge of the truth!

WEDNESDAY

Luke 1:10-17. Frequently, during the earthly ministry of our Lord, his disciples grieved him with their bickering as to who should be greatest in the kingdom. Here we may learn what God considers great: John was to be counted great in the sight of the Lord because he should turn many to the Lord, making ready a people prepared for him. Let those who would be great today follow John's example, and strive to lead many into a knowledge of God.

THURSDAY

Luke 1:18-20. It is not to be wondered at that the aged Zacharias should doubt and question in his amazement, yet because he doubted the words of Gabriel he was stricken dumb for nearly a year. God does not change, but his ways of dealing with men DO change, or we would all be dumb today, for how much worse it must seem to God when we doubt his own word! Increase our faith, O Lord!

FRIDAY

Luke 1:21-25. When a man comes into close and intimate contact with the things of God, no words are necessary to inform others of the fact; it shines forth in his face, and is evidenced in his every act. If we would but spend more time in his presence, we should surely bear, more unmistakably, his image in our own faces, and the world about us must be a better place in which to live.

SATURDAY

Luke 1:26-33. What a wonderful honor and privilege was here given to Mary by her heavenly visitor! To be the mother of the long-promised Messiah, who was to save his people from their sins, and to re-establish the kingdom forever! Since the days of Isaiah (Isa. 7:14), and even before that time, the maidens of Israel had perhaps dared to dream that they might be the chosen one, and now Mary was chosen. Today God has many precious things in store for us all, and the choice lies with us. May we be humble and willing!

SUNDAY

Luke 1:34-35. Mary had more reason to doubt and question than had Zacharias, yet it is significant that there was no doubt—only an earnest inquiry as to how it might come about. And what wonder and mystery there must ever be in that 35th verse! We may never understand it, but this much we know: by the power of the Highest our Lord was born of a virgin and is truly the Son of God. Let us praise him for his wondrous love and power!

W. I. DUKER,
President
Elkhart, Indiana

E. L. MILLER
Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N'

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Teachers of Girls

By Amanda Fahnestock

A Definite Purpose

She should have in mind a definite purpose and a standard of character toward which she would lead her girls. She should be able to see them as she would have them be when they must assume the active duties of life. Her constant effort, then, should be to establish in them high ideals of life, and correct ideas of right. In aiding them to attain these she should always have uppermost in her thought the leading of non-Christian girls to Christ, and the training of those who are already Christians for fuller service.

Respect for Honest Opinions and Beliefs

On almost every conceivable subject except religion and the Bible men and women are able to reason together. Unfortunately, on these subjects they are inclined to be unreasonable and lacking in charity, which is all wrong and exceedingly unbecoming. The teacher will find that her girls have opinions and beliefs of their own. They should be encouraged at all times to express their convictions in class. If the teacher considers that a girl is in error, she must kindly and gently lead her into the light, and not use this as an occasion for airing her own views. Girls are very sensitive about having their beliefs criticised in public, and are almost certain to desert the teacher who does not respect what they have been led to believe is true. It takes rare tact to be able at all times to do what is best in this regard. It is infinitely wiser to say nothing when what is considered a wrong opinion is expressed, than to attempt to refute it in class. The tactful teacher will find opportunity at another time to say something that will avoid any ill effects that the wrong opinion might produce in other members of the class. Her silence will be sufficient to convince the one who has expressed it that her teacher does not agree with her.

What Girls Should Be Taught

If woman is to occupy the position in society which we have assigned her in our first topic, she must have special teaching along lines that will fit her for her peculiar calling.

There are many things that girls should know, but there are some things that they must be brought to realize with great clearness, if they are to fill the place God has designed they should occupy. Space will allow mention of only a few of these. They should be taught:

1. To study the character of God.

They should early be led into a study of this subject, because, upon their conception of God, will depend the character of their religious life. In nearly every lesson something can be learned on this subject. A good way to stimulate thought along this line is to have them look for this in each lesson for a time. Thus they will acquire at first hand a very satisfying knowledge of God. The need of such knowledge is clearly

seen in the language of Jesus in John 17:3.

2. The sacredness of the marriage relation.

Since our girls are to be the future mothers of the race the great need of clear teaching along this line is apparent. Jesus gives some very definite instructions on this subject.

3. The duties of a home-maker.

Every normal girl expects at some time to be mistress of a home. She should therefore be taught the sanctity of the home, the place of woman in it, and that the end of all right education for woman is to make her love her home better than any other place in all the world.

4. That a many-sided education is a valuable asset.

While the natural sphere of woman is that of a home maker, there is a possibility, if not a strong probability, that she will at some time have to fight life's battles alone. She should therefore be taught how to be useful in more than one sphere of life.

5. The beauty and value of the simple life.

In this age it is especially needful that this be taught to our girls, both by precept and example. By the simple life we do not mean merely simplicity in dress, although this is very essential, but that the entire life be free from ostentation and display.

6. True patriotism.

Girls should be taught to have a real interest in the affairs of the nation. The time has come when Christian women can not ignore their duty and responsibility in these matters.

7. Her relation to society.

She should be made to realize that her relation to society is that of a servant, and that she should be a "society woman" in a sense very different from what is commonly expressed by the term. She should realize, also, that there is no true happiness in the selfish life. It is a good thing to give the girls some service to perform, that they may learn the joy of doing.

The Six Days Following Sunday

The hour spent with the class on Sunday is by no means the whole of the successful teacher's work. Her contact with the girls outside of the teaching hour is productive of as much good in shaping their lives and molding their characters as is the teaching work.

In these six days she must find her opportunity for visiting their homes. She must acquaint herself with the girls' manner of life and surroundings, and prove herself a true friend by manifesting an interest in their everyday affairs and making herself generally helpful. Here, too, she must find her opportunity for meeting with them in a social way. She should, whenever possible, mingle with them in their pleasures and in and in their innocent fun. There is no better method than this for safeguarding their amusements, and at the same time winning

their confidence. There is a sense in which a teacher should be one with her girls; the human heart opens only to that which opens in return. She must, however, maintain a certain dignity, keeping above the plane on which her girls are living, but not so far above that the students seem to them too high to be attempted.

The Teacher's Great Opportunity

If the teachers of girls could be made to realize fully the great opportunity that is theirs; if they could be made to embrace the sentiment as a religious principle that it is their prerogative to have a large share in lifting the world from its present moral degradation, and in bringing about right conditions in human society, there would be fewer indifferent teachers, and more purposeful teaching. No greater service can be rendered to the world than to society a well-taught and well-trained Christian womanhood. We firmly believe that Horace Mann was right when he said that a wise womanhood could take the human race into its arms as a mother takes her babe, shield it from harm, nurse it into immortal strength and beauty, and take it into such a glorious manhood as should be worthy of its nature and its Author.

No Room for Discouragement

In view of the facts just stated, the teacher of girls become discouraged, but she should be spurred on to greater effort. She should find herself lacking in equipment, let her remember that very few teachers are perfect, but that many are made through education and training.

If she "lack wisdom let him (her) call on God, who giveth to all liberally and without reproach, and it shall be given to him" (James 1:5).

If her own Christian character does not measure up to the standard, let her seek to strengthen it, remembering that Christian life is a growth, and that it has yet reached that perfection of character exemplified in the Great Teacher, Jesus Christ. Imperfections will not unfit her for success as a teacher, but indifference to these imperfections will.

May we, then, as teachers of girls, realize our high calling, and so well do our duty that we may continue to live in those conditions in which we have been instrumental in preparing noble Christian service, and so be able to bless the world, even after our life on earth is ended. May we remember that faith in God is holiest worship, and that divine work is revealed through duty done.—Selected material.

Editor's Select Notes on Sunday School Lessons

(Lesson for December 13)

John's Vision on Patmos

Scripture Lesson—Rev. 1:1 to 3:22.

Printed Text—Rev. 1:4-18.

Devotional Reading—1 Cor. 15:42-49.

Golden Text—Fear not; I am the first and the last, and the Living one.—Rev. 17, 18.

Introductory Note

The first Greek word of this book is Apokalypsis, commonly styled the Revelation, or the Revelation (i. e., the revealing or unveiling of that which has been hidden.—Ro. 16:25, 26;) as consisting of revelations which were made by our risen Lord

le John. This took place when he was banished to the desert isle of Patmos in the year 94 or 95. Some writers place the banishment and the revelation before the destruction of Jerusalem, i. e., during the persecution of the Christians in A. D. 67 or 68; but the arguments in favor of the latter date are by no means conclusive. The best informed Christian writers as Eusebius, Irenaeus and others ascribe the book to the apostle John; and the internal evidence and allusions to the existing state of the seven Asiatic churches, the date; especially the great earthquake which appears to have taken place in the Ephesian church, Re. 2:4, 5, in his Epistle written from Rome as late as A. D. 63, had warmed the fidelity and love of the church. cf. Eph. 1:1-18. After a prefatory vision of Christ, the chapters of Revelation contain prophetic messages to the seven churches of Asia, which also contain directions to the churches in every age.—Selected.

The Book of Revelation

The Book of Revelation was a message to the church in its darkest hours, when "the darkness" combined to overshadow it from the face of the sun and it seemed trampled in irremediable tangle. It expressed the thoughts of the apostle who had seen Peter crucified and Paul in the lurid light of the bale-fires of Rome. We must try to feel as if we were there when they saw their brethren as living torches, each in his tunic, on one ghastly night in the days of earth-inundations and volcanic outbreaks. Alike, Rome had been deluged with masses of human life seemed to be the sea of blood." This vision was intended to encourage both John and the church of Christ that were in trouble. It showed them that their risen Lord had not forsaken them, but was still mindful of them; if they were in trouble, he would be in their midst. He still had power over their enemies, and nothing could be done without his permission. Though the powers should try their best to oppress them, they could not accomplish anything since the Son of God had larger power than they.—Illustrated Quarterly.

Outstanding Truths

Scriptures are to be translated into sermons as the paths God blazes for us. They indicate his will for the life of our lives. But they are of little use unless we make them practical by following out their lead in such sermons as may be required. We would be the most comforting and encouraging statements in the entire Bible if they were not written the vision as he was

exists eternally and makes his existence continuously felt. In our thinking to shut up God in some far-off heaven, enjoying the praises and prayers of the angels, but without a care for the world and its inhabitants whom he created, that is loose and careless think-

ing. No one can be seriously thoughtful for even a short while without being conscious of a power and influence which are superior to the material things about us and that they are controlled with wisdom and love. God is always and everywhere present in his creation to operate it in harmony with his will, and men cannot escape being conscious of him.

3. All power and authority reside in Christ. After his resurrection Jesus said to his disciples, "All authority hath been given unto me in heaven and on earth." The thing which is amazing is that so few seek this source of power. A stranger thing still is that so few who seek to develop power follow the lead he gives to find it. Only a very few are willing to trust Christ's rules for power and success. Who, for instance, actually believes that the "meek shall inherit the earth"? Men who want to win practice exactly the opposite. This is true of practically all of Christ's laws of life.

4. There can be no excuse for an incomplete Christian experience. The only thing which dwarfs us in attainment or practice is sin. Since Christ has "loosed us" from our sins and saved us from their power and penalty, what excuse can there be for in-

completeness in him? And yet most of us go limping along at a poor dying rate both in practice and experience. Surely God must love us greatly to be so patient with us!

5. Even in his majesty and power Christ is full of grace and tenderness for his own. When John fell as one dead before the majesty of the glorified Savior, he restored him by a touch, just as he used to restore the sick when he walked on the earth and comforted him with "Fear not." This is proof of the truth that "lo he is with us always, even unto the end of the world." Even a really great man does not forsake his old friends when wealth and honor come to him; much less will Christ do it.

6. Some experiences are beyond our finite powers. It is a well-known fact that it is impossible for us to express our deepest and highest emotions. We live much in the middle range of all our powers. Only upon rare occasions can or do we draw on the reserve of which we all become conscious at times. We sometimes speak of men "going beyond themselves." We mean that they have drawn upon their higher selves. But even when that is done the infinite overwhelms us and we find ourselves powerless.—Otterbein Teacher.

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICF, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	

More Christ in Christian Endeavor

By Leslie Lindower

(Concluded from last week)

In regard to Bible study, our C. E. finds itself in a difficult position as far as its prayer meeting programs are concerned. We are trying to serve Christ and the church by maintaining a Biblical stand in the face of an apostasy on the part of many other denominations, yet there are no programs and no comments on them (except an inadequate number in the Evangelist and Angelus) unless we turn to the papers and quarterlies of these same other denominations. The comments that more nearly fit our needs than any other have been found in the Christian Endeavor Quarterly published by the Standard Publishing Co. of Cincinnati. The background of this quarterly is not modernistic, but seems to be post-millennial, and so the doctrine of the Second Coming of our Lord, one of the greatest doctrines of the Word, is slighted. If our C. E. is going to serve the purpose for which the Brethren Church has been preserved it must be able to present in a systematic manner the whole round of Biblical doctrine.

In the face of this difficulty some pastors have adopted different plans to take care of the deficiencies. One is the "Pastor's five minutes" in which he can present what has been lacking in the program, but where, oftentimes, excellent opportunity is given for the study of some great Bible truth. Another method is a sheet of written comments on the topic, handed one week or two ahead of time to the program committee to incorporate into the study of the topic. This method may substitute undesirable sugges-

tions contrary to the Word with constructive Bible study, or add, where the opportunity presents itself, the study of great Biblical doctrines. This system can be used better where the pastor must divide his time with two or more churches. But the great weakness with anything like this is that most program committees are not prepared to properly incorporate this sort of study into the topic, and harmonize it with the rest of the program.

But why should it be necessary to resort to such unsatisfactory methods? If our Sunday schools have Brethren literature, why cannot the C. E. have a Brethren quarterly to use? The Brethren Church ought, for the sake of holding its young people for Christ and the Church, appoint a board for the purpose of editing notes on the C. E. topics in a quarterly of its own. This would provide opportunity for the outlining of a different course of topics for the studying of Biblical doctrines, with all the fascination which the whole Bible upon a given subject provides. One of the best studies for Christian young people is the study of the spiritual life. It is a study which opens the eyes of young people in regard to their present relationship with their Lord. The best guide in this study is Dr. L. S. Chafer's book, "He that is Spiritual." Dr. Chafer's course on this same subject in the Evangelical Theological College, Dallas, Texas, is for many, the most fascinating and helpful of all the courses given by the institution. Whether or not the Brethren C. E. would see fit to change the course of its program

topics from the international list, a Brethren C. E. quarterly would give the best opportunity for harmonizing the study with great doctrines of the Word, for which we stand.

The knack of asking questions which we find in little boys has not altogether left the nature of young people by the time they reach and finish their teens, and so it would be a fine thing for us to give them the opportunity to task all their questions about Biblical doctrines in our C. E. gatherings. We need have no fear that the Bible, with proper handling, will not prove its own

claims. In fact, it is this sort of study, the method by which we ask the Bible questions and let it answer for itself, that settles the controversy on the inspiration of the Bible for young minds, and gives them an interest and appetite for Bible study.

Let the Christian Endeavor accomplish anything in helping the Brethren Church to maintain its position,—a little power, keeping the Lord's Word, not denying his name,—and its slogan, "For Christ and the Church," will be fulfilled. In the words of our blessed Lord, "I have set before thee a door opened which none can shut."

he did not know to how great a his inheritance had accumulated.

With queer inconsistency he collected most petty savings, but whenever needed by railway always paid for accommodation, and sometimes served a compartment for the same vacancy.

That he was not without a sense of humor, even if the joke was at his own expense, is illustrated by a story he once bargained with a plumber for some repairs in his house when, to reduce the estimated cost of the repairs by 2s. 6d., he undertook to act instead of the boy who was to assist the workman, a bargain which involved him in much toilsome fettering, carrying, and finally resulted in having to pay 2s. 6d. for a cab to convey the heavy load of tools which the workman insisted it was the "boy's" job to carry. He much enjoyed being able to retort to an old Quaker friend of his father's, who had chided him upon wearing so shabby a hat in Leeds, where his late father had been much honored, that the hat in question was actually his father's hat!

Among the few people who were welcomed through the jealously closed doors of the house none were more welcomed than he. He found it more difficult to withdraw from an eager interested conversation of the recluse than those who could tell him of their own experiences in foreign lands, what he so much desired to know of the possibilities and prospects of world evangelization. One of the early Congo missionaries called to see him on a winter evening had to sit with his host over a fire with but a single candle to light the room. After a few minutes' talk the missionary suggested that, as they were sitting as well in the dark, it would be economical to put out the candle, which the young Lushai missionary refused to do. The young Lushai missionary's home from several years' absence in the wilds, had been so thoughtless as to have their tailors and get some new English wear before their intermission brought upon themselves a mild rebuke: a worldly indulgence in bodily comfort was certainly in marked contrast to their missionary supporter.

After he had passed the age of maturity when his health was much impaired and constrained to dispose of his house and to go and live in South Devon, he remained in simple apartment death.

The late Dr. G. H. Rouse used to find much amusement that while he was in London from India, staying in the house of Mr. Arthington, having heard at a Baptist church that this Indian missionary in the neighborhood, sought him for apartments in which he was staying. Dr. Rouse naturally assumed, in discussing missionary topics with him, chiefly to get his advice and help in getting some cheaper lodgings than those which Mr. Arthington was then spending.

The making of his will gave a special concern to him, and to his chosen trustees. It was a long and involved document. After a few legacies, he was to receive one-tenth, the Baptist Missionary Society was to receive one-fifth, the London Missionary Society for the same amount. These large missionary bequests were spent wholly on new work in all parts of the world, nothing was to be spent among Mohammedans, no endowment to be set up, and the whole fund

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Robert Arthington—"A Miser" for Christ

By C. E. Wilson, B.A.

A generation ago, on the 9th of October, 1900, there died at the age of seventy-seven years one of the most remarkable characters the Christian Church of England has ever produced. In the annals of the Baptist Missionary Society, and perhaps in all British Missions, the name of Robert Arthington is the most notable after that of Dr. Carey. By his self-sacrifice and voluntary poverty he made possible the largest single bequest to foreign missions that has been known in Great Britain. The whole story of the advance of the English Baptist Missionary Society in the last twenty-six years is closely linked up with the Arthington Fund, and it is no small part of the financial embarrassment of the present time that, with the exhaustion of that Fund, the full responsibility of maintaining those vigorous and fruitful enterprises which were started by that Fund, and have thus far been supported by it, is about to fall upon the Society.

Robert Arthington was born of a Quaker family in Leeds, on the 20th of May, 1823. His father, Robert Arthington, gave up his business as a brewer for conscientious reasons, and his mother, Maria Arthington, was a woman of high character and refinement. She had considerable literary gifts and wrote several volumes of poetry. He had no brother, and his sisters left no children. He himself never married. He had the advantage of a good education, first in Leeds, and afterwards at Kendal and Cambridge. He became a deeply religious man, but though he associated a good deal with Baptists and was a liberal contributor to the Baptist Missionary Society, he never became a member of a Baptist church.

His religious views were held with great strength of conviction. He believed that the Second Advent of our Lord awaited only the fulfilment of the commission to "evangelize" all nations in the literal sense of proclaiming, in a language that could be understood by each tribe in the world, the message of Christ's redeeming work. That thought became a dominant motive with him, and he conceived it as his special purpose in life to devote the large fortune he had inherited, and all that he could add to it by penurious care, to the rapid increase of new missionary enterprises. Among his papers was found after his death, evidently much

studied and cherished, this quotation from an impassioned utterance by George King:

"Were I in England again, I would gladly live in one room, make the floor my bed, a box my chair, and another my table, rather than that the heathen world should perish for lack of the knowledge of Christ."

With almost literal exactness Robert Arthington acted for years according to that ideal.

He invested his money under skilled advice and with great care. He reduced his own scale of living to the scantiest limits. Though he continued to occupy his large house in Headingley, he gave up keeping any servant and used but one room, lived as a miserly recluse, did his own cooking at the fire in his dining room, reduced his meat allowance to one sausage a day, gathered his firewood from under the trees after a storm, wore shabby clothes, and endured the common taunt of being a miser. But he spent his life in poring over maps and books of travel. His liberal education had given him broad interests, and he gained an expert and detailed knowledge of the geography of non-Christian lands and the conditions of their people.

The achievements of the great explorers of the Victorian Era filled him with enthusiasm, and led him to make offers of large donations to missionary societies to follow up those explorations by evangelistic effort. The Congo Mission of the Baptist Missionary Society may be said to have been in large measure due to the vision and the challenge of Robert Arthington, whose gift of £1,000 made possible the first expedition of Comber and Grenfell. The first mission steamer, Peace, which did such service on the Upper Congo, under its famous explorer-evangelist, George Grenfell, was the gift of Mr. Arthington. The first missionaries to the Lushai Hills, Assam, India, J. Herbert Lorrain and Fred W. Savidge, were sent out by Mr. Arthington and maintained by him personally. They only joined the Baptist Mission after his death. He also gave considerable sums to the Church Missionary Society, the London Missionary Society and other societies, in some cases anonymously.

He kept no ordinary bank account. His finances were managed for him by his brokers, and until a short time before his death

within twenty-five years. It was as it stood, the will could not be administered, and a decision of the Court had to be invoked. The estate on Mr. Arthington was declared at £943,130, but because of the Court proceedings were finally amended scheme was

passed, the value had reached £1,026,746. Under this scheme, after payment of legacies to relatives, a Special Trust Fund was set up to be administered by executors for general missionary and philanthropic purposes in harmony with the intentions of the testator as expressed in his will—From the Baptist Missionary Magazine.

Illiokota District Officers for 1931-32
 Moderator—Austin R. Staley, Dallas, Center, Iowa.
 Vice-Moderator—Miles Taber, Leon, Iowa.
 Secretary-Treasurer—Delbert Flora, Cerro Gordo, Illinois.
 Statistician—A. L. Moyer, Garwin, Iowa.
 National Conference Executive Committeeman—A. R. Staley, Dallas Center, Iowa.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



MARY AND MOUNT OLIVET

I attended two blessed Communes since our last message to the one at Calvary, New Jersey son is pastor and the other at Mt. Arch in Delaware. I was indeed met with the dear people at Calmore. Many of these dear peozed years ago. I shall never forgive we had to build that church. C. Cassel came to their rescue the Pennsylvania State Mission ed them. Now this work is self-and has a consecrated, sacrificership. They are now looking the time they can employ a pasll time. Pray for this faithful had a spiritually uplifting comt also gave me the great privimuning with my son for the for more than ten years.

wman, who has been denied the of communion for years on affliction, was also present. How sit with wife, daughter, son and w born into the Kingdom at this ve Feast.

our services at Mt. Olivet at the ne of the year, hence all could , but we had a spiritual uplift. I y impressed at the spiritual feelwomen. Most of them would offer before washing their sister's had a profound impression upon think upon all present. We re more into the church by relation ast report. The financial depresruct this field hard. No farmers e any money for two years, and they have lost heavily, hence silold they have not, but such as they give—namely, themselves er to the Lord's cause. Pray for

ISAAC D. BOWMAN,
Leesburg, New Jersey.

OTA DISTRICT CONFERENCE REPORT

ference was held in the First Church, Dallas Center, Iowa, Octo-11, 1931. On the evening of the October the conference was called y Moderator C. C. Grisso. From the conference was in full swing e busy days of October 9, 10, and erence at that time of the week y thing to most of us. It was con-wise move that had been made. any the opportunity of attending erence who otherwise could not have

In fact the arrangement was considered so successful that it was voted to continue the week end time for our next conference. The time of the next conference of this district is to be in June after schools are closed for vacation. The executives of the conference are to determine the exact date. The conference is to be held in the Cerro Gordo, Illinois, Brethren church.

We should like very much to take the time and space to tell you of some of the good things of the Conference, which was acclaimed by those present as one of the very best we have had in the history of this district. However, at this late date of reporting (due to sickness in my home at the time of the conference and following, and a quarantine) we feel it best to make this report short. We are sending to The Evangelist the Moderator's Address, which was requested for publication. Also we include here a complete report of the present officers of the district.

The speakers from away, who were our guests at the Conference, were as follows: Miss Estella Myers from the African Mission field. All who have heard Miss Myers know how intensely interesting she makes her addresses.

Dr. W. S. Bell, who gave us first a sermon on the subject "The Church of Jesus Christ," based on Matthew 16:13-20, the main points of which were (I) Why the Church? and (II) The Business of the Church, and needless to say, we saw the Church in a new light. We had a new evaluation of it that will not soon fade out of our hearts and memories. Dr. Bell also spoke to us concerning "Ashland College"; I. Her Advances, II. Her Present Needs, III. Her Continuing Advances. Here again we were informed, and stirred to the realization of gains thus far made and the need to press on.

Elder R. Paul Miller of the National Home Mission Board, was with us and delivered a sermon the subject of which was "The Coming Glory," Text: Col. 3:4. Chief headings were (I) The Glory of Perfect Physical Health. (II) The Glory of Reunion. (III) The Glory of Transformation. (IV) The Glory of Future Rewards. (V) The Crowning Glory. Brother Miller surely stirred, warmed and fed our hearts with the message of God's Word.

Dr. McCartney Smith of Waterloo, Iowa, was in attendance at the conference during the early sessions but did not have a part in the regular program.

The Dallas Center church is to be highly commended, together with its pastor, for the splendid way we were entertained.

The officary is printed herewith for your information.

Sunday School Officers
 Sunday School Supervisor—Lulu Mosier, Waterloo, Iowa.
 Iowa Council Representative—Mrs. F. A. Wisner, Waterloo, Iowa.
 Illinois Council Representative—Mrs. John Livengood, Lanark, Illinois.
 Adult Department—John F. Garber, Weldon, Iowa, R. F. D.
 Young People's Department—Mrs. Delbert Flora, Cerro Gordo, Illinois.
 Children's Division Supt.—Mrs. John Livengood, Lanark, Illinois.
 Administrative Division—S. M. Whetstone, 804 Randolph St., Waterloo, Iowa.
 Citizenship Supt.—Ray Emmert, 507-508 Iowa Nat'l Bank Bldg., Des Moines, Iowa.
 Home Department Supt.—Etta Lichty, Waterloo, Iowa.
 Educational Department—C. C. Grisso, Lanark, Illinois.
 Missionary Department—Mrs. Dale Campbell, Dallas Center, Iowa.

Christian Endeavor Officers
 Christian Endeavor Supervisor—A. L. Moyer, Garwin, Iowa.

College Trustees
 Ray A. Emmert, Iowa Nat'l Bank Bldg., 507-8, Des Moines, Iowa, 1932; G. T. Ronk, 1920 Grand Ave., Cedar Rapids, Iowa, 1933; H. Bryce Puterbaugh, Lanark, Illinois, 1934.

District Mission Board
 H. Bryce Puterbaugh, Lanark, Illinois, Treasurer, 1932; Miles Taber, Leon, Iowa, 1932; G. T. Ronk, 1920 Grand Ave., Cedar Rapids, Iowa, 1933; A. A. Bontrager, President, 829 W. 4th St., Waterloo, Iowa, 1934; Geo. E. Cone, Secretary, Milledgeville, Illinois, 1934.

District Ministerial Examining Board
 C. C. Grisso, Lanark, Illinois, 1932; Geo. E. Cone, Milledgeville, Illinois, 1933; S. M. Whetstone, Waterloo, Iowa, 1934.

District Board of Trustees of Property
 S. M. Whetstone, Waterloo, Iowa, 1934; D. F. Hoover, Dallas Center, Iowa, 1933; J. F. Garber, Weldon, Iowa, R. F. D., 1932.

District Evangelists
 Eastern Division—Illinois, C. C. Grisso, Lanark, Ill.
 Northern Division—Iowa, S. M. Whetstone, Waterloo, Iowa.
 Southern Division—Iowa, A. R. Staley, Dallas Center, Iowa.

District Ministerium
 A. R. Staley, President; Miles Taber, Vice President; Geo. E. Cone Secretary-Treasurer.

Woman's Missionary Society
 President—Mrs. S. M. Whetstone, 804 Randolph St., Waterloo, Iowa.
 Vice President—Mrs. George Garber, Lanark, Ill.
 Secretary-Treasurer—Miss Wilma E. Garber, Weldon, Iowa.

Sisterhood of Mary and Martha
 District Patroness—Mrs. Geo. E. Cone, Milledgeville, Illinois.
 Secretary-Treasurer—Miss Marian Tallman, Lanark, Illinois.

GEO. E. CONE.

GRAFTON-TERRA ALTA, W. VA. CIRCUIT

On November 4-8 inclusive, the Whitedale Brethren church at Terra Alta, was engaged in a special series of services on the general theme: "What the Brethren Church believes and why she believes it." The topics for the messages each evening were: "Salvation," "Baptism," "The Lord's Supper," "Anointing with Oil," and "The Washing of the Saints' Feet," respectively. The services were completed with the observance of the communion on Sunday evening. There was good attendance and interest in these meetings and there were those present each evening who were not members of the Brethren church, but who were interested in our beliefs and practices. The Lord gave his blessing to our efforts. The speaker was the pastor.

The week following, from November 11-15, this same series was repeated in the First Brethren church at Grafton, with the pastor as speaker. Here there was a marked increase in attendance and interest which was very noticeable and encouraging to all. As a result of these services four members were added to the church by Confession of the Lord and baptism. As has been our practice for some time, the service of prayer and Bible study followed this series on Monday night in which there was a record attendance of forty. This is at least equal to the average attendance of our regular Sunday services and more than double the prayer meeting average attendance. The Lord is moving the hearts and lives of the Grafton Brethren, and we are praying that soon he will see fit to bring in a great harvest from the unsaved.

Will the Brethren remember us in prayer that this work may be built up in him; that the people may grow in grace and in the knowledge of our Lord and Savior Jesus Christ; and may be instruments through whom the Lord might save many more in these communities? Our fight is harder, due to the fact that these churches have been for some time without regular pastoral service until this year.

Yours in Christ,
L. E. LINDOWER.

SECOND BROTHERS CHURCH NEWS Johnstown, Pennsylvania

The church decided to have a revival campaign under the leadership of Brother Wm. Schaffer, of Conemaugh. The meetings began November the first and continued two weeks. From the beginning, Brother Schaffer fitted into the membership family and was heartily supported by the regular attendants. Like all church work in well church territory, the attendance was almost entirely Christian. Few unsaved people can be found among the average attendants of any service and our problem was the awakening of the unsaved.

Brother Schaffer's sermons were inspiring and the whole two weeks found the church pervaded by a deeply reverent feeling of responsibility. The final results were, first, four young people confessing Christ for the first time, three of whom are already baptized and the fourth will be shortly. Second, a general feeling of renewed hope and enthusiasm. Third, a larger attendance in both Sunday school and church. The congregation deeply appreciated the loan of the pastor from the Conemaugh church and feels a closer bond as a result of their kindness.

The general condition of the Second church is splendid. The Sunday school averaging a much larger attendance this past year than the preceding one. We hover constantly toward the one hundred mark and are aiming to make our attendance average the "century" figures. Not the least encouraging sign of growth is the church attendance, which for a city church and that located in a well church section, is the high average percentage at church. Normally we have a church attendance of the same number as the Sunday school and on several occasions larger. To the average city preacher this is an unusual condition. The pastor deeply appreciates the loyalty.

The undersigned is giving only preaching service to the Second church, due to several causes. The church is small and the Mission Board has been its main dependence in financial support, the past few years. The Board is not in a position just now to assist very materially, so the congregation must face the situation, depending upon itself. This is somewhat of a hardship in normal times, but rather a hard one in a period of depression. However, we have every reason to be thankful that so far, we have creditably "carried on." We are slowly liquidating our building debt, and hope in a couple of years to have a beautiful moderate sized brick building paid for and free from a burden of debt. We are looking forward to the building of a parsonage on the other end of our lot. At present we believe we have one of the prettiest brick mission chapels in the brotherhood. We bespeak the prayers of the brotherhood for this work. Then too the undersigned has an exceedingly full time job in handling some twelve to thirteen hundred Boy Scouts and an adult leadership of between five and six hundred men. This is preventing us from doing any pastoral work, and apparently with but little loss in morale to the congregation. However at best it is only a temporary arrangement. Just as soon as it is possible we will secure a pastor. Until then we are doing the best we can.

The Y. P. S. C. E. is ranking second in percentage of interest and activity in the group of Conemaugh Valley societies, which includes all of the societies in this area.

The W. M. S. is also functioning splendidly. These constitute the chief means by which a church of this size is able to face the tasks before it and consider itself in a position to do worth while work for the Master. Other organizations might be attempted, but with a small membership, the scattering of energy and enthusiasm over too great a field is more depressing than encouraging. Our goal is to do well, what we are doing, with what talent we have, until by the goodness of God, we are given greater responsibilities. We are glad to report that even if we do not have a great host of people, we surely "Be Brethren."

GEORGE H. JONES.

HAGERSTOWN, MARYLAND "The Gateway to the South"

Sunday evening, November 22d, was the closing service of a three weeks' evangelistic campaign held in the Hagerstown, Maryland church. The pastor, Rev. Frank G. Coleman, delivered the sermons while Mr. and Mrs. Harry Richer of Peru, Indiana, assisted by the regular church organist, Mr. Kretzer, took charge of the singing and music.

The weather was ideal and the most unusual in interest and. The first meeting was well attended each evening saw an increase in until on the first Sunday evening necessary to turn away perhaps persons who could not be accommodated in the church auditorium, the balcony and choir loft. All during the second week the church was well filled with the Sunday evenings overflowing.

Each evening brought strangers evidently well pleased as they were visibly seen in the audience later strangers whom they had no doubt with them. Instead of a weariness might be expected at the end of a meeting of this length, there was an interest and the meeting came to a close with the expression of many regrets.

Too much cannot be said about the work and devotion of Brother Richer. Mr. Richer directed and congregational singing, favoring with several solos each evening always gave one or two very good readings. Mrs. Richer played while Mr. Kretzer played the church. She also delighted here hearers with a number of violin solos throughout the evening and on one occasion was accompanied by violin duet by Mr. Boone of Washington, D. C. We were also pleased to hear several vocal duets with her husband. Several personalities soon captured the admiration of their audiences.

Rev. Coleman's masterful sermon showed much thought and effort and commanded the strictest attention of the laity. Although the church was warm on account of the weather, the crowds, the audiences seemed eager to hear every word, so forcefully and in a way delivered unto them from God's Word.

The musical period of one evening given over entirely to fifty children by Mr. and Mrs. Richer. Their program consisted of songs, scripture quotations, object lessons and was most effective and instructive.

The success of any such meeting can be measured in the number of conversions alone—thank God—although this is not the essential part of it. At a short meeting nineteen confessions were made and at the meeting just closed twenty-nine, making a total of forty-eight. Of this number one came by letter to another church, forty-two were baptisms and four are waiting for baptism. There are still others considering the giving their hearts to Christ and hope that they may yet surrender to the effort put forth in the past.

Notwithstanding the present financial disturbance, the budget for the meeting was met without personal solicitation and the offering was very good, showing that Christians still have a heart for God's work.

One of the finest things about the meeting is the splendid feeling of good fellowship it has aroused in the hearers, members as well as their friends. It is not measure the distance such fellowship can reach, nor the everlasting good that can come from it. Somehow we feel that the meeting has been exceptionally successful for the church and wonderfully instrumental in promoting interest in the church and the community.

Interest in the meeting was

the Sunday school, which was closed on Sunday, November 22d, with an attendance of four hundred fifty-five, breaking previous highest record by fifty. Honors went to the adult's men's class with an individual attendance of three hundred seven.

The final service of the meeting took place on the occasion to comment on the loyalty given them by the choir and to thank them and others for the splendid concert and entertainment given them during their stay. Rev. Coleman, in whose home they had resided, responded with a message of appreciation from the church for their untiring efforts and enthusiasm which were so instrumental in making the success it was.

Mrs. Richer left Monday morning, November 23rd, enroute to South Bend, stopping off over Thanksgiving. Her brother's brother in Scottdale, Pa., took with them the prayers and best wishes for themselves and the meeting which they will hold with Brother Wirick at church at Ardmore, Indiana, beginning November 29th.

T. W. FAHRNEY.

EDUCATION FOR TOMORROW

Increasingly the slowing up of American progress on all lines is forcing a redefinition of institutions upon us. The emphatic material expansion has run its course. The "interim" period between the era of production and exploitation and the era of leisure and culture is one of bewilderment, heartache, despair, and drastic re-orientation. Habits of life, yes, basic Weltanschauungen are suffering serious redefinition. All branches of human learning are at a corner. Serious consideration is being given to the problems of Reality and the ability to know it. Men in social sciences look for the Real!

There is no doubt but that today education, which largely determines the outlook and basic cosmic attitude of a nation, will have to undergo a similar maturation. One wonders what will re-orient twenty-five years from now, when the impact of our modern floundering philosophy of education will be felt socially! Educational leaders must get busy as never before from the predominantly technical and utilitarian tendency of yesterday, and re-orientation along lines of culture—and

The emphasis upon technique and industrial leadership and expansion, which necessarily perish, but it must be modified and undergirded. In the future colleges must devote more time to the study of branches which will not necessarily furnish the graduates with more than a strong philosophy of life. The college graduate out of work, or even in the case, working at menial jobs, is necessary that they be furnished with the richness of inner life, so that when the material success, they will possess, is the wealth of character that shall redeem them. An education, as someone said, should not only train men to get more bread, but should give men a greater appreciation of life, however meager.

Education must train youth in the higher things, make them oblivious to the worship of gold of success, again restore that wisdom that is its own reward. Education today is too utilitarian in its design. It is construed as a pass into a better sit-

uated class, instead of an equipment for inner richness and social benefit. This pragmatic tendency will increasingly have to go.

What this implies for the Christian College of Liberal Arts is evident. It may involve sacrifice along many lines. The college may be compelled again to sell itself to folks, after years of independent existence upon endowments that have estranged it from the life of humanity. It will have to cease measuring its success by the number of graduates who make material successes. It may have to tread again the high and lonely road of the Cross, the absurd path of sacrifice, even a sacrifice in intellectual respectability! It may have to break off bravely its alliance with the Athenian custodians of worldly wisdom! For only Christian education can be the redeeming education of tomorrow!—E. G. Homrighausen in "Reformed Church Messenger."

The Newark Airport, at Newark, New Jersey, is the busiest airport in the world, according to *Popular Science Monthly*. Fifty passenger planes, each carrying six to eighteen people, land or take off every day, and twelve mail planes land and take off every night. Chicago ranks second, and Los Angeles third. The air traffic from each of these three cities is greater than that from London, Paris, or Berlin.

Part, at least, of the thrill of gliding can be had by bicycle riders whose machines are equipped with wings and tailpiece, says *Popular Science Monthly*. This glider outfit is the invention of a Dallas, Texas, World War flyer. It consists of small wings and a tailpiece that, he says, can be readily attached to any bicycle.

THE TIE THAT BINDS

DAGUE-MOORE—On Wednesday, August 12, 1931, at the parsonage of the Highland church, Mr. Ernest Dague of Scenery Hill, Pa., and Miss Mildred Moore of Marianna, Pa., R. D. No. 1, were united in the holy bonds of wedlock by the writer. Mr. and Mrs. Dague are both members of the Highland church and are making their home in Scenery Hill. May the Lord richly bless their home. WM. GRAY.

BORABAUGH-MACKALL—At the home of the bride in Vinco, Miss Margaret Mackall and Mr. Daniel Borabaugh. Miss Mackall has been one of our loyal and devoted members of the Vinco Brethren church and in the presence of a large assemblage which filled the church, the beautiful ring ceremony was used to unite the young people. A Thanksgiving and Bridal dinner was served, after the ceremony, at the bride's home, the ceremony taking place on Thanksgiving afternoon. The best wishes of a large number of friends accompany the young people in their new life. GEORGE H. JONES, Pastor.

IN THE SHADOW

WORKS—Mrs. Anna Cole Works died Wednesday, Oct. 21, 1931, aged 45 years, 9 months and 21 days. She was the daughter of William Cole, and Emily Hager Cole. She leaves to mourn her loss, her father, her husband—Bernard Works, four daughters—Thelma, Marie, Elsie, and Dulane, also one sister—Mrs. Thomas Martin and one brother—John Cole.

The deceased was a member of the Brethren church for a number of years and a faithful follower of Jesus Christ. She loved her church, she loved her Bible and she loved her God. She was confined to her bed for many weeks and though her sufferings were great she bore them with a smile and was willing for the Lord's will to be done, knowing he doeth all things well. Her favorite verse of Scripture was Romans 8:28—"And we know that all things work together for good to them that love God, to them who are called according to his purpose."

Funeral services were conducted from Bethel church, Farmington, Pa., October 25, 1931, and burial was made in the cemetery at the church. The prayers and sympathy of their many friends are with the family in this hour of sorrow. WM. H. CLOUGH.

BECK—John Alexander Beck was born on the Beck homestead, 14 miles south of Fort Scott, Kansas, and suddenly departed this life at the same home October 29, 1931, at the age of 68 years, 3 months and 7 days.

He was well known and highly respected by all who knew him. Many Bourbon County friends from miles around attended the rites as an expression of their respect.

Many beautiful floral offerings were made, and the service was conducted from the family home by L. G. Wood, who was an old friend of the family. The body was laid to rest in the family lot in Evergreen Cemetery. L. G. WOOD.

PETERSON—Louise Lavon Peterson was born in Fort Scott, Kansas, on December 20th, 1930, and died very suddenly at the Mercy Hospital at Fort Scott, Kansas, on October 21st, 1931, at the tender age of 10 months and 1 day. She was the infant daughter and only child of Mr. and Mrs. Willis Peterson.

Funeral was conducted by the writer from the Konantz parlors on October 22nd, 1931, and the body was laid to rest in the family lot in Oak Grove Cemetery.

L. G. WOOD.

WHITTED—Merritt Whitted was born a few miles northeast of Mulvane, Kansas, and departed this life from the same community on October 30th, 1931, at the age of 27 years, 10 months and 17 days. In October, 1917 he entered the service of his country and served until the end of the World war. He served as private and was advanced as a non-commissioned officer.

For the past 10 years he has been a faithful member of the Bethel Brethren church of Mulvane, Kansas. He was very devoted to his mother and home, was a true friend, an upright citizen and always an accommodating and generous neighbor.

He is survived by his mother—Mrs. Marietta W. Edwards; one sister—Mrs. Emma Arnold of Texas; and two brothers—John and Arthur, of Mulvane, Kansas. His death is the fifth in the family, in the past few years. His father, H. O. Whitted, and one brother, Harold, died during the World war. His step-father, Bert Edwards, died about four years ago, and his brother Willy F. Whitted, died less than two years ago. The funeral was conducted from the Bethel Brethren church, Sunday, November 1st, at 2:00 P. M. by the writer. Burial was made in the Mulvane cemetery.

L. G. WOOD.

FAHRNEY—Tilghman J. Fahrney was born April 15, 1860, and died at his home in Downsville, Ind., Oct. 16, 1931.

In 1880 Mr. Fahrney united with the German Baptist Church. At the time of the division of the church he cast his lot with the Brethren, and he and sister Fahrney became the first members of what is now the St. James Brethren church. Brother Fahrney served the congregation as deacon from the time of its organization, in 1884, until the time of his death. It was largely through his efforts that the Woodburn church was built. Here he served as a member of the official board, superintendent of the Sunday school and in other positions of trust.

It had never been my pleasure to be associated with Brother Fahrney during any part of his active church life, due to the fact that since some time before my taking the pastorate at St. James he had been confined to an invalid's chair. In spite of his affliction, he continued to conduct his business as a general merchant.

On visiting him in his home or place of business, we always found him cheerful and deeply interested in the church, not only locally but in the general brotherhood.

While Brother Fahrney has been called from our midst, he will not soon be forgotten but the influence of his life will be felt for years to come.

Surviving are his wife—Mrs. Mary L. (nee Poffenberger), two brothers—Norman E., and Walter S., of Hagerstown, and four sisters—Mrs. T. M. Kaylor, Hagerstown; Mrs. Harry Rowland, Paramount; Mrs. Cora Slifer, Hutchinson, Kansas, and Mrs. T. Rodney Coffman, Somerset, Pa.

Funeral services were held in the Brethren church in Hagerstown, conducted by the Rev. H. W. Nowag of Johnstown, Pa., a former pastor, assisted by the writer and the Rev. F. G. Coleman. W. S. BAKER.

NOAKES—Emma Elizabeth, daughter of Mr. and Mrs. Jackson Wike, was born in Carroll County, Indiana, February 28, 1868, and died at her home in Flora, November 7, 1931. She is survived by her husband, and three children, all of this county. She is also survived by three sisters. She had been a member of the First Brethren church of Flora for some twenty years. The anointing service was asked for and received a few days before her passing. Funeral services were in charge of the writer, her pastor. Burial was in the Knettle Cemetery, northwest of Flora.

FREEMAN ANKRUN.

HEPLER—Mary Ellen Hepler, wife of Jackson Hepler, was born near Nappanee, May 18, 1860, and departed this life November 13, 1931.

In early life she united with the United Brethren church and 25 years ago came into the First Brethren church of Nappanee, to which church she remained faithful until death.

She was a noble wife, mother, grandmother, and great grandmother. All who knew her called her blessed because of her untiring efforts to help all who needed her assistance.

Her living husband, six children, 23 grandchildren (Myrtle Roosevelt, a graduate of Ashland College, being a grandchild), and 3 great grandchildren, with two brothers and two sisters will greatly miss this dear one.

Services were held at the Hepton church by the writer. BENJ. F. OWEN.

RIBBLETT—Mr. Henry Ribblett of Conemaugh, Pa., was one of the aged residents of this community. Mr. Ribblett was 82 years old and a member of the Presbyterian church. He was buried from the Jackson Lutheran church, the funeral service being conducted by the undersigned, assisted by the Rev. Mr. Schultz, the pastor. Both ministers were old friends of the deceased, who was related to many of our Brethren families of that district. GEORGE H. JONES.

SHUMAN—Adam Shuman, an octogenarian, of Nanty Glo, near the Pike church, was the husband of one of our faithful and loyal old members of the Pike congregation. The undersigned spent many pleasant days with the family as a guest in the first days of our ministry. Mr. Shuman was hospitable and a splendid neighbor but never united with the church. Our sympathy and prayers go out to the loved ones who are bereft of a good father and husband. Services by the undersigned at the home of the deceased. Burial in the Pike cemetery. GEORGE H. JONES.

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BRETHREN EVANGELIST



ARRIVAL AT BETHLEHEM

L. O. MERSON



White
Gifts
for the
King



The Movie an Educator

When a twelve-year-old boy is shot to death in a New Jersey city by his sixteen-year-old companion while they are reenacting a gangster movie show—and it is not an isolated case—it is time to raise some questions. Parents and others responsible for the rearing and education of boys and girls make not be indifferent when such a tragedy takes place. When the lightning may strike in one's own neighborhood, there is no assurance. It is better to be insulated and protected. But more than a personal and family loss are sustained. Society is menaced.

The boys had been to witness a gangster movie film, and "this is the way they did it in the picture, Winslow," cried William as he pulled the trigger of his revolver and shot Winslow Elliot through the temple.

Gangster films educate children and young people, and are not without their strong influence upon more mature minds. As the Newark Evening Times puts it, "There is a glamour about the perilous occupation of the lawbreaker, or there would be none of the palpitating qualities about the picture which are supposed, usually correctly, to give it its drawing power." There must be other drawing powers in pictures, are there not?

It makes no difference if virtue ultimately prevails in the picture and that the enemy of society finally ends in the death chamber. The emotional reaction of the young is commiseration for the criminal who is "hunted by society." The underdog appeals to human sympathy. The Evening News calls attention to a gangster picture shown in a Long Island city when a crowd of happy-faced children screamed with delight every time a gangster shot a policeman. Cannot children be taught to think of policemen as their friends and of gangsters as enemies of the home and its members?

Children should be most diligently safeguarded against devastating pictures of this type. There is no reason why children should see every picture that is put on the screen. Many go every night in the week and sometimes to two or three different picture shows in one evening. Parent-teacher organizations, parents' magazines, and various publications provide lists of approved films. Children should be trained to understand that going to a picture show is a luxury, an event, which comes only often enough to be educational, inspirational, and a means of recreation and relaxation, but never a daily means of indulgence. The taste for wholesome pictures should be carefully developed. It requires time and patience but is rewarding as a part of education.

Parents in every community ought to be organized and the whole force of their influence thrown against every film which is not up to a decent educational, recreational, and moral standard. It seems useless to appeal to Will Hays and his organization. Resort then should be made to nonpatronage of questionable shows. When movies and firearms become a source of danger to life and morals, it is time to organize against them.

But there are other lines in this picture of the shooting of the twelve-year-old child. Where did the boy actor get his revolver? We need to protect children from firearms, and a sixteen-year-old boy, particularly if he has been in the hands of the law, has no

business with a gun. A mail-order house is blamed for selling the gun to this lad. Why are mail-order houses or any other merchandising organization allowed to sell such instruments of destruction to minors?

It seems that the police had already arrested this unfortunate killer on a previous occasion. Why did they not relieve him of this deadly weapon? And why did not his parents know that he had a revolver, or knowing it, why did they not take it from him and prevent his carrying or using it? The parents, the police, and the firm that sold the revolver all share in the responsibility of this horribic manslaughter.

Boys have no business with revolvers. The temptation to use them, experiment with them, "play" with them is too great. It is better to keep guns away from boys until they know how and when to use them. It is better to build up a public sentiment against gangster films, depicting theft, robbery, hold-ups, murder, and such crimes. It is imperative that parents and teachers and church workers give more time and thought to the wise training and development of the growing persons for whom God and society have made them responsible.—Adult Bible Class Leader.

THREE FEDERAL COURT DECISIONS PROMISE NATION-WIDE ADVANCE IN LAW ENFORCEMENT

Far reaching effects and a nation-wide advance in law enforcement of Eighteenth Amendment legislation is foreshadowed in the aftermath of three notable Federal Court decisions rendered during the past 30 days, declares a statement from the American Business Men's Prohibition Foundation headquarters here.

"These decisions mark a turning point in the progress of Prohibition administration," continues the Foundation statement, "and their influence will be felt throughout America.

"The three decisions of the Federal Court affirm:

(1) Property, including real estate, the owner of which knowingly permits the operation of a distillery on his premises, is subject to confiscation.

(2) The issuance of an alcoholic permit to a baker or food manufacturer is illegal.

(3) The legal confiscation of speakeasy furniture and fixtures.

"The nation-wide significance of these three decisions foreshadows a new efficiency in Prohibition administration throughout the entire country. Each of them gives judicial clarity and force to provisions of Government legislation relating to the liquor traffic that heretofore have not been well known or clearly understood.

Particular interest attaches to the decisions, in that in all three cases, initiation of the processes involved was begun in the Chicago, or Seventh Prohibition District, the first and third by Colonel E. C. Yellowley while he was Prohibition Administrator of this district and the second having been instituted in March of this year by Mr. Yellowley in his capacity as Supervisor of Permits in the United States Treasury Department.

"The effectiveness of the method of abating liquor nuisances by confiscating furniture and fixtures, has been strikingly shown

here in recent years. In 1926-27 a serious attack upon Chicago's politeness with the illegal liquor traffic, the allies of Al Capone when Admin. Yellowley launched an aggressive campaign which resulted in the padlocking a of an average of over 1,000 notorious in many cases, elaborately furnished ells and road houses. The basis for the paign was the provision of the Excise Section 3453 R. S. of the Internal Revenue Code, the validity of which has just re-affirmed by the United States Supreme Court. But, in not a single instance this procedure been questioned or applied by defendants in the Chicago district.

"The decision of Federal District Judge Louis Fitzhenry, at Peoria, November denying Purity Bread Company of Illinois, the right to an alcoholic permit, bids fair to cut a nation-wide in the illegal use of alcoholic liquors, to permitted under a mistaken Treasury department ruling.

"Hundreds, perhaps thousands, of permits have been issued in the past years and other food manufacturers throughout the United States, the renewal of one of which is now threatened by Fitzhenry's decision.

"The decision lifts into the limelight 4, Chapter II, of the National Prohibition Law, which, aside from medicinal industrial uses, permits the sale of all liquors only for use as an ingredient in flavoring extracts. 'The use of all liquor in any other way in food products declares Judge Fitzhenry, 'would defeat the purpose of the Prohibition Act.'

"The decision of Judge Fitzhenry tober 29, ordering the confiscation of farms where distilleries were found operation, was another victory for Colonel Yellowley and revealed a thoroughly long overlooked section of the Internal Revenue Law, which provided that all property, including real estate shall be forfeited where an owner knowingly suffered committed the business of a distillery there carried on, or has connived same.' Of course, this Section 3281 Internal Revenue Code, is applicable every part of the United States."

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Why International Lessons?

By Charles A. Bame, D.D., Sunday School Editor

A universal lesson system has not yet been discovered. No group of men can satisfy the entire populace. Men are vain, whimsical, egotistic, conceited and therefore, all will not follow the guidance of another. Many of the divisions of men into sects and schisms are the result of this spirit and not so much the result of sincerity and truth. I do not attempt in this article to tell why men thus react or why all do not use a method you or I find to our liking; I do desire to show the advantages of the plan of Bible Study which is followed by the International Lesson Committee and why our people should show their loyalty to our own publications.

I could not be brief for any committee and do not know personally a single one of them, yet I have never doubted that this system is the best one to use.

Not long ago, a brother spent several minutes complimenting me on a Sunday school address in which I stressed the good of our own literature and then ended by telling me that he was not using our literature as his class had voted to use only the Bible and that he had been several years reaching about half of the Old Testament in their study. To me, this man's course was not good. He had claimed the time of a number of youth and basing his action on their youthful judgment, had given them during the time when they might have gotten a whole course on the Bible, only a part of the Old Testament. This is a distinct and decided loss of a great opportunity to these young men, in my opinion.

Another says, let the teachers develop a method for themselves and use a quarterly and still another, "I use only a Bible." Well, I have seen the work of both. I can not say that in the main, I think their method is good. Not so many people can or do develop a method of their own. Not so long ago, I heard one of the theologians say that "most of us use the outlines of others' times." It was only because he was honest that he did say so. One preacher says outspokenly, "The only difference between me and others is that I use the material of others and admit it, while others use it and deny it." And Billy Sunday says, "Of course I use the thought of other men; I'd be a fool not to do so." I confess that my experience with many teachers who use the Bible is that they do not use it enough and their egotism does not do them any wisdom. God forbid that I should discourage the use of the Bible in the largest way and sense; but may he also keep me from rejecting the masterful wisdom of a Luther, Knox, Calvary, Matthew Henry and hosts of others.

Another objection to the use of a quarterly and the International Lesson is that they "hop, skip and jump" too much over the material of the Bible. Now, let us think of that a bit: this very system has tried all kind of plans. Dr. Ira S. Price who has spent most of his lifetime in this work says, "as far back as 1882, instead of splitting up that year between the Old and New Testament it took up the Gospel of Mark and split it into forty-eight lessons, and the next year was devoted to its rich contents. The year 1890 was devoted to the Gospel of Luke and 1897 to the Acts and Epistles." In the year of 1932 we are to study first, the book of John and follow that the next quarter with Genesis. Who could make a better? More and more this Committee is trying to adapt the lessons to the need of the class and school. I submit that it would be much better for the youth to get a whole course in the Bible during their school years than to spend most of it on half of the Old Testament or even all of either Testament. Any teacher could work out a complete reading of the books of John and Genesis during the next six months if he will, and I believe sincerely that a study would be better for the Sunday school than a whole year on the study of a single book. Indeed if they will use a Brethren Quarterly and follow its Daily Readings and all its other

helps, they will end with a delightful and profitable advancement in Biblical education and loyalty.

Let us now address ourselves to the advantages of the careful adherence to the International Lessons. And in the first place, let us note that these lessons are a course of Bible Study made out by men of large experience and the best of training for that purpose. It is a course of sometimes a six-year cycle, sometimes seven and for the present, beginning with January of this year, a cycle of five years. Teacher, if your lads or lassies are just entering high school, they will during their six years there, have had a chance to go through the entire Bible with you when they have finished. What an opportunity for you! While the secular education they are getting is diverting their minds to the material and popular, you will start them off with the Gospel of John which was written to show them the deity of Jesus Christ and follow immediately with Genesis which will start them right with regard to evolution and creation. Next year, they will start off with the Gospel of Mark and follow with the great leaders of the Old Testament from Joshua to Solomon and end the year with Paul. In 1934, the year starts off with Matthew, follows with the prophets and kings of Israel and ends with some studies in the Christian Life. Nineteen thirty-five offers three months in the study of the Life and Letters of Peter, follows with Some Great Christian Teachings and finishes the Old Testament; while 1936 offers six months' study in the Gospel of Luke and six months on the remainder of the New Testament in studies in the Spread of Christianity.

Now that's a course of Bible Study no matter who outlines it. They do not offer comments or ask how you shall study these outlines or lessons. Here the Brotherhood steps in and supports a man to direct these studies in Brethren channels with Brethren approach and Brethren interpretations. That makes the necessity for loyalty in support for this person can not be paid if the supplies offered are not paid for and used. This course may be too long for some; it may be too short for others, but it is a course of the entire Bible and allows all sorts of adaptations and deflections.

This course is doubtless the most universal course extant. With the Committee from our own country collaborates the English Committee and as much as twenty-five years ago there were 17,000,000 people following it. Following this course, one is in tune with millions of his fellow mortals and he may go from one city to another or from one school to another almost anywhere and find people studying the same portion of Scripture with him.

Neglecting or side-stepping this course, a teacher causes a parenthesis in a course-study of the Bible by his pupils which may rob that person forever of having a contiguous study of the Word of God. I know of some teachers who scarce go to teach a class until they are urging another course of study. But unless they remain with that class until they have finished a full course of study, they have perhaps robbed their pupils of the very thing they are attempting to do. Unless they remain with the class long enough to complete a course of the entire Bible, they have spoiled the chance for that very thing if the class were allowed to continue the regular lessons. What's the use?

And, just here let me answer another objection that is sometimes urged: that these lessons are not all they ought to be. Now, this is a very flimsy objection. The main difficulty with any lesson and most teachers is not that there is not enough material, but that there is too much. Most teachers try to teach too many lessons and thus do not get over any lesson at all. Any teacher who will work out a plan of study for himself, apart from this course can, if he will, work out a good course from this plan and it is planned so that a pupil may get a course in the Bible in a certain period.

Finally let me say that this system of lessons offers four courses covering the entire Bible:

One course for the Primaries covering a period of three years adapted to the little folks. It is a well-worked-out course for the little tots.

Another course for the Juniors. The more I study it, the more I believe in it; and I have now gone over two years of it, word by word.

The Third course is for the high school age and is done in our Youth's Quarterly. Continued effort is being made to make this a practical study adapted to the age and problems of the youth.

(Continued on page 10)

EDITORIAL REVIEW

Brother J. L. Bowman of Linwood, Maryland, is asking for the names of members or friends of the Brethren church living in Baltimore, Maryland. Those who know of any such persons residing in that city will favor him and the cause he seeks to promote by writing him, giving names and addresses.

This is the time for the White Gift offerings to be made. Envelopes for that purpose have been mailed from the office of Prof. M. A. Stuckey, Ashland, Ohio. But he advises us that in case any have been missed or have not received a sufficient number of envelopes, the required amount will be sent to any address upon request.

Notice came to our office too late for publication preceding the date of dedication of the Muncie church basement unit on December 6th. Brother M. L. Sands is the faithful pastor of this church and Prof. J. Raymond Schutz of North Manchester, Indiana, was the guest preacher at the dedicatory services. An all day program was prepared, the dedication proper being in the afternoon. Brother Sands says: "We are dedicating free of debt", and promises to send more details later. We hope also it is possible to have a picture of what they have got thus far. Congratulations to the Muncie Brethren and their pastor on this achievement, and may God lead them on to the completion of their task.

Prof. M. P. Puterbaugh, treasurer of the National Sunday School Association, supplies us with a budget approved by National Conference and recommended by that body to the Sunday schools of the brotherhood for their support. Turn to his article and see how varied are the interests the Association is promoting. Contributions are being made to the teaching phase of both our Foreign Mission and our Home Mission work, as well as to the support of our seminary, to the Shipshewana Young People's Training Camp and in various ways to the promotion of Sunday school work among the churches. Always and everywhere it is teaching the Gospel of saving grace to dying men and building them up in the knowledge of its spirit and truth that the Association is concerned about. You can have a part in this teaching ministry by means of your White Gifts.

The Third church of Philadelphia has recently enjoyed a season of refreshing and a very successful evangelistic campaign under the leadership of Brother R. Paul Miller. The much loved pastor of this church is Brother W. A. Steffler, under whose leadership the Lord is accomplishing a splendid work here. The church is about ready to join the ranks of entirely self-supporting churches and gives promise of going on growing in grace and strength until it becomes one of the strong churches of the brotherhood. As a result of the recent campaign thirty-two souls made the good confession, most of them for the first time, but a few being reconsecrations. The Sunday following the close of the meetings four more persons accepted Christ as their Savior. This church is one of the splendid examples of success in Home Mission work that give cause for encouragement, and justify confidence in and support of our Home Board on the part of all loyal Brethren.

Dr. Florence N. Gribble, missionary on furlough from French Equatorial Africa, writes of conditions on the African field. An epidemic of the "flu" is causing much and serious sickness among the natives, but our American workers have escaped the contagion thus far. One valued native Christian succumbed to the disease. At the time of the writing of the last mail received by Dr. Gribble,

Brother Kennedy, whose passing we announced two weeks he was still alive but his passing was expected. At any rate no was held for him except the hope that possibly God might intervene and heal him for his glory. But the missionaries, even Kennedy herself, were resigned to the will of God. How great blessing it is to be wholly surrendered to the divine will, to be submissive to God. In this our missionaries are frequently setting us worthy and challenging examples. May prayer be of that sustaining grace may be continually given to Sister Kennedy as well as others who feel his loss most keenly, in this hour of sorrow.

The Pennsylvania young folks to the number of more than a hundred gathered from nineteen different congregations to advantage of a very successful Sunday School Institute held in the First church of Johnstown, where Brother Charles H. Ashman, pastor. The institute was fostered by the National Sunday School Association; Dr. Charles A. Bame from the Publishing House was one of the speakers for the occasion and the pastors of the churches cooperating, we understand, constituted the remaining members of the institute faculty. Among these pastors, two, Brethren Lerman and Jones, are members of the executive committee of the Association. Other churches or groups of churches may have the privilege of such an institute, if they wish it. This is a part of the very helpful work being conducted by the National Sunday School Association, for the support of which we are to make offerings at this Christmas season. It is the great teaching ministry of the church that our White Gifts are to promote—teaching the Gospel and preparing teachers to teach it more efficiently. This is a fundamental phase of the church's task and finds its basis in the Great Commission—"teaching them to observe all things."

The Loyalty spirit is spreading with regard to the support of Brethren publications. A number of the ministers have let us know that they are cooperating with us in our effort to bring about a wider circulation of *The Evangelist* and a larger use of our day school publications. One of our splendid young pastors, Brother Conrad Sandy, who has charge of the churches at Gretna, Williamstown, Ohio, came into our office the other day and informed us that he was with us on our Publications Loyalty Campaign and presented us with four new subscriptions which he solicited at Williamstown. His other church is on the Evangelist Honor Roll and has been from the very first that we had an Honor Roll. Another church is wanting to know our advice with regard to an acceptable Sunday school paper for teen aged pupils. We replying that *The Angelus* is the best paper obtainable for Brethren boys and girls. One of its stories every week is selected for the readers of their age. Besides it is safe theologically and it holds up high ideals. No common "movie stuff" is to be found in its pages. It is not as sensational as some story papers; in that it takes pride and has a set purpose to keep its stories on a literary and wholesome moral plane. But they are full of life and of compelling interest. It is graded for every age. Use it throughout the school.

"Camp Black Hawk" is a new name in the vocabulary of Brethren institutions. It comes from the Illiokota young people who were recently convened in a training "camp" at Waterloo, Indiana. Brother S. M. Whetstone, who gives the report this week, has been long out of the state of Indiana, where he was an enthusiastic booster of the Shipshewana Young People's Camp. Another young man that enters into the origin of this district movement is the one of the National Sunday School Association to cooperate in the conduct of Sunday School Institutes and Training Schools in the churches and groups of churches in the various districts. It is a very practical and important service that the Association is doing in thus helping in the training and inspiration of our young people. In this Training Camp held at Waterloo, the Foreign Mission Board cooperated by supplying teachers of missions in the persons of three of our furloughed missionaries, namely, Brother and Sister Foster and Sister Estella Myers. Prof. and Mrs. M. A. Stuckey were the teachers provided by the Sunday School Association, with Stuckey giving valuable service in the field of church music, a service which her training so well fits here to render. Prof. Stuckey was the able Bible teacher and district pastors conducted various services. About eighty young people were present to take advantage of the splendid opportunities of Black Hawk Camp.

White Gifts and Our Brethren Young People

By Dr. K. M. Monroe

Marriage is a state of life which has a great effect all entering into it. The participants, by this state being, are lifted up toward heaven or dragged down to hell. It is not a new thing to say that our lives and our destinies are moulded by those with whom we pass our days.

And most certainly it is true that, as married people depend much of their time together, at least they should, husbands and wives are continually effecting each other's spiritual welfare. In marriage there is either harmony in seeking out together God's means of grace and living together the same, or there is misunderstanding, a lack of sympathy, a want of encouragement and support, spiritual incompatibility. Let all husbands and wives, and those who contemplate matrimony, soberly meditate upon these things.

The Holy Scriptures tell us that the parents of Jesus went to Jerusalem every year at the Feast of the Passover.

All married couples and all courting young people should do well to emulate the conduct of Mary and Joseph. Do you not pray together? Why not read the Bible together? Why not go to the house of worship together? Why not talk with one another about spiritual matters? Above all things, beware of throwing obstacles and hindrances in the spiritual way of the one you love. Blessed are those husbands who say to their wives as Hannah did to Hannah, 'Do all that is in thy heart.' Happy are those wives who say to their husbands as Leah and Rachel to Jacob, 'Whatsoever God hath said unto do.'

The distance between Nazareth and Jerusalem was not covered once each year by poor people. To leave wives and children for ten days or longer, to undergo the hardships of Palestinian travel, and to expend the needed money were among the problems facing more than one family returning home. But, had not God appointed the Passover Feast for the purpose of giving the young people an opportunity to see Jerusalem?

Yes, and it was their duty and privilege to go to Jerusalem together. So together each year it was their delight to

ask why it is that observance of Biblical commands and extensions by the Father and Father Jesus the spirit-life of the Father is hard to understand. But, though we cannot tell the "why" and "how" we know that it is a fact, and that, to a greater extent than is sometimes thought, it is on the surface of the children's lives.

with in mind

the childhood advantages of our Lord, among them instruction in the Law and vivid descriptions of Jerusalem Passover visits by his parents and others, we do not doubt that his desire to attend the great Feast became more intense year by year. The devotion of his parents was contagious and tended to fan the flame within the heart of their Son. As parents, how they must have loved to watch their twelve-year-old Son the days following the promise that he might accompany them to Jerusalem and attend his first Passover.

At last the day of their departure was at hand. Mother, father and Son together, and with some friends leave Nazareth for the Holy City. They may have gone straight south across the plains of Esdraelon, climbed the mountains of Samaria, and passing old sites renowned in the earliest days of Hebrew conquest—Shiloh, Bethel, Mizpah, Ramah—thus reached Jerusalem. Probably, in accordance with the Galilean custom of the day, they traveled east in the plains of Esdraelon, through the valley of Jezreel, crossed the Jordan and south until opposite Jericho and then crossed the river up to the City. Which ever way was taken Jesus' first view of Jerusalem would have been from an eminence.

Behold! A panorama of Jerusalem, the city of his day. How thrilling is the first view of that city builded upon the mountains, "compact together." The temple of Herod standing apart from the other buildings both in size and beauty. Within its walls he was soon to say, "Wist ye not that I must be about my Father's business?" Could it be that he was thinking of Nicodemus, of the walks and talks with his disciples, of his Passion Week and of his glorious resurrection? With Messianic consciousness dawning, he no doubt was aware of some things withheld from the inner sight of Mary and Joseph.

Jerusalem belongs, even to this very day, to the memory of one Man, even Christ Jesus. The man comes as a child with his parents to worship by observing the appointed ordinances of his Father in heaven. What a beautiful picture: age and youth. Age leading in giving the opportunity. Youth following in appreciation and devotion.

The sentence, "Age leading in giving the opportunity," is the master key to our White Gift plea. Mothers and fathers of our Brethren faith should take the lead in encouraging their children in all spiritual exercises.



JESUS' FIRST VIEW OF JERUSALEM.

O. MENDELBERG, 1912-

Youth awaits encouragement. No matter what the age of the child, now it is the time. Following the example of Mary and Joseph, are you willing to sacrifice that your child, or another's child, may know our Lord and walk with him along the treacherous pathway of life, daily inspiring those he comes in contact with to know and love his Savior? There would be many less heart aches on the part of parents if they would, throughout the years of childhood and youth, take even equal proportionate care of the spiritual life of their children as they do of their physical and mental.

The natives of many southern countries grow bananas. They grow them not for the skin but for the fruit. They keep first things first. The humble function of the banana skin is to sheathe and protect the fruit while it is ripening. And so, the frail outer man, which is the sole objective in the life of so many, is but the temporary covering and protection during the growth of the spirit.

Your Sunday School Board, by virtue of your gifts, has been able, along with other work, to aid in our young people's work of the Shipshewana Training School, and in the training of young men and women here in our college and Seminary. Is the work worth while? Was it worth while for Mary and Joseph to take their son to Jerusalem? There is no answer but the affirmative! As a Board we look for your White Gift Offering to at least equal, or better surpass, that of other years for few things, if any, are more important than the Christian training of our youth.

That White Gift Offering

By W. I. Duker, President National Sunday School Association

It had been my thought to open this article with a statement relative to our present depression. I had thought to say that under the present situation we must attempt to do our very best and then be satisfied. Of course, that "very best" would necessarily cause us to retrench and limit our activities. Then a few common occurrences came to my mind. A few weeks ago there gathered at Notre Dame a crowd of some sixty-five thousand people at an average of some five dollars per person. It was a capacity crowd; no more tickets were to be secured as the game of football started. Our local field of high school football had its thousands at fifty cents per person. Driving through Chicago recently we saw a theatre with a capacity crowd and people outside standing in line for a good block awaiting a change in programme. After thinking these matters over a bit we just cannot go on with our original intention regarding this appeal. People still have money to buy the things they desire.

If we were celebrating a birthday of one of our friends we might tell our friend that we just were embarrassed, and felt mighty bad because we greatly desired to make a substantial gift, but could not. Of course our friend, not knowing our financial situation, would believe us and we would be saved the price of a gift. But this is the LORD'S birthday! Every day he looks over our books. In fact every morning he hands out the "talents" to every one according to their several abilities. His books are constantly posted and he can tell at any moment of the day just how "we stand." You just can't fool the LORD!

There are two classes of folks who will not give their regular amounts to "WHITE GIFT" this year. First there is the congregation whose people just cannot give. Then there is the congregation who can give but due to

the depression and the common thought of inability, hide their talent in a cloth and bury it. The man in story at least gave back to the Lord that which had been given him, but many today even keep that which has been given them to invest. I wonder what the Lord would have said to that man!

It has been our plan in the past to have each Sunday School in the brotherhood to take an offering at Christmas time, in honor of the King whose birthday we are celebrating. This money then is used in the work which is authorized by our churches in National Conference. The work of course must be in keeping with the amount of the gift. If the gift is large, the work will likewise be "large work." If the gift is small, the work will likewise be "small." But since this is a national work, the work cannot be "small" without reflecting upon the church as a whole. Each pastor must not be forgetful that the church of his choice to which he is constantly calling attention will be measured by others by the type of work he is doing. Hardly does a week pass but that I am a relative to my local budget and our national work. Of course these "measures" are not the only ones by which a church is known, but he who looks lightly upon them will soon be surprised to learn that others are not looking upon your church as you would like to have them look upon it.

We need not, we are sure, discuss the nature of the National Sunday School Association's work. Surely it is well known to its many friends. If there are those who would criticize its work, we are sure that nothing we might say at this time would change their opinion or attitudes. The only matter at this time to occupy our minds is just how we shall arouse schools and incite their interests and secure the gift that alone honors the Lord. Many of our schools are as regular and loyal as any one could desire. Others are as loyal as their attitudes and others never as much as we which he has of regrets. We have several schools that not only send in a gift to this cause but after repeated announcements and letters, do not so much as write a letter pressing their regrets or intentions. Yet these congregations are in good standing and constantly send delegates to the conference that adopts this budget. Strong isn't it?

If this work was just a work of men, just a work separate from the Lord Himself, the neglect might not be quite so serious. But we have made this a "White Gift" honoring the Master's birthday. Here is the serious part of the affair. We are honoring, as an act of his choice, the Lord whose we are and whom we serve. Then the opportunity is extended many congregations pass by the other side.

We were listening the other day to a radio program. This is something of what we heard. "Well, Christmas is here again. Christmas with all of its beauty and associations. The time of the year when our affections are warmed and our love is increased. Certain things are necessary that we might get the best out of this season. No one can enjoy to the fullest this blessed season of the year unless near at hand, within reach at all times, a box of our wonderful cigars." What a terrible travesty! And yet my Bible teaches me that the sin of omission is as actual as the sin of commission.

This article is presumed to be just the "Opening" of this season. We are not burdening ourselves with a discussion of the "White Gift" cause or a discussion of the spirit of the season. We are not attempting to lead the reader up into a conscious touch with the Master so induce the necessary gift. Others will certainly do

for us. What we have attempted to do was to our interests and perhaps startle us into a realization of our failures. Those who have constantly remembered their duties and have received the blessings that will need but little from the pages of the Evangelist. These churches are in position to "hand out" and take in."

One has said that our present economic difficulty is the result of the church forgetting God. In fact, our Babson is quoted as saying that it is a spiritual and not a material affair. If this be true, may we date an early return of prosperity by an indication of a new attitude toward God? If we but follow through agreement as to the cause of this situation may we anticipate that we are entitled to a return of prosperity due to a return to God? Is the church in a much closer spiritual contact with the Lord of Hosts than it was at the beginning of our present trouble? Are we ready for prosperity again? If it comes will we as Christians just what to do with the gifts of prosperity? When we think over these questions it often seems to me that prosperity is not just "around the corner." What we do with the gifts of the Lord will undoubtedly determine our future attitudes toward us.

The season of Christmas approaches us again may we give serious thought to our pledges as a church and our abilities as congregations.
 Hart, Indiana.

A Crude Package but a Priceless Gift

Hazel Keiser, Children's Division Superintendent

Come, Merry Christmas, with gifts! gifts! gifts! covered packages, neatly wrapped in spotless white and child proofed with red and green silken cord and of their daintily packed within! gifts of books, pencils and pens, gloves, rings, necklaces. Dainties, cakes and flowers. Each a gift from a friend, so carefully chosen to fit the one particular person, and yet every one a gift so soon perishable! Is it the sadness of it all! Why be so concerned about perishable things of this life?

One was given to a particular people a priceless gift. It was given by the One most concerned an everlasting gift. The years that have slipped by find that gift still the same, still spotless from rust and soil, the one gift that will last while sharing. Why choose the perishable for our own, and neglect that which never changes?

Where is such a gift to be purchased? Again we find an unusually merited circumstance, a gift that need not be bought, a gift that has already been given us, only to be shared with others. This gift, small yet so large, is like a gift overflowing the heart of the whole world. The gift of it cannot take from ourselves but only add to our enjoyment and welfare. Then why not choose such a priceless, unperishable, multiplying with the sharing and never ending.

Some time ago, there was sent to us, from the One friend of us all others, the priceless White Gift in the form of a package. The package in which it was placed was very crude, made from the roughest and least polished of material, and ribbon nowhere to be seen. Tucked in and about it was only the dry hay of a stable. Only human hands had placed it there, yet it had been sent by the "Father of Lights from whom is no variableness, neither shadow of turning;" a gift suitable for all ages, a gift needed by all people, a gift large enough to reach around the whole world, the gift that has never run short with sharing. Let

us choose this gift at this Christmas season as the gift most worth while for each particular person and each individual need. Let us give at this period of depression that which can best be used. This is a time of need, rather than a time of plenty. Let us choose, then, that gift which will best fill the need, that can give happiness when all other gifts perish with the years.

The world needs light and love. Our nation needs light and love. Our state needs it. Our town needs it. And what is more, our individual friends need it. I need it. God is Light. God is Love. He will pass himself on to others, if we will only serve as his "takers."

Then great will come the reward to us, as has long been promised: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," and "thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joys of thy Lord." Then will come the reality to us, that in the giving to others has come a multiplied share to ourselves; in the giving and choosing aright has come that blessed happiness which fadeth not away, an eternal home in the heavens with our Giver and with those with whom we have shared while here on earth.

Let us choose aright for ourselves and for others this Christmas of 1931.

I choose Jesus.

When all my trials on earth are o'er, and the dark stream

I see,

Jesus shall bear me to yonder shore, he is the best for me.

I choose Jesus when I need a friend, what I need I know that he will send.

I have proved him, good and true is he, I choose Jesus, he is the best for me.

Bryan, Ohio.

The Treasurer's View Point

By M. P. Puterbaugh, Treasurer National Sunday School Association of the Brethren Church

Out of curiosity I consulted the files of the Brethren Evangelist to see just what had been said by the Treasurer each year for the last seven years regarding our Gifts of Substance. Almost every interesting and attractive device has been used to stimulate interest in the offering and the thought came that it has all been said. Anything we say now may be pure repetition.

The other accounts have told how the White Gift idea originated; how the Sunday School Association happened to assume the leadership of the present movement for the collection and distribution of funds to our brotherhood agencies of Christian Education. They have told the story of fifty churches diminishing their offerings in one year of economic plenty. They have reported offerings falling steadily below expenditures. They have shown our average White Gift for our Master on his birthday is something less than two thin dimes per member.

There is only this difference this year. We are now in the midst of a great "depression." If in our peak year we could only average a few cents per member what may we expect now? A pessimist would expect very little. But the Sunday School Board is far from pessimistic. It is hopeful that our people are devoted to the cause and will give most when the need is greatest. It is optimistic to plan a budget \$600 larger than last year's offering because it must be agreed that the work of the Kingdom must not falter or necessitate or retrench or go begging because of a financial depression.

Of course, we do not have an Alladin's lamp. We cannot continue indefinitely spending a thousand dollars more than we receive. Our reserve will fail. Sometime help must come or we shall be unable to underwrite these worthy causes in our Church. As soon as our offerings indicate a vote of confidence and a guarantee of growing support for an enlarger Sunday school program we can undertake much more.

All this talk of money and Gifts of Substance is as important today as it was when James wrote, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled;' notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

It is simply a question of whether or not YOU get the Christmas spirit; whether or not YOU want to give a White Gift to your King on his birthday; whether or not YOU want to cooperate with other Brethren churches at this time in the support of our Teaching Ministry. The question is not "How much can you give?" but "Will you give the King something on his birthday?" If YOU have the right attitude, we need not worry about this Christmas offering.

Sunday School Budget for 1931-32

Ashland Seminary	\$2250.00
Promotional Work	500.00
Foreign Missionary Projects	500.00
Shipshewana Training School	300.00
Secretarial Work	120.00
International Council of Religious Education ..	200.00
Miscellaneous	230.00
	<hr/>
	\$4100.00

Promotional Work of the National Sunday School Association of the Brethren Church

By N. V. Leatherman, General Secretary

The officers of the National Sunday School Association of the Brethren Church are seeking to make this Association true to name. That is, it is our desire that the organization serve the Sunday schools of our entire brotherhood. We believe that this very thing is being accomplished more and more. And at the same time we cannot help but see where there is much room yet for both more extensive and intensive endeavor in the Association's service.

In the first place the Association is seeking to cooperate with all the local Sunday schools. For this purpose the Hand Book of the Association was published and sent to all the superintendents of the brotherhood. This Hand Book contains among other things the Standard of Excellence which is a uniform standard for all our schools. This standard is coming to be more and more appreciated by our schools, as is evidenced in the increased interest in a large number of schools grading themselves according to this standard and making their report to the general secretary each year. We would like to give every help possible to our local schools in raising their percentage during this year. Particularly do we express our interest in the small school, where the percentage seems to be lowest. There are enough reports of these small schools having high percentage according to the standard to prove that it is possible for small schools to grade high as well as the larger schools. The officers and departmental superintendents of your association stand ready to help all our schools when our particular service is solicited. And

neither do we wait for your solicitation before we shall give you our service. For instance, note the Sunday school page in the Brethren Evangelist each week. There can be no doubt of the value of this page to the earnest and enthusiastic Sunday school worker.

Then, too, your association is seeking to help each local Sunday school of the Brethren Church by providing the best summer camps to be found anywhere where the teaching and environment is concerned. The Shipshewana Training School has been training the young people from many of our schools for the past five years. Each year an ever increasing number have attended from Indiana, Ohio, and as far as Iowa and Maryland. The grounds and equipment of our Brethren Retreat at Shipshewana Lake, owned and controlled by the Indiana District Conference are certainly ideal for this splendid project. The lodge, the tabernacle and the hotel, with many surrounding cottages, sufficiently house and care for the young folks in an excellent manner. They are on the lake for swimming and fishing as well as recreation. There has never been need for serious discipline. The cream of the local Sunday schools have been sent to this school. The rules are not many but are enforced by the students themselves. Besides the program is so full that all of those attending this school that all are ready to retire for their night's rest when the whistle blows and the lights are out. Our local schools could do nothing better than to get a group of their young people started on this summer camp work. There is no tuition charge at this school. Three hundred dollars has been budgeted by the Association for financing this school. At no time has this amount been exceeded. In fact, it has never been fully used. Investigation will prove that the management of this summer camp has exercised the same economic concern as is ordinarily exercised in private affairs. There are no salaries paid teachers for this school. However, the expense of transportation, advertising and publicity, and the many incidentals do mount up. And it is to this expense that the Association makes the budget of three hundred dollars each year. Your White Gift is necessary to help meet this part of the budget as well as the many other purposes for which these gifts are given by the association.

Another way by which the association seeks to serve to the local schools is through the Sunday School Institutes. This work was just begun last year when the Institutes were held in Indiana. The Sunday School Institute is not a new thing in Sunday School experience. Like many other things of value we are learning to look back through the years and view that which was successful and helpful in the past and then seek to reproduce that value, fitting our own present needs. Some one has suggested that the Sunday School conference or institute as a working and functioning organization even precede the district conference here in Pennsylvania. However that may be, we do know that the Institute for our Sunday schools does have a value. This is demonstrated beyond any doubt.

Thus far this year two Institutes have come to our attention. One held at Waterloo, Iowa, over the Thanksgiving giving season. Report of this Institute will be published through the columns of the Brethren Evangelist. The other held at Johnstown, Pennsylvania, to which Dr. I. made reference in his "Travel Flashes." This Institute was pronounced very successful by all. The purpose of the institute was stated thus: "To re-evaluate the value and importance of our tasks as Sunday school workers and to help encourage and inspire one another in meeting

responsibilities and privileges." This objective was met to no small degree. A few testimonials of those attended follow:

The first Brethren Sunday School Institute of its kind in this district was to me very beneficial from a practical as well as an inspirational standpoint. One constructive suggestion I might offer is that the next time more time should be allowed for discussion. Those who were responsible for the Institute should be highly complimented.

"Walter C. Wertz."

Personally I enjoyed the Institute more than I can express. And I will say I discovered the greatest need of our Sunday schools is more love for the Word of God.

"Fred W. Brant."

To take this means to voice our appreciation for the Sunday School Institute, and for the excellent manner in which it was conducted. To us it proved a truly worthwhile experiment, a time of refreshing. Moreover it afforded us a more comprehensive view of the possibilities of Sunday school work. We were especially pleased with the prevailing spirit of Brethrenism, and the earnestness in our faith. So we were exceedingly grateful that it pleased God to bring Brethren together in an Institute. We trust this venture find continuance in this district.

"Carl J. Uphouse."

We never associate with a group of Christian people that is not absorbing some good. Meeting in a group like this and exchanging your ideas and aims for the betterment of humanity certainly is time well spent, and gives us a greater zeal for Sunday school work.

"Mrs. O. O. Swope."

The Institute was held in the First Brethren church of our own town. It originated by the pastor of this church, Charles Ashman, accepting the offer made by the general secretary at the Pennsylvania District conference in Philadelphia, October last. This was an offer to cooperate with any church or group of churches in putting up an institute such as the one described. We appreciate the splendid spirit of cooperation on the part of all who had a part on the program as well as those who did not. The attendance far exceeded our fondest hopes. We were better than a hundred registered delegates from nineteen different congregations and Sunday schools. A very large crowd attended the evening session which was so splendidly addressed by Dr. Bame from Philadelphia.

It was decided unanimously upon motion that another institute should be held some time in May of 1932 in the reach of these same local schools. Certainly the response, unsolicited by the general secretary, demonstrates the appreciation and interest of those who were in attendance beyond any question or doubt.

Please note this, any similar group of Sunday schools may have an institute equivalent to this one held in our town. Write your general secretary for more information. Your association wishes thus to cooperate with you and serve you in every way possible. We believe it will merit your support of the association work, when you come to make your Gifts White at this Christmas in Philadelphia, Pennsylvania.

It is the earnest expectation of the creation waiteth for the revealing of the sons of God.—Rom. 8:19.

God intends no man to live in this world without work—yet it seems to me no less evident that he intends every man to be happy in his work.—Ruskin.

STUDIES IN THE PROPHECIES

By C. F. Yoder, B.D., Ph.D.

IV. How to Understand the Prophecies

It is not proposed to tell how all persons can understand the prophecies nor how any person can understand all of them. Some of them are not to be understood until the time comes. But there are some suggestions which can be given which may help the ordinary reader to study them with profit.

1. **It is necessary to be spiritually minded.** The revised version of 1 Corinthians 2:13 reads, "The Holy Spirit teacheth, interpreting spiritual things to spiritual men." Every person has his own individuality. Every book has its own atmosphere. Every theme has its own spirit. And to understand people or books or themes one must be able to be in tune with them. The Word of God is spiritual and its truths must be spiritually discerned. To the carnally minded they are foolishness. To men like Daniel, who refused the king's wine, who went to his chamber and prayed three times a day, and prayed with fasting, God could reveal the future; and it takes men and women of prayer to understand the revelation. To be spiritual it is necessary to deny "fleshly lusts that war against the soul" and to set the affection on things above and not upon things upon the earth.

2. **It is necessary to compare each prophecy with the whole body of prophecy.** In 2 Pet. 1:21 we read, "Knowing this first, that no prophecy of the scripture is of any private interpretation." The Roman Catholic clergy teach that this means that the church must interpret officially, and individual believers must believe the official interpretation and not presume to think for themselves. But the word translated "private" means "its own" interpretation. That is, no prophecy may be properly understood apart from the rest. They explain one another.

For example, if we wish to know the meaning of "time, times and half a time" in Rev. 12:14, by comparison with vs. 6 and 11:2 we find that the period is (literally) 1260 days or 42 months. Of the historical or day-for-a-year meaning I will speak later. If Catholics would compare the prophecy of Jesus in Matt. 16:18, "Upon this rock will I build my church", with 1 Cor. 3:11 they see that, not Peter, but Christ is the rock upon which the church is built. If Seventh Day Adventists would compare Isa. 24:1 with vs. 15, 16 and many similar passages, they would see that only a part of the inhabitants of the earth will be destroyed in the great tribulation. The context as well as the other scriptures must be consulted. A multitude of examples might be given to show that this rule of interpretation which the Scriptures give us is of supreme importance.

3. **It is necessary to know for whom the prophecy we are reading is intended.** This is not always so easy as one might think. For example, does the word "elect" in Mark 13:27 refer to the saved of the church or Israel? The word is used of the church (Col. 3:12; 2 Jn. 1) and also of Israel (Isa. 45:4; 65:9), but from Rev. 3:10 we infer that the elect of the church will not pass through "the hour of tribulation which cometh upon all the earth" while the elect of Mk. 13:20, 27 do.

Likewise it is important to know whether the "saints" of Revelation are Jewish saints or Christian saints. A

great division of opinion exists over this point. The follower of Bullinger believes that the entire book of Revelation is for the Jews. Others hold that it has been historically fulfilled, at least as far as chapter 13, in the history of the church. Others believe that chapters 1 to 3 are for the church and chapters 4 to 19 deal with the world after the rapture of the church. What shall we believe? If we take a good concordance (something indispensable for Bible study) and turn to the word "saints" we may note that in the Old Testament the "saints" are distinguished from sinners, whether Jews or Gentiles, and the same is true in the New Testament. Unbelieving Jews are not saints, and when they become believers they are Christians and form part of the one body of Christ (Eph. 4:4; 2:11-19), in which there is neither Jew nor Gentile for all have become one in Christ (Gal. 3:28).

4. To understand the prophecies concerning the coming of Christ we must distinguish between those of the first and second coming. The prophets themselves were puzzled to harmonize the "sufferings of Christ and the glory that should afterwards be revealed" (1 Pet. 1:10-12). The nation saw only the glory and so rejected the suffering Christ. The two comings are closely joined in Isa. 53:11 and 12 and in Isa. 61:2.

5. It is also necessary to study with a concordance the meaning of prophetic expressions which are often used, such as "at that time," "the time of the end," "the last days," "the day of the Lord," "the day of Christ" and "the day of God." These expressions refer to definite periods which should not be confused. If commentaries or books on prophecy are used, their statements should be tested by the Bible and concordance, for human books have their errors.

6. It is necessary also to know that there are different kinds of fulfillment of prophecy. Some prophecies are definite and have one historic fulfillment, as for example, that of the seventy years captivity (Jer. 25:11). Others are generic and are fulfilled everywhere. For example, "The soul that sinneth it shall die" (Ezek. 18:20). Still others have precursory or typical fulfillments, and also a final complete fulfillment. For example, the prophecy of the outpouring of the Holy Spirit (Joel 2:28, 29) was fulfilled on the day of Pentecost for the church, but will have its complete fulfillment in the Kingdom of heaven (Joel 2:30-32; Isa. 61:3-11, etc.). The prophecy of the coming of Elijah was fulfilled in John the Baptist (Mk. 9:12, 13) but has a final fulfillment at the end of the age (Mal. 4:5, 6; Rev. 11:3-12). The "many antichrists" of 1 Jn. 2:18 were but precursors of the final dreadful man of sin (2 Thess. 2:3-12).

7. It is also necessary to learn the different forms of figurative language used in the prophecies. But this requires a separate article.

WHY INTERNATIONAL LESSONS

(Continued from page 4)

This study is just beginning in the five-year cycle and I commend it to all teachers of young people. I urge your starting January, 1932 and the use of the Brethren Youth's Quarterly written by such able writers as we command.

Teacher, why not align yourself with this great movement and give your young people the advantage of this five-year cycle? This course is a good course. Let all our Sunday schools begin with this cycle in as many uses of our literature as possible and help us to improve it as we obtain this added income.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Luke 1:36-38. There is scarcely a time in the complex life of mortals when we are not faced with some problem whose solution we cannot discover. However, when we come to the end of ourselves we have only come to the beginning of God, and it is comforting to know that "with God nothing shall be impossible." The only difficulty is that so often we prevent God's power from working through us; what might be accomplished in the world if all possessed the spirit of fine consecration and yieldedness of Mary: "Be it unto me according to thy word."

TUESDAY

Luke 1:39-56. Jesus was truly the Son of God, and his advent into the world was surrounded by the supernatural, his divine presence being sensed by Elisabeth even before his birth. The song of Mary, revealing much of her beautiful character, is well worth dwelling upon. It evidences familiarity with the Old Testament scriptures and of God's promises to Israel. It was no accident that Mary was chosen for the honor that was hers, and if we would be greatly used of God we should meditate more upon God's word, upon his power and upon his blessed promises.

WEDNESDAY

Luke 1:57-66. Again the supernatural is in evidence. The neighbors at first were puzzled, and thought it strange when Elisabeth and Zacharias tried to follow God's bidding; but as they beheld new evidences of God's presence and power before their eyes they were filled with wonder. In our own lives, our neighbors are likely to feel that we are doing strange things in trying to follow God's commands, but if we follow on they may yet behold the power of God, and be converted. May we ever be faithful!

THURSDAY

Luke 1:67-80. The prophecy of Zacharias expresses the hope for which the hearts of men have been yearning ever since Adam fell: deliverance from the darkness about us, and guidance in the path of peace. How our hearts burn as we read these words, all too poorly expressive of the great work accomplished for us by the advent of our Lord! And how we thrill over the high mission of John! Yet ours is also the privilege of going before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins.

FRIDAY

Luke 2:1-7. The Christmas story that never grows old! God working through a Roman emperor to bring about the fulfillment of his Word that Christ should be born in Bethlehem, and the dramatic birth of our Lord under such poor and squalid conditions, because there was no room for him. No room for him who made the heavens and the earth and all that in them is! There is all too little room for him in the affairs of men and nations today, after nearly 2,000 years: may we always have room for him in our hearts, for without Christ born in our hearts there is no Christmas!

SATURDAY

Luke 2:8-20. What a wonderful experience those shepherds had! No wonder they went in haste to behold the Christ, and, when they had seen him, made known abroad all that had taken place, glorifying and praising God. We may feel sure they never forgot the first Christmas! Today angels do not appear unto us with heavenly music and a message from God, but we do have the witness of his Spirit with our spirits through the grace manifested since that first Christmas Day. Let us praise him for his goodness unto the children of men!

SUNDAY

Luke 2:21-35. Simeon also had a wonderful privilege, in beholding Christ before his death. God meant for every man to have the same privilege. At this Christmas season let us resolve anew to strive to show our Savior to the men of all the world before they pass on to eternal death.

J. DUKER,
President
Indianapolis, Indiana

J. MILLER,
President
Richmond, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.

MAGAZINE SECTION

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New Analytical Indexed Bible--A Review

Authorized Version with More Accurate Renderings of the A. R. V. Placed in Brackets in the Text. Published by John A. Dickson Company, Chicago

is one of the most interesting and bibles before the public today. It is a Bible, with its various writings in the original tongues, but a Bible plus a help of helps unequalled by that of any company to the writer's knowledge, distributes the Holy Scriptures. Note from the title page, it is a Bible giving "a system of helps comprising revision, analysis of the entire Bible, content of the entire Bible, treatment of leading facts of each book, forty-two contemporaneous history, a specially designed harmony of the Gospels, a concordance of the Bible, and many other features of exceptional character and value to facilitate the study and better understanding of the Scriptures." Any student of the Bible will find that that quotation is not only quite modest when the volume is examined thoroughly. It is a rich store of vital information.

PREFACE announces the following

Textual Revision

Authorized Version is necessarily the best of the Bible. That there are many instances in the renderings of this version which are not understood. To overcome this and to give a great many instances, and insure uniformity of more exact translations, the changes are placed in brackets in the margin and not in the margin. The value of this arrangement will be obvious. For example, John 1:12 reads, "to them gave the Father (the right) to become the sons of God." In this manner thousands of passages of the A. V. are corrected and simplified without creating confusion in reading. The advisability of using the changes of the American Revision will be obvious.

Analysis of the Bible

To facilitate a systematic study of the Bible it is necessary that each book of the Bible be divided and sub-divided, and it is desirable that the analysis be given in close proximity of the book, directly related to the text. In addition to this outline, at the beginning of the book is a chart giving a general outline of the subject matter, the design of the chart being attractive, instructive and suggestive. Thus on a single page, the design of the chart in itself explains the principal facts of the book are before the eye of the reader. The page preceding the chart is an introduction of the subject relative to authorship, date, design, and style which the intelligent Bible student should be familiar. Time and labor are saved in referring to this Introduction and Chart.

Outstanding Facts and History

Following the analysis of each book, facts of special importance and interest are given. The treatment of these subjects is concise and has an inspirational value. Light is thrown on the things pertain-

ing to the book with which the ordinary reader of the Bible is not familiar. Thus, for a careful and systematic study of the text an analysis of the book is provided, and the outstanding facts of the book are set forth.

The Contemporaneous History is a valuable feature. It is essential that we understand the relations the chosen people sustained to the other nations during the various periods of Jewish history, and the special significance of those relations. In giving this history in connection with the text the ANALYTICAL INDEXED BIBLE stands alone. What will be duly appreciated is the fact of compactness in the manner in which these various Helps are directly related to the text, and do not have to be searched for in some other part of the book.

The Digest

This section, consisting of two hundred pages, one of the principal features of the New Indexed Bible, formerly published by this company, will continue to render an invaluable service as one of the Helps of the Analytical Indexed Bible. The subjects are alphabetically arranged and it is a condensed dictionary of the Bible.

Other Important Features

1. References. The method, hitherto adopted, of placing the references in the margin or in a center column, is not followed by this Bible; they follow the passages. Every reader of the Bible knows how difficult it is to read the very small type ordinarily used for marginal references, and the inconvenience attending the use of references when placed at the bottom of the page, which frequently occurs.

2. The Gospels Harmonized. This follows the Gospel of John and has exceptional merit. The facts fall in chronological order under the ministries of our Lord, with a brief but suggestive analysis of the parables, miracles and discourses. This is the only Bible having such a feature.

3. Following the New Testament are many Helps the treatment of which is peculiar to this Bible. The Chronology of the Bible is not found in any other Bible.

The space is too limited to give an adequate statement of what this Bible represents. For the use of some of the charts, some outlines and other matter, we are indebted to the "Students' Bible Guide and Helps," by Dr. J. R. Kaye.

The Analytical Indexed Bible is designed to encourage a more earnest study of the Word of God, and by the more compact and usable arrangement of its material to make the perusal of the Book of books a blessing and a joy.

The reviewer is indebted to the President of the John A. Dickson Publishing Company for the privilege of carefully examining this New Analytical Indexed Bible. He can highly recommend it. Further informa-

tion concerning the work may be secured through the Chicago office. M. A. S.

Another Book Review

Recently the Young People's Union of the First Baptist church in New York City did our Seminary a great kindness in sending to our library (which is now separated from that of the college of arts and sciences) three excellent books by their pastor, the Right Reverend Dr. I. M. Haldeman. He is one of America's outstanding preachers and a review of his gift volumes for our Brethren readers is certainly in order at this time.

1. Christ, Christianity and the Bible.

In this book the great Baptist divine attempts to restate with force and lucidity the fundamental items of our faith. He considers Christ in the light of Matthew 9:17. He suggests that "among the voices of common consent of the world that Jesus Christ was a good man, there are those who with equal insistence deny that he was Almighty God." He concludes the chapter by giving in the inexorable alternative concerning Christ: "If not God—not good?"

The chapter on Christianity itself bears 2 Tim. 1:10 as its text. "What is Christianity?" Dr. Haldeman queries. He avers that "the Gospel is the good news that our Lord Jesus Christ came into the world to accomplish "by doing" three things which proclaim its constituent and objective characteristics:

1. The abolition of death.
2. The gift of a new life.
3. Immortality.

Each of these are discussed simply, and with consummate skill.

The final chapter on The Bible has as its Biblical background 1 Thess. 2:13. It concludes this very general proposition: "The Bible is proved to BE the Word of God when it is shown to be NOT the word of man; and it is proved to be not the word of man when it is shown to be—not such a book as man WOULD write if he COULD; nor such a book as a man COULD write if he WOULD." Then the author proceeds to prove his point by suitable argument and apt references.

It is a rich volume and worthy of any reader's study and meditation.

2. Why I Preach the Second Coming

The author's own foreword is reproduced here as an excellent review of his own work: "The reasons for preaching and teaching the Second Coming of our Lord Jesus Christ are manifold and each one worth while.

The Author has contented himself with presenting a few as follows:

The Second Coming of our Lord Jesus Christ is the one event most often recorded in Holy Scripture.

It is bound up with every fundamental doctrine, with every sublime promise and every exhortation to high, to holy and practical Christian living.

Only at the Second Coming of our Lord will redemption be complete and the blood of the cross be justified.

Not till our Lord Jesus Christ comes the Second time will the Church be exalted into her true function of rulership over the world.

Only at the Second Coming will the solemn and covenant promises of God to Israel be fulfilled.

Only at the Second Coming of the Christ of God will a government of everlasting

righteousness and peace be established on the earth.

It is at the Second Coming of Christ alone that the earth will be delivered from the bondage of corruption and transformed into the paradise of God.

The Coming of our Lord Jesus Christ for his Church is the most imminent event on the horizon of time.

3. The Signs of the Times

The title of this monograph is one of perennial interest. It has always interested and perplexed men, yet not more so than the present depression. As a sample of the many books written on the subject, perhaps this is one of the best. It has a clear, forceful, and reverent style. It is not an extremist product. What an array of subjects are treated! Look at these: "The signs of the Times, The Faith, Progress of the Devil's Lie, Jericho, Theology, The New Religion, Thinking Above What is Written, The Devil's Righteousness, Mental Assassination, Present Day Miracles, Socialism, Emmanualism, The Kingdom of Commerce, The Scarlet Woman, The Parliament of Nations, and the Zionist Movement." Here are topics which challenge the student of prophecy and of history.

These books in order are published by the following book companies and with the following prices:

1. Fleming H. Revell Company, New York and Chicago\$1.25
2. Fleming H. Revell Company, New York and Chicago 1.25
3. Francis Emory Fitch, Inc., New York City 1.75

Dr. Haldeman is the author of many other books on Biblical subjects. Our National Association will gladly accept your book orders and fill them promptly, saving postage for you.

Our Seminary professors will review other books from time to time on this page of The Evangelist. M. A. S.

Editor's Select Notes on the Sunday School Lesson

(Lesson for December 20)

The Supreme Gift of Love

Scripture Lesson—1 John 4:7-19.

Devotional Reading—John 15:12-17.

Golden Text—Beloved, if God so loved us, we also ought to love one another.—1 John 4:11.

Introductory Note

While this lesson is not actually a story of the birth of Jesus, such as we find in Matthew, Luke, or the prophecies of Isaiah; and such as we might naturally expect for a Christmas lesson, we need not be disturbed unduly; because anything which John has written has to do so preeminently with Christ that it becomes easy to trace his entire life history in the writings of this beloved apostle. The lesson is especially fitting because it deals so beautifully with the fact of God's love for us as is evidenced by the sending of his Son, Jesus Christ, into the world to be our Savior.—Selected.

The thoughts of this book cluster about three great centers: Light, Love and Life. Its object is that believers may "know they have eternal life, and so their joy may be full." 1:4; 5:13. The Epistle shows John's mental habit, contemplative rather than argumentative, confident of truth, taught by intuition, confirmed by experience. The apostle of love is still "Boanerges," thun-

dering against heresies that assail Christ's divine mediatorial character. Love is not laxity! The Gospel of John shows sinners how they may get eternal life by believing; the Epistle shows believers how to know they have eternal life.—Pierson.

The Apostle John

John was probably the youngest of all the apostles. Many think he was yet in his teens when Jesus called him to follow him. His youth is supposed by many to account for Jesus' special love for him and this special regard for him not exciting the jealousy of the rest of the apostles. His deep spirituality and mystical temperament predisposed him to the teachings of Jesus and gave him deep insight into his character and teachings. His first epistle ought to have especial interest for us because it in all probability contains his very last exhortations to the church. Since he outlived the rest of the apostles so long and this message was written so near the close of his life we may regard it not only as his own last message, but the farewell of the entire apostolic body. His favorite words were light, life, and love, three words which have the very largest possible meaning to those who honestly seek to know their origin, duty, destiny, and the power that is the arbiter of their fate. To know that this omnipotent power is a gracious heavenly Father and an elder Brother who has loved us even unto death, affords a glorious hope and inspiration for life.

Little is recorded of John after his arrest with Peter for preaching and teaching in the temple after the healing of the lame man at the gate Beautiful, except that he was present at the council in Jerusalem when the Gentile believers were freed from the yoke of Jewish observances; and that in his extreme old age he was banished to the isle of Patmos where he had a vision, which is the Book of Revelation in our Bible.—Otterbein Teacher.

The Love Which Transfigures Responsibility

When Horace Bushnell wrote Vicarious Sacrifice he was completely possessed by the idea that it is of the very nature of ethical love to take upon itself the burdens and the tragedies of those who are loved. It delights to accept burdens from which mere justice might turn away in anger and distaste. And so love transfigures responsibility. Of course there is one supreme example of this sort of love, the figure which we associate with the bright shining of the star of Bethlehem and the dark and terrible splendor of the cross. But this far-reaching and transforming love appears in unexpected places. Prince Kropatkin in Mutual Aid has shown how profoundly it is related to the very biological process itself. Benjamin Kidd in The Science of Power has suggested how potentially its application might transform our whole civilization.

Long ago Marie Correlli wrote a curious book entitled The Romance of Two Worlds. In a chapter entitled "A Miniature Creation", a human being created a sort of a dream world whose tiny creatures became so involved in tragedy and evil that it seemed there was no way to save them. At last it became clear that there was only one way really to help them. The creator of the tiny world must assume all the responsibility for its terrible problems, suffer for it, and pay any price of pain that might be necessary to bring its microscopic inhabitants to a better way of life. All this of

course was just Miss Correlli's way of making dramatically vivid of God's supreme gift of love and triumphant strategy of the cross.—Harold Hough.

Christian Love Regenerates Souls

God sent Jesus his Son from heaven to teach us how to live, how to help, how to save mankind. He taught man about himself in order to help the world to be better.

"It may be impossible to love God, almighty, incomprehensible Creator, but it is quite possible to love him as revealed in the person of Christ, walking among men, pitying their infirmities, leaning into their bosoms, healing their diseases, weeping over their graves, removing their transgressions, bestowing on them the Holy Spirit, living and always with us, the same today, today and forever. This possibility is not a matter of speculation but of proof. Countless souls among the living and the dead have been able to say of the apostle, 'The love of Christ constrained me.' Multitudes have been willing to suffer and die for him. Love for him has been the strongest incentive to duty, a support under persecution and trial, supreme affection that could not be quenched."

Whatever Jesus himself, and those who believe in him as his loyal disciples, has done for the individual, for the society as a whole. Christ has turned their faces toward the dawn. The Christian world is growing better. The difference between Christian lands and non-Christian lands is a hundred years. The world is wonderful. There are still vast areas of darkness to be made before God's kingdom shall cover the earth as it is in heaven. The opposition is still very strong. There are many who love their brother instead of loving him; who love their neighbor instead of loving him; that loveth not his brother whom he has seen, how can he love God whom he has not seen?—Illustrated Quarterly.

The Deeper Meaning of Christmas

"A birthday is always a great thing, but Christmas is the greatest birthday of the year. There was no sounding of trumpets in any court about it, yet it was more important than any birthday of the Caesars. We do not only think of all that Christ has done, but we have only to think of all that Christ has done—to be thrilled by the ineffable grandeur of the hour, when unto us a child was born."—George H. Morrison.

"As the eager human spirit looks forward once more to the celebration of Christmas, what is it that it looks forward to? It will be services and candles and gifts and singing and the playing of games, the mood of holiday. But the human mind will not get the best out of Christmas unless it hears the angel offering vision from on high, and power from on high, a life from the Most High, and then the words of Mary did, 'Behold the instrument of thy salvation.' Lord: be it unto me according to thy word."

"Christmas is not merely something that happened once upon a time far off in the hoary past, and that is the end of the matter! It is the reminder of a living presence today—the continual presence of God in the world, the continual offer of the life of God to the willing human soul."

Let the Holy Spirit be your teacher, and you will get credits toward a greater degree of joy and peace.

Foreign Mission Funds to
 LOUIS S. BAUMAN
 al Secretary Foreign Board
 1925 East 5th St.,
 Long Beach, California

MISSIONS

Send Home Missionary Funds to
 R. PAUL MILLER
 Home Missionary Secretary
 Berne, Indiana

Important News Letter from Dr. Gribble

F. D. No. 2, Sunnyside, Wash.
 November 30th, 1931.

Evangelist Readers:
 er has quickly passed in fellow-
 the friends at Sunnyside, Harrah,
 ne. I have also had the privilege
 at the homes of a brother and a
 h of whom live in the Northwest.
 ar brother Kennedy, as you will
 ed from the cable report, is no
 earth—"Absent from the body,
 ith the Lord." How our hearts
 loving sympathy to our dear sis-
 o the fatherless children!

antedating the recent cablegram
 received from the field saying
 was hope of the bank resuming
 but it must have been a vain hope
 cablegram of November 19th says:
 dition remains unchanged."

owing news has been gleaned from
 e September letters received from
 Under date of September 6th
 veue:

st returned from a special prayer
 ld with the natives for Mr. Ken-
 the spirit of prayer was sincere
 rful. Of course we are willing
 ord's will be done, not ours, and
 onderful that Mrs. Kennedy her-
 igned to his will. ... If the Lord
 e him to himself we will know it
 ill for him, but O, what a break
 ke in our circle. ...

issionary staff has been kept free
 Many of the natives had a tem-
 f 105. Others had a temperature
 ne-third of the workmen were ill
 eek ... Patients in the hospital
 diseases contracted "flu" also. I
 the huts in the village, adminis-
 licine.

s have been harvested, and yielded
 nt crop."

ate of September 8th:

it would be safe to say half the
 ve had "flu" in some form or
 any cases are complicated with
 . Miss Patterson is caring for
 sary during Miss Bickel's absence
 s certainly busy. Every hospital
 . Many patients are sleeping on
 . Not all of them have even a blan-
 it is remarkable how they respond
 nt.

unday there were 370 at Sunday
 native village Sassara is visited
 ay by an evangelist. The atten-
 Sunday was 227. Our monthly
 as \$6.00, the donors receiving an
 rage of 4 cents a day. Many of
 es are bringing in produce from
 s and selling it to give the pro-
 e Lord, a pumpkin and some pea-
 sold for 10 cents and the money
 the offering. They hope to build
 one of the villages.

holic Post has been opened 20
 y. Pray for our people.

arts are just broken to think there
 for Mr. Kennedy, but our trust is
 rd. If he wills to raise up Mr.

Kennedy we know he can, as easily as when
 he was on earth... Of course he doesn't
 always see fit to heal. Sometimes his name
 can be glorified more through death than
 through life. It is hard for us to see how
 his name could be magnified by our losing
 a worker who is so well qualified to serve
 as Brother Kennedy, and especially when
 there are so many who have never heard,
 but his ways are above our ways and we
 humbly bow to his will.

"Pray for Mrs. Kennedy very definitely.
 How much she must be suffering! If Mr.
 Kennedy should be taken ...! Just a year
 ago she left her children in the homeland,
 and now ... But she says she is resigned
 to his will, even though it might be to take
 her husband. She is a woman of deep con-
 secration and we do thank the Lord for this
 but we know how heart must be aching. Do
 continue to pray for her.

"Kenneth Sheldon is just fine. He talks
 Sango like a native and knows quite a little
 Bayo too. Little David Paul, soon two
 months old (4 months now) is healthy and
 sleeps most of the time.

"During this season of bank failures, we
 are looking to the Lord, and we know that
 the Lord is not a bankrupt; surely judging
 from world conditions his coming must be
 nigh."

In speaking of the death of Mangou, my
 former chauffeur, the same letter says:
 "Our hearts are drawn closer to the Lord
 because of those whom we have loved and
 lost awhile. I know that heaven seems near-
 er to you because of this one who has gone
 on before. Even though our loved ones
 have gone to be with the Lord, our hearts
 are oftentimes broken. Our encouragement is
 that the Lord knows best and that some
 day we'll understand." Another letter from
 Bellevue speaks thus of my dear Mangou's
 closing hours:

Bellevue, Sept. 11th, 1931.

Dearest Doctor:

This day will be long remembered by me,
 as it has been the saddest I have experi-
 enced on the Mission Field. The copies of
 letters enclosed will explain the situation
 here in regard to the flu epidemic which has
 been raging since early in August. Our
 first death occurred today and it was your
 faithful Mangou, who started to work too
 soon after he had the flu, and was taken
 with what we believe to have been double
 pneumonia. He was out to church last Sun-
 day, the 6th, helped Mr. Sheldon with the
 car on Monday, was sick on Tuesday but
 I didn't know it. Wednesday I sent medi-
 cine with Yadel and went to see him in the
 afternoon. His temperature was 103. Thurs-
 day morning I went down to see him again
 before going to the hospital and found him
 so choked up I asked if he wouldn't let the
 men carry him to the hospital. He said
 yes, and they brought him to the hospital.
 I did what I could for him, and his temper-
 ature was down to a little over 101 in the
 afternoon, but he wouldn't keep the blanket
 over him. This morning I went to the hos-
 pital directly from church at seven o'clock,

as I had the native service, and went right
 down. I could see he was very much worse
 although his temperature was but 102. He
 was delirious, and Yadel said he had been
 walking around during the night and hadn't
 slept any. I sent for Mr. Sheldon and he
 came and talked with Mangou, but he
 couldn't speak, although he opened his
 mouth and tried to do so. Mr. Sheldon had
 prayer and went back to his work. I then
 took care of the flu patients in the other
 ward and went in to see Mangou occasion-
 ally. He wouldn't lie down but sat up in
 order to get his breath. When I went in a
 little after nine o'clock I heard what I
 thought was the death rattle and he was
 picking at his blanket. I then sent a note
 for Mr. Sheldon to come quickly, but he was
 dead before he reached the hospital. Even
 his people didn't realize he was going to die.

Doctor, I never saw such sorrow evi-
 denced at anyone's death. His sister and
 other relatives were inconsolable. Yadel's
 grief was piteous to see and of course she
 wept copiously, but she didn't "toto" and
 was very sweet and sensible. She told us
 that Mangou had told her in the early morn-
 ing that if he died she was to stay here
 with the children so that they could be
 brought up under the Gospel, and she is
 going to do so. She said at the grave, be-
 cause I was right beside her, "You can't do
 Madame Bombo's (Gribble's) work any
 more." I told her Mangou was with "Bom-
 bo" himself now. I told her we would write
 and tell you about him, so if you could write
 her a little note in Sango she would ap-
 preciate it. I will read it to her.

Under the date of September 13th, Mr.
 Sheldon writes: "We were surely touched
 with Mangou's death ... Yadel (his wife)
 feels it so keenly and she seems just lost
 without him. She has her three children to
 care for alone now. It was his dying wish
 that she stay here and that the children ac-
 cept the gospel. His relatives who were
 here, especially his sister and brother-in-law
 were touched by his death. But they say
 they know the Lord took Mangou, that he
 is with the Lord, and that one day they
 will see him..."

"I know this will be a heavy blow to you,
 Doctor, as you had planned so much on him.
 ... Mangou was the only native (on our
 field) who knew much about a car. ... We
 can hardly realize that he is really gone.
 We have known him since 1923 when he
 came to Bassai and accepted the gospel
 shortly after our arrival ... I would be so
 glad to do all I can in training another
 chauffeur for you ... but I have no one to
 suggest."

September 15.

From Yaloke letters the following news
 has been gleaned: "On August 29th, Mr.
 Kennedy was returned here from Bangui.
 ... The Bangui doctor diagnosed his case
 as tumor of the liver, attached to the right
 lung. He looks very bad. ... How our
 hearts ache to see him in this condition. We
 have had a very serious epidemic of flu.
 Miss Emmert and I (Miss Tyson) each
 spent a week in bed. We had on an aver-
 age of 150 cases per day. We are constant-
 ly turning away yaws cases, as we have no
 medicine. (Hospital funds alone can be used
 for the purchase of medicines. Such funds
 are exhausted).

"Four deaths have occurred from the flu
 at Yaloke."

We close this letter with an urgent call
 to prayer for every department of the Ou-
 bangui-Chari Mission.

As a matter of information and missionary education we wonder if all are familiar with the fact that while our school, industrial and evangelistic support are payable from the General Funds of our mission, our medical work, by mutual agreement, is not so payable—but must be met by funds specially designated for medical or hospital work.

God has been wonderfully undertaking. One of our dear Brethren doctors is sending some medicines to the field, to arrive although he knew it not, at a time of crisis.

Two groups have become interested in providing funds for specific remedies for yaws and hydrophobia.

We praise God for those who are interested in the treatment of leprosy and for the assurance of his undertaking here.

May God himself enable us to intercede, to go, to give of our substance—or more—our loved ones, that our foreign fields may be evangelized!

Faithfully yours in him,
FLORENCE N. GRIBBLE.

another. We covet your prayers in half.

J. S. COOK,

THE REVIVAL AT THIRD CHURCH PHILADELPHIA

This is a meeting we had looked for many months. In fact the had been scheduled for over a year. Steffler, the pastor, was a former miner of mine in the First church of Philadelphia. It was my privilege to go into the ministry, and also I had of performing the ceremony that year and his splendid wife years ago. You can imagine the keen anticipation I experienced in looking forward to meeting with him.

The Third church of Philadelphia under the Home Mission Board years and is now about ready to go. Were it not for this depression which closed down the textile mills to such extent as to throw most of the men out of steady employment, they would have gone independent this year. However, instead of forcing them to do so, they felt it better to help another year not to strain or discourage this congregation which is doing so finely. Another year under the splendid leadership of Brother Steffler will likely see the church doing their work entirely alone.

For three weeks we preached to those who love the gospel, and who receive every truth it holds. They worked hard, and the Lord gave them in return. Some refreshing was marked this meeting that we shall remember. The faithful attendance at services, and the fine support by those who could play musical in contributed much to the blessing campaign.

The pastor is greatly loved by the people. In fact we have never seen a pastor really loved their pastor more than the people do. How fine this is. How many others to follow. Why shouldn't we help and love and pray for their pastor instead of criticizing him as is so common. A pat on the back is far more encouraging than a knock on the head. Many a man has been broken down by a critical congregation or its leaders. Weaker pastors have been made a loving, trusting, cheerful presence at home was with the pastor and his wife. It is a bright spot in my life that they were happy days that I shall remember.

The Third Brethren church of Philadelphia has a great future before it. It has been growing by leaps and bounds. The present pastor has taken it over, and revivals are held almost every week. There is a splendid future around the church which holds many people who can yet be won to the Lord. There is no reason why one of the churches of the brotherhood cannot be started right here. The Sunday school taxing the building's equipment to capacity. Before the present structure for I believe a larger one will be built. The Home Mission Board is happy to work and hopes that soon another can be started in the city of Philadelphia. We believe that right now there are opportunities beckoning to the church to enter and take them. The foresight has cost us many a fineness in the past. May it never be



PORTIS, KANSAS

Hello Pennsylvania! I suppose you think we have forgotten you folks in that section since our debut into the Kansas air last September. But we have thought of you many times, also the scenery of those beautiful hills you have there to enjoy. However, as we reflect back our minds soon centers on a couple of faithful groups of God's dear children in Morrison's Cove, located at Martinsburg and McKee, where Brother R. I. Humbert is now located as our worthy successor. It is simply marvelous as to how our hardships are forgotten as we look back through those six years of service together in the Lord. Your faith in him, is ever a source of strength to us as we press on in the great conflict against the teeming forces of sin that are confronting God's children in this hour. As we see the STORM CLOUDS GATHERING, and a DREADFUL DARKNESS settling down over the whole earth, surely there never was such a challenge for God's faithful army to do better soldiering than now. Let our works and our trials be a test of our faith in him. The shadows of "THAT DAY APPROACHING" seem to be upon us, and the rainbow of HOPE is seen in the CLOUDS. Our meeting in the air together with him may be nearer than many think. The way to WATCH is to WORK AND TO SUFFER WITH HIM. Let us manifest our faith.

In our journey across three or four states to Portis, Kansas, we encountered very little difficulty. The most outstanding was in the state of Illinois at my birth place. Here we left the slab, as they called it, for a couple miles to stay over night with my aunt. During the night it rained, and the next morning in our effort to get back on the highway, we slipped off into a ditch and had to be pulled out. I do not know that we lost any thing more than an hour's time, but in addition we carried quite a quantity of their black gumbo away with us. We left Indiana Tuesday morning and reached Portis Thursday evening. Our first stop at Portis was at the home of one of our deacons, Brother Ed. Boomer, who lives on a farm about three miles out from Portis. Brother and Sister Boomer gave us an urgent invitation to come to their home until our parsonage was in readiness. We appreciate this kind hospitality far more than we can express in words.

Kansas can certainly give warm receptions. At least it was so with us, and they were the protracted kind, lasting for weeks,

when the thermometer stood around a hundred. Some said it was as high as 110 and I never stopped to question the statement for a moment. And oh, those hot winds, they soon put on the Kansas tan. Like the dear folks in California, they told us it was very unusual, especially at that season of the year, and we were perfectly willing to pass it up at that and try to forget it, at least until next summer.

However, a real reception was planned by the Brethren here, when they brought in some of their live stock from the poultry department, and other substantial gifts, and we met together in a social way to acquaint ourselves with a long list of new names. The list ran something like this, Smiths, Brumbaugh, Lemon, Staaldune, Garner, Bradskey, Boomer, Billmaier, Disney, Doolittle, Goodenow, Gentzler, Ratliff, Rypma, Killinger, Garrett, Garver, Booz, etc., I had to make the fatal mistake, of course, in pronouncing the last name from the pulpit, "Booze." But the persons bearing the name have forgiven me and I have promised not to do it again. The hard question, of course, was when we met folks to know who was Tompson and who was Walter. But after three months and three weeks from that time, in revival meetings together, we can begin to call our own sheep by name, and I have no doubt now, knowing their love for the Word, but what they know our voice and will follow us, at least, as long as we follow the Lord. And here perhaps we ought to say, that we join with the people here in their praise and thanks to Brother and Sister Lowman for their untiring service and their faithfulness to the Word.

During our three weeks' revival, the weather was ideal, the response on the part of our people was very fine. Almost the entire church came forward and rededicated their lives. The young people, too, responded in a splendid way. Five of our young folks came forward, laying their lives on the altar for full time service. Three young men will enter the ministry if the Lord opens the way for them, and two young ladies are willing to go forth as missionaries. If financial conditions are more favorable perhaps some of these will enter Ashland College next year. One has been received into the church by baptism and one by letter. Our attendance since the meeting has been unusually good, and we believe our people are going to put Christ and his Church first, as a test of their stewardship, as the line tightens in these trying times. May we all stand united in prayer for one

We must have more wisely estab-
 urches right here in America or
 future and much that we now have.

R. PAUL MILLER.

**ELISTIC MEETING AT THIRD
 IREN CHURCH, PHILADEL-
 A, PA., NOV. 2ND TO 22ND.**

ird Brethren church of Philadel-
 nsylvania has had a real old fash-
 ival meeting with many souls seek-
 t. The evangelist was Brother R.
 er. The pastor and Brother Miller
 ked together in three meetings now
 have always found Brother Miller
 roclaimer of the Word of God.
 ages are of the highest spiritual
 se backed with a real sincere Chris-
 makes Brother Miller one of the
 ng evangelists of the Brethren

terest of the meeting was good
 beginning and the crowds grew
 nt to night. The weather was fine
 t to finish. We were pleased with
 delegations which attended the
 from the New Jersey churches,
 ntown. The First church of Phila-
 ooperated nobly. Brother Miller
 pastor of these people in days gone
 hey retain a warm spot in their
 him.

were strangers attending the meet-
 we have never been able to reach
 d we feel sure that the revival will
 or many weeks to come.

were thirty-two to come forward;
 these came to Christ for the first
 ile others came to reaffirm their
 Christ. In addition to this number
 e best young people of the church
 their lives for definite Christian

xt Sunday after the meeting closed
 e accepted Christ as their Savior.
 iritual condition of the church is
 e very best. We are indeed grate-
 e Lord for making it possible for
 e Brother Miller. He deserves the
 on of the entire brotherhood in his
 aving souls for Christ.

the pastor's privilege to have
 Miller in his home and this fellow-
 greatly enjoyed. We trust that if
 carries, we will be able to work to-
 many more campaigns.

ng our meeting we had our com-
 ervice. It was the largest service
 ature ever held in this church.
 Miller has aided the work greatly
 are hoping for a real harvest of
 ing the winter, if the Lord should

n at the Third church of Philadel-
 o please HIM, in all our work.
 pray for us, as we pray for you.

"CAMP BLACK HAWK"

the name adopted by the Illiokota
 eople while in a Young People's
 e held in Waterloo, Iowa, over the
 ving vacation, November 25-29.
 erence was made possible by the
 Sunday School Association in con-
 with the Foreign Missionary Board
 ethren Church. The faculty con-
 Prof. and Mrs. M. A. Stuckey, of
 Seminary; and Brother and Sister
 ter, and Miss Estella Myers, of our
 issionary staff. Besides these, we
 the vesper leaders, Rev. C. H.
 f the Waterloo congregation, Rev.

M. D. Early of Hudson, Rev. Miles Taber of
 Leon, and many other local helpers. The
 student body consisted of about eighty
 young people who came from the following
 churches in the district: Lanark, Leon, Dal-
 las Center, Cedar Rapids, Williamsburg,
 Hudson and Waterloo.

Great emphasis was placed upon the study
 of God's Word and it was a revelation to
 see how interested the young people were
 in this study. They brought their own
 Bibles, notebooks and pencils, and gave their
 very best attention to every instructor. The
 courses were: "Practical Church Music," by
 Mrs. Stuckey; Bible Study, by Prof. Stuck-
 ey, and Missionary Instruction, by Mrs.
 Foster. Besides the vesper services, the last
 service each day was a "camp fire" meeting
 held in the basement of the church. Mr.
 Foster and Miss Myers were in charge of
 these meetings. Free entertainment and
 free meals were given by the Waterloo W.
 M. S. and the homes were thrown open to
 the young people who came from sister
 churches.

It was decided by the young people them-
 selves that this "Camp" should be continued
 through the years and a permanent organi-
 zation be authorized to plan the work each
 year. From every point of view, it was a
 great success.

S. M. WHETSTONE.

SUGGESTION

Mrs. Upmore: "She is a wonderfully tal-
 ented woman. I wish I had her vocabulary.

Mrs. Sudden-Klymer: "It's certainly a
 fine one; but it broke down with her the
 other day, miles and miles from anywhere,
 and it cost her fifteen dollars to have it
 hauled to the nearest repair shop."

ANNOUNCEMENTS

NOTICE—BALTIMORE, MARYLAND

Any one knowing of members of the
 Brethren Church, or members' children, or
 friends of the church living in, or in the
 vicinity of, Baltimore, Maryland, are ur-
 gently requested to send their names and
 addresses to J. L. Bowman, Linwood, Mary-
 land at an early date. In your reply, please
 state whether members, or members' chil-
 dren, or merely friendly to the Brethren
 Church. Please let us have your coopera-
 tion in this matter.

J. L. BOWMAN, Linwood, Maryland.

WHITE GIFT OFFERING ENVELOPES

White Gift Offering envelopes have been
 mailed out to the various Sunday schools,
 but if any have been missed, or have re-
 ceived an insufficient supply, kindly write
 me stating the number required, and they
 will be sent immediately.

M. A. STUCKEY.

NOTICE! HOME MISSION OFFERING!

By every means we have rightly at hand,
 the Home Mission Board has managed to
 pay each payroll up to the present but can-
 not pay the December allowance of our
 mission workers until the Thanksgiving Of-
 fering makes this possible. We are posi-
 tively at the end of our string! THIS IS A
 CALL TO EVERY PASTOR AND TREAS-
 URER AMONG OUR CHURCHES TO
 SEND IN SUCH FUNDS AS THEY HAVE
 ON HAND AT ONCE. DO IT NOW!
 THIS IS AN EMERGENCY.

R. PAUL MILLER,
 Secretary-Treasurer.

**"WHATSOEVER YE SHALL ASK THE FATHER IN MY NAME,
 HE WILL GIVE IT YOU"**

*"In my Name!" How oft we fail in our petitions. In his Name, believing
 on him, trusting in him, not asking foolishly, waiting for the Father's own
 time, depending on his wisdom; all of these and more must we remember in
 asking our Father's help.*

*Remembering always, for the sake of our Savior Jesus:
 When prayer delights thee least, then learn to say,
 Soul, now is greatest need that thou shouldst pray.*

*Crooked and warped I am, and I would fain
 Straighten myself by thy right line again.*

*O come, warm sun, and ripen my late fruits;
 Pierce, genial showers, down to my parched roots.*

*Say, what is prayer, when it is prayer indeed?
 The mighty utterance of a mighty need.*

*The man is praying, who doth press with might
 Out of his darkness into God's own light.*

*While heat the iron in the furnace won,
 Withdrawn from thence, 'twas cold and hard anon.*

*Flowers from their stalks divided, presently
 Droop, fail, and wither in the gazer's eye.*

*The greenest leaf divided from its stem,
 To speedy withering doth itself condemn.*

*The largest river from its fountain head
 Cut off, leaves soon a parched and dusty bed.*

*All things that live from God their sustenance wait,
 And sun and moon are beggars at his gate.*

—Richard Chenevix Trench, in *The Lutheran*.



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WHITE GIFT

FOR YOUR KING

In Remembrance of His First Birthday

A GIFT OF

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December 20 is

WHITE GIFT SUNDAY

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In

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Church School in the Brotherhood



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402 W. Main St.
Ashland, Ohio

1931



This White Gift Offering is taken
and distributed by the National Sun-
day School Association of the Breth-
ren Church.

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December 19
1931

THE BRETHREN EVANGELIST



—Courtesy of THE PRESBYTERIAN.

And, lo, the star, which they saw in the east, went before them,
until it came and stood over where the young child was.
(Matthew 2:9)

Signs of the Times

by

Alva J. McClain

THE Angel Song

According to the Gospel record, when our Lord Jesus was born in Bethlehem the great and long-expected event was announced to some humble shepherds by an angel of the Lord. When the announcement was finished, we are told, "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

'Glory to God in the highest,
And on earth peace.
Goodwill toward men.'

For nineteen hundred years this angelic chorus has been repeated in sermon and song, celebrating the Birth of him who was named in Isaiah's prophecy as "the Prince of Peace." But today, as perhaps never before, men are feeling that there is something inappropriate about the middle line of this angelic chorus when applied to the world in which we live.

WHAT is the Problem?

As given in the Authorized Version of the Bible, which is the translation that most of us are accustomed to read, the middle clause of the angelic chorus reads as follows:

"And on earth peace."

But viewing the earth and its inhabitants as a whole, how much actual peace has there been since the angels first uttered their chorus of praise upon the ears of men? To ask that question is to answer it. The history of mankind, no less in the "Christian Era" than in the ages preceding, has been a history of wars and bloodshed. It is history written with the point of a sword dipped in human blood. The parchment upon which it is written is made of dead men's bones. It is punctuated with the clash of arms, the whine of bullets, the crash of shot and shell. Its chapters end amid the groans of dying men, the cries of starving orphans, the weeping of heartbroken wives and mothers. It is a book of horrors surpassing even the imagination of a Poe. And worst of all, it is an unfinished book. The concluding chapter has not yet been written. God alone knows what it will contain.

Little wonder that the world grows cynical of the Christmas message of peace, as it has been preached by the Church, and begins to ask, "Where is your Prince of Peace? And where is the peace on earth which he announced nearly two thousand years ago?"

The world has a right to ask that question, and the Church dare not evade it.

WHAT did the Angels Say?

It is not often that I appeal from the Authorized Version to the American Revised Version for the correct reading of a passage. The Authorized Version is a marvelous translation of the Word of God, and while it might be improved in places, I doubt whether it will ever be wholly sup-

planted by any other translation in the English language.

But I believe that the American Revised rendering of Luke 2:14 represents more accurately the original Greek record, and, as we might expect, provides the solution of our problem. It reads as follows:

"Glory to God in the highest,
And on earth peace among men in whom He is well pleased."

I do not wish to take the space to explain the technical reasons for this reading of the passage, but merely call attention that New Testament scholars are practically unanimous in support of the Revised reading.

THE Divine Condition of Peace

If the reader will now compare the two different readings of the angelic chorus, it will be seen that in the Authorized Version "peace" is extended to the earth with no condition attached. It is "Peace on earth, good will to men." There is neither any limitation nor condition to the announcement. If this is what the angels said, they did not tell the truth, for no such peace has ever been realized upon earth.

But if we adopt the Revised Version reading, our problem is solved. At his first coming the Lord Jesus Christ did not come to establish "peace on earth" universally regardless of the attitude of men. (That is what he will do when he comes a second time.) But at his first coming he came to establish peace among a certain kind of men, namely, those individuals who would believe his Word and accept him as Savior and Lord. With this view the angelic chorus harmonizes exactly, as given in the American Revision, "On earth peace among men in whom he is well pleased."

This is the limitation of divine peace in the present age. It is not for all men, but only for those "in whom he is well pleased." And according to Hebrews 11:6, "Without Faith it is impossible to please him."

DID the Angels Speak the Truth?

Every human soul that has trusted in the Lord Jesus Christ will answer, Yes. Those who have come to know him in their own personal experience can testify to the possession of a "peace of God which passeth all understanding" (Phil. 4:7). The Apostle Paul speaks of it in Romans 5:1, "Wherefore, being justified by faith, we have peace with God through our Lord Jesus Christ." This was the peace bequeathed by the Lord himself, as he went to Calvary, to the little band of disciples who loved and followed him. "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you" (John 14:27).

If you have nothing else to praise God for at this Christmas season, you should praise him for this "peace" which is yours if you belong to him. The angels spoke the truth. We who believe do have peace. "For he is our peace" (Eph. 2:14).

BUT What about "World" Peace?

As a matter of fact, when looked at from the Biblical standpoint, the term "World Peace" joins together two mutually irreconcilable principles. "Peace" in the Bible is a divine thing originating in and flowing from the Being and Will of the Infinite God, utterly unrealizable from any human source

apart from God. The "World" in this describes a cosmic-system which is completely opposed to God, builded by man as a sinful rebel, headed by Satan "god;" and which must finally pass "All that is in the world ... is not of the Father, but is of the world. And that which passeth away, and the lust thereof" (John 2:16-17).

"World" and "Peace" cannot be joined together on any moral or spiritual basis. The gulf between them is unbridgable. The idea about "World-Peace" is like talking about "Light-Darkness" or "Good-Badness."

The prophet Isaiah laid down the principle many centuries ago: "Thou shalt have peace, saith my God, to the wicked" (Isa. 57:21). And every man is "wicked" who refuses to receive Christ as Savior and Lord.

The man who declares that there shall be lasting peace to the wicked world is guilty of preaching moral and spiritual compromise. He is guilty of saying that men can be saved from thorns and figs from a corrupt tree; that a corrupt tree can bring forth good fruit. Such preaching is not only untrue, but must result in moral compromise. Preaching to be worthwhile must be based upon the eternal realities of the moral and spiritual universe. A great deal of the preaching of the world calls "idealism" is simply a denial of these realities.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness" (Isa. 5:20).

PEACE on earth

There are only two possible ways to realize universal peace on earth. The first way would be to genuinely convert the human soul. The smallest group of men left unregenerated would be a menace to the peace of the world. Moreover, if the entire world of men were brought to Christ, the work would be done all over again as soon as a new generation arrived on the scene, for spiritual life and salvation are not permanent. Those who are acquainted with the history of the Church and progress of evangelization, will understand that "world peace on earth" by the way of "world conversion" is utterly remote.

The second way to bring universal

(Continued on page 15)

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- In the Shadow,

GEORGE S. BAER
Editor

R. R. TEETER
Business Manager

Send all moneys to the
Business Manager

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"Where Is He that Is Born King of the Jews?"

was the question the wise men asked when they arrived in search of him whose coming into the world was to be revealed. But it is the question of all men. The quest of all hearts, conscious of it or not, is to find a Savior, some one who would bring them a message from God and do for them the works of God. "Where is he that is born king of the Jews?" It was more than a earthly king that their hearts sought. It was the old, old story, that I knew where I might find him!" But it is new and in every age and clime. "Where is he?" Through ages men had sought to answer the yearning of the human heart, prophet after prophet, as men were able to receive it. But revelation was always imperfect and poorly understood, for men were dull of hearing and hard of understanding. Finally, in the fullness of time God came to man in the person of his Son, bringing his heart of love and showing forth his purpose and plan for man's redemption. As we are told at the outset of the epistle to the Hebrews (1:1, 2), "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." The quest goes on unceasingly. There are many who have never seen the Christ and worshipped at his feet, and to many others he has not been a reality, no vital force in their lives, though they have sought to have found him. To such there will come the challenge of the Christmastide to search for the Lord Jesus until they are able to rejoice in his living presence. Aye, and shall we all not seek to find him with a new sense of reality? And as we search unto deep, there will be a reply. God will be found of them who seek him shall find him.

Search Must Be Sincere

We are to find him, our search for Christ must be sincere and genuine. We must seek Jesus for what he is in himself, and

not because in such a noble quest we can achieve the gratification of some selfish desire. Men sought Jesus in the days of his flesh that he might be a divider of their estates, and though talking with him, they never knew him. We must seek him because we really desire him, and not from idle curiosity. When he walked the streets of Jerusalem the curious, fickle crowds hailed him as the Son of David one day and on another, having no real concern for him, they cried for him to be crucified. We must seek him for what he came to do, and not for what we would like to have him do for us. The heavenly announcement said, "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1:21). But many sought him, hoping that he might save them from the bondage of Rome. Others thronged him that he might feed them with material bread, not knowing that the bread that he sought to give them came down from heaven. We must seek the true Christ of God as revealed in the Word, and not as we might imagine or wish him to be, if we would recognize and possess him. Some thought of Jesus as merely the Carpenter of Nazareth, but John declared him to be "the Word" (or, the Christ) "made flesh" that "dwelt among us," and testifies, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). And there are false Christs, or mistaken conceptions of Christ today hanging upon the walls of men's minds, but he who is sincere in his desire to know and possess the real Christ must take the Gospel statement for what it says, that he is "the only begotten Son, which is in the bosom of the Father" (John 1:18).

A famous painting of the Christ-child by the Spanish artist, Murillo, was once tampered with. The man who purchased the picture as a true Murillo painting, discovered on close examination that the child-king had been cut out and another painting of the Christ-child inserted. The surrounding host was by Murillo,

✠ A Christmas Prayer ✠

By J. H. Jowett, D.D.

O God, the Father of all men, in whose grace all our light is born, and in whose love is the fountain of festivity, mercifully lead me into the holy secret of Christmastide, and take me into the innermost room of its holy joy. Forbid that I should remain in the outer courts, dwelling amid its merely carnal pleasures, satisfied with merriment that dies with the day, and contented with the happiness that passes with the fading flower and the withering leaf. Bring me into the eternal things of this blessed season, the things that abide, the love that manifests itself in unfailing good will, and the joy that rings Christmas bells all the year round. Let me draw water out of the wells of salvation, and let the joy of the Lord be my strength.

Graciously give unto me the joy of perfect reconciliation with thy will. May every disorderly power in my soul be subdued to willing obedience. Create in me the music of harmonious fellowship so that all my powers may be as a united orchestra to praise and bless thy holy name.

And mercifully give unto me the joy of spiritual liberty. Let thy statues become my songs. Take the reluctance out of my service and the frown out of

my obedience. Let me not be in thy house in the spirit of a bond-slave, but rather in the spirit of a son, finding springs of comfort in thy presence, and esteeming thy desire as my delight.

O God, give unto me the holy joy of human sympathy. Recreate the chords that become insensitive to my brother's joys and griefs. If the harp is broken graciously remake it out of the fulness of thy love. Save me from the death of selfishness. When Christmastide is over suffer me not to die again in moral benumbing, untroubled by my brother's sighs, and uncheered by my brother's songs. Unite me to my fellow with tender kinship, and let me be partaker of his triumphs and defeats.

And graciously impart unto me the joy of a glorious hope. Let my horizon shine with most alluring light. May the Christmas star always go before me, leading me to ever deepening revelations of the Lord, and giving me fresh surprises of heavenly grace and love.

Kindle thou the Christmas fire of holy love. Light the lamps of Christmas geniality and good will. Hallow and glorify my Lord's birthday with thy presence, and crown it with unsullied joy and peace.

but the Christ was false. The man searched until he found another picture which seemed to be a reproduction of the one he possessed, and labelled as a Murillo painting. He bought it and carefully examined it, and discovered that he had the Christ for which he sought. Deftly he removed the false Christ from the first picture and inserted the true Christ from the second picture, and the picture thus complete is now said to hang in one of the art galleries of Germany, under the title, "The Restored Christ." What was done to this picture is being done in all too many instances in religious life and thought today. Men want Christ after a fashion, but they have become so enamored with sin that they have shunned the true Christ with his demand for absolute sovereignty over life and thought, and have set up a false Christ who would be more tolerant of their loose thought habits and carnal standards of conduct. There is need of more downright sincerity and honesty in our search for the Christ at this Christmas time.

Lowliness of Mind

We must seek Christ in lowliness of mind and humility of heart, and not in personal pride and self-confidence. The Lord Jesus himself was lowly, lowly in birth and in life. His birth place was a stable and his cradle was a manger. He received no honor from kinds, but Herod sought to kill him. Humble shepherds were the first to visit him and his station was that of a carpenter. He was the Prince of glory, but he took upon himself the form of a servant. He was so great that the angels of heaven announced his coming and the Holy Spirit joined with a virgin to prepare him a body, yet he humbled himself and became obedient unto death. Knowing all this we are not surprised, therefore, to find him pronouncing blessings upon the meek and lowly in heart. Who could be so presumptuous as to seek such an one with thoughts of personal greatness or self-importance in his mind? Truly he rebukes and resists the proud and gives grace to the humble. The Pharisee who sought God boastingly and pompously in the temple received the censure of the Lord while the humble publican who dared not so much as lift his eyes toward heaven met with divine approval. Humble yourselves under the mighty hand of God that he may exalt you to a place of fellowship with the Lord Jesus at this Christmastide.

Seek in Faith

We must seek Christ in faith, if we would find him. The writer of the epistle to the Hebrews tells us what seems a self-evident truth: "He that cometh to God must first believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6), but this he says to show that the statement he had just made, that "without faith it is impossible to please" God, is no mere arbitrary demand, but is essentially true in the very nature of things. Then he goes on to illustrate the importance of a vital, working faith. And faith does work; that is why it enables one to find Christ. Faith involves obedience and it is such faith, faith that leads to obedience, that makes one well-pleasing unto God. It was faith that caused the wise men to launch out upon their quest; they believed that Christ could be found, and they believed it with an active, obeying faith.

Faith is not only obeying, but it is far-seeing and gives spiritual insight. Were the wise men the only ones who saw the guiding star that came and stood over Bethlehem that "Holy Night?" If so, faith enabled them to see it. Or, did many see a new star and only three give it spiritual significance? If the latter is the case, still it was faith that gave them the spiritual insight. So it is ever, that faith enables the soul to see the things of God. Faith makes the presence of God real in the midst of the disturbing conditions that prevail. Faith makes the ways of God clear in the midst of the uncertainties of this life. Faith enables one to hear the voice of God in the din of multitudinous other calls and clam-

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EDITORIAL REVIEW

When you make your White Gift, send it promptly to Prof. M. P. Puterbaugh, Treasurer, Ashland, Ohio.

Dr. Charles A. Bame, in "Travel Flashes" this week tells of his trip to Dayton to conduct the funerals of friends and former fel-

low-workers in the Lord's vineyard. He also comments regarding the large Sunday school and fine church congregation gathered to hear Brother Barnard, the pastor, under whose leadership this splendid church is going forward harmoniously.

From a personal communication from Brother Floyd Sibley, new pastor of the church at Masontown, Pennsylvania, we learn that one person has been baptized and two received into the church since he took charge.

Still the college advances in a very satisfactory and encouraging manner. President Jacobs states that the enrollment holds a high mark and that recognition has been given by the State of New York, which maintains about the most difficult standards of all the states. Such recognition is something of which we should be proud, and adds to the value of every degree or diploma granted by the college.

Brother A. E. Whitted, pastor of the church at Louisville, writes that the people there are forging ahead in various departments of the work of the Lord. The Sunday school has reached a new record in attendance—215. A revival meeting conducted by Brother C. Beal resulted in fifteen confessions, two of which were secretations, eleven having been baptized and received into the church and two await the rite. The campaign was also accompanied by a daily Bible reading record, aimed to encourage the habit of Bible reading. The total number of verses read was 113,400.

Uniontown, Pennsylvania, has recently experienced an unusually successful evangelistic campaign under the leadership of the pastor, Brother W. H. Clough, assisted by two Gospel singers. Church attendance was maintained at a high mark throughout the campaign. Over one hundred stepped forward for Christ, forty confessed Christ for the first time and over sixty made resolutions. The spirit of unity prevails among the people and they are very much encouraged about the outlook of the church. Brother Clough has been there only since the middle of May, but he is already leading this people into a great work.

Brother I. D. Bowman pays fitting tribute in his article this week to the memory of the late brother T. J. Fahrney, whose home was taken in October. Brother Fahrney was a strong and lifelike friend of The Brethren Evangelist, and did much to spread the gospel among the Brethren of his own community. He was a friend of all the general interests of the church, and he will be remembered for the fine spirit of loyalty he exemplified. May the comforting grace of the Holy Spirit be with those who remember and mourn his going.

Brother Thomas Presnell, the faithful pastor of the church in the County circuit, in Pennsylvania and of Cameron, West Virginia, writes of a very successful revival conducted by himself at Cameron, where twenty-five persons confessed Christ for the first time and a number of others came for membership in the church. The attendance was large and the interest fine throughout the meetings. As a result of these meetings the outlook of the Aleppo church is to be very bright. The work at Cameron has been hindered by financial conditions, a bank failure having delayed the building of their proposed new church. But the Aleppo field is said to be promising.

A good sister of the Evangelist family and a long-time subscriber, writes of the hard circumstances in which her family is living and states that they enjoyed The Evangelist so much that they would think of stopping the paper, they had their phonograph taken out, their radio taken out and ceased using their car. That is a mighty fine appreciation of spiritual things, and it is about what should be. Too many imagine that they are justified in being selfish, their compromising by cutting off their religious reading. Can we afford to do some real sacrificing before stopping the church? Renew now and send a subscription to a friend as a Christmas gift both for \$3.00. One new subscription is only \$1.35 per year.

PRAYER REQUESTS FOR THIS WEEK—

The request comes from Sister E. B. Gould of Vale, Ohio. "Pray for the two weeks' meeting to be held here by Dr. Bell, that many souls may be saved and that a Brethren church may be organized. May wandering Brethren be guided to help in Home Mission work."

A Christmas Meditation

By Dean J. Allen Miller

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
Peace on the earth, good-will to men
From heaven's all-gracious king;
The world in solemn stillness lay,
To hear the angels sing."

This day the field where the shepherds kept watch over their flocks on the first Christmas night is pointed out to travelers. It is a rocky field and lies just at the edge of the present city of Bethlehem. Five years ago I visited Bethlehem it had about seven thousand people. Nearly the entire population is Christian (Roman Catholic, Orthodox and Protestant) and we find here one of the oldest Christian churches, the Church of the Nativity. It is supposed to be built over the stone grotto where the Virgin Mother laid the little Lord Jesus. It is a little whether the exact spots pointed out to travelers are properly identified or not. Of course one likes to be moved by other thoughts than those stirred by such questions. I should like to go back to Bethlehem and just wonder and think.

Thinking tonight of the meaning of that Birth. I do not share with the readers my thoughts. Not so much for what they are, as for what thoughts I may have planted in your minds. It is so trite as to be almost out of place to say that there never was another such a birth. But it is a cheering truth and its meaning should be multiplied far and wide. It was unique in its history and in at least three significant ways. Let us think of them

first had to do with its manner. It involves an inexplicable mystery. It was a Virgin Birth. That makes it unique. I like the words of the English Commentator, David Masson on this point. He says: "The Birth is indeed a mystery, but it is less in every birth. There is no comparable mystery in ordinary reproduction, and were it not ordinary, it would be recognized. It is because it is unique that the story of our Lord's birth excited the world's attention."

We have said times innumerable to students in my classes that the story of our Lord was not the beginning of his Life; neither was his death the end. He was the eternal Son of God who became flesh for us and died for our redemption. Our Lord that our Blessed Lord Jesus Christ our Savior, was truly man. He was not a mere man. He was the eternal Son of God who left the glory of heaven and made himself one with us, identifying himself with us, and taking upon himself the burden of the world's sin. This is the mystery of the Incarnation and also the source of our joy. This is a source of profound and ceaseless Christmas Joy as

we meditate thereupon. May every reader have the joy of the Savior dwelling in the heart!

The heart will be empty and hopeless without the Savior as a living companion. The old earth is drear enough and men are troubled enough to crush out all Christmas joy unless indeed Christ lives within to sustain and cheer.

"Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is still forlorn."

The second thought I would like to stress for a moment and have you think out for yourself is this: The Birth of Jesus was unlike any other in that he has either made or influenced history on a vaster scale than any other ever born. He came out of a small province in an out-of-the-way corner of the old Roman World and from an obscure family of an oppressed and hated people. His earthly career was tragically brief as men measure a life-time. And yet no human being can ever tell or write the whole of his life-story. He did so much, though he wrote nothing. He did so much, that men have difficulty to believe all he did. He lived so kingly and yet so human a life that none with a right mind for truth and beauty and goodness dare attack his manner of living. What he said is a Gospel for a lost world. What he did is all centered in the sacrificial offering of himself on the Cross for man's redemption. How he lived is a blessed example to all his true disciples and a stimulating challenge to follow in his footsteps.

What I am saying here is that men who believe this Gospel and accept this atonement for their sin have made history as no others. I mean of course history that has proven a blessing to mankind. The astonishing thing about it all is that men who have followed him so far off and have so stumbled and blundered in the attempts to carry out his will and his work have yet wrought far more significantly and fruitfully than merely human strength and wisdom would make possible. While multitudes of men and women have never yet heard the Gospel as a message of salvation to their souls there is not a nation on earth today that has not been influenced by the teaching and work of Jesus Christ. What is more, and of even greater significance, is the fact that without doubt the power of Jesus Christ, though denied and unrecognized, is more far-reaching today than ever before.

So as I ponder the meaning of Christmas to me this year of our Lord, for all History dates from him now, I am rejoicing that in God's wise and good providence I live now. I can think of no time and no place, and I have read a bit of History, in which my life might have been cast more propitiously and happily than here and now. I not only thank God for my life but I thank him for the time and place in which I live. My Christian ancestry, my church, my home, —I thank God for them. To these I



THE CHRISTMAS ANGELS

By Rev. Addison Berg Collins, D. D.

*In the grayness of the twilight,
When the shadows come and go,
By the fireside I sat musing
On the days of long ago;
Then—I heard a gentle whisper,
Soft as falling flakes of snow,
And amid the clustered shadows,
In the firelight's ruddy glow,
Stood revealed a glorious vision—
Herald from afar I trow;
Yea, it was the Christmas Angel,
God's rich blessing to bestow.*

* * * *

*In the brightness of the morning,
When the sun shone full and clear,
Saw I homes of poor and lonely
In which life was dark and drear;
Then—there came an humble mortal,
Swiftly, surely drawing near,
Hasting down life's narrow highway,
Bearing gifts of love and cheer,
Bringing joy to sad-eyed children,
Drying up the mother's tear;
'Twas a blessed Christmas Angel,
Earth born, Heav'n sent messenger.*

* * * *

*'Neath the stillness of the starlight,
Earth re-echoed once again,
With the strains of joy and gladness—
"Peace on earth—good-will to men";
Hand in hand two Christmas Angels
Gently whispered an Amen.*



must hasten to add my country, my personal liberty which my country affords, and my work,—I thank God for these. And I am of the opinion that I could not and would not have these as I do had not Christ been born on that first Christmas so long ago in the little town of Bethlehem. So let us pray again:

“O Holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us today.”

The Birth was in the third place unlike any other in the genuine blessings it brought to a lost and sinful world. The burden of men's sin is a load which man himself cannot bear. The guilt of his sin he can never atone for and the consequences of it he can never blot out. Man needs a Savior. He needs one who can point him to God. Man longs for and seeks for God. All human records tell the sad tale of this forlorn search. The same records tell also of man's tragic and utter hopelessness when left to his own efforts. This Birth reveals God our heavenly Father to us men. It shows us that God loves and pities, that he is merciful and plenteous in pardon. It shows us something of the heinousness of sin and makes us hate it and forsake it. It reveals to us our real kinship to God and tells us how we may be restored to divine favor and find eternal life.

To attempt an enumeration of the blessings that Jesus Christ has brought to us and made possible for us is beyond the score of this brief meditation. I am anxious only to have the reader ponder how rich his life is in Christ. Perhaps one may learn this best by a sharp contrast with what is lost when without Christ. There is not a man or woman reading these lines whose life is not better because Christ was born in Bethlehem. There is not a boy or girl or little child, not a youth or maiden, whose eyes may fall upon these lines, or to whom they may be read, who is not blessed by virtue of this Birth upon which I am having you think with me. No, these are not idle claims. But the meaningful and worthwhile things of life today are just so far such as Jesus Christ gives them content. Let us give God the praise for our blessings.

But now I must close by reminding you again of what I have tried to have you think with me. It is the Christmas Time. It is a joyous and happy time to us because we rejoice in a Savior's birth. And his was a unique birth and that gives us added cause for joy when we think through its meanings. Life has meaning in the light of all he said and did. Life assumes eternal values and life's tasks sincerely done promise eternal reward. Friends enrich life and good men and good women, Christ-like men and women, enrich the earth and bless it to all generations.

“Silent night, holiest night,
Wondrous Star, O lend thy light,
With the angels let us sing,
Alleluia to our King,
JESUS THE SAVIOR IS HERE.”

Ashland, Ohio.

MADE TO FEEL THE NEED OF GOD

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly—made to feel his need of God; to feel that in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in Heaven who loves him with an eternal love, and a Holy Spirit in Heaven who will give him a right judgment in all things, and a Savior in Heaven who can be touched with the feeling of his infirmities.—Charles Kingsley.

Christmas Sermon

By Claud Studebaker

TEXT—For ye know the grace of our Lord Jesus Christ, though he was rich yet for our sakes he became poor, through his poverty might become rich.—II Cor. 8:9.

This text is an appeal given by the writer of the ture, in his letter to the church at Corinth, and among others contained in the eighth and ninth chapters. This with the context is a tremendous appeal for our giving. Probably the need for these great truths be proclaimed and applied was never greater than in a world abounding with food and starving people, a surplus of clothing but many ragged; work everywhere needing to be done, but men idle; with the great cumulation of wealth ever known and yet men of and security cannot find money to finance their business. The Lord has blessed us with plenty, but selfishness and greed has so clogged the channels of industry and distribution of labor and reward, that many who, industrious and capable, find themselves helpless in the of a disrupted, bankrupted, corrupted, interrupted, what is it?) condition of affairs.

Our wise ones are saying, This is the way, or that it is only the “Lo here and lo, there,” of Scripture is. For instance, we pay a Farm Board Member \$75 a year for his wisdom to save the great industry and a \$50.00 a week man might have done as well. I have disposition to dwell on the “depression,” either its or cure, only in the words of the prophet who said King Joash, who forsook the way of the Lord to the counsel of his worldly wise princes, “Why tran the way of the Lord that ye cannot prosper?” Prosper is short lived when it leads away from the Lord, is the innate tendency of riches. Probably the most ly enemy of the church and to individual spiritual g is wealth. When Jeshurun waxed fat, he kicked. he forsook God which made him, and lightly esteem Rock of his salvation. No wonder Christ said, “ man shall hardly enter into the kingdom of heaven Holy Spirit said through Paul,—“The love of money root of all evil.” “Charge them that are rich in this that they be not high minded, . . . that they be good works, ready to distribute.” The cause for co nation of the Laodicean church was that, She was

I do not hesitate to say the greatest enemy the has is her wealth, which also might be her greatest ing. It is generally true, that which has the g possibility for good has also the greatest possibil evil; that which may bring the greatest joy ma plunge into the deepest sorrow; a bright light guished makes the darkness more intense. Witn history of the church when her wealth and power her a hideous demon, yet she dressed herself in robes and proclaimed her faith. Poverty has no but when the church was poorest she was pure the most generous. The Protestant church today is greater danger from fine edifices and highly paid ers than she ever was from poor equipment and un ministers. She no longer can say, “Silver and gol I none,” but with her wealth she is failing to h lame men in the world. With the many calls for ge giving now being proclaimed all over this land, t the need of many who are facing hunger and cold land of surplus food and fuel, a land where our pr gives reverent recognition to the word of God w takes office, where the legislative halls are open prayer, a nation rich in the traditions of Christian

amping upon our money, "In God we trust," surely would not be hard to make an appeal and find a return to generous giving.

There are many arguments used in this context—(1) There is a Christian grace as much as faith, testimony, diligence, or love. No use to proclaim your fundamental as that may be, unless you give proof of sincerity of your love in the grace of giving of that which has come to you. (2) The depression is no excuse, urging the church at Corinth to give, the citation is given to other churches who have given out of deep sympathy and great affliction, very liberally, more than they are able, insisting that it be received. But they first give themselves to the Lord, and then giving money could be graciously done, even to the point of self-denial. ("If anyone will come after me let him deny himself—") The members of our churches need to know how others are giving, as well as certain individuals need to know how they are giving, that there may be an equality, a proportion of wealth, that poverty may be relieved, that wealth may be saved from corruption, that the members may be refreshed in body and in faith because of their Christian giving by those who have an abundance. For we are members one of another and a proper use of money one to another is necessary to keep an equilibrium of spirit. This is absolutely essential if the church is to be the true body of Jesus Christ and is to be the gospel to the world.

It is a basic principle of life—sowing and reaping. "If there is no sowing, there is no reaping." Sow bountifully, reap bountifully. "He that giveth to the poor lendeth unto the Lord; a good investment. Hoarding wealth corrupts any life spiritually; distributing blesses. No soul ever condemned for storing his surplus in the barns of the poor and orphans.

Pledges and promises and kind words is not giving. It is that you perform the doing of it, and have it ready to come." Missionaries cannot be paid, obligations cannot be met, food and raiment provided, gas and light and rent paid with kind words and well wishes. How much have you given and how much more will you give? Give with grace, "See that ye abound in this grace also."

It will be faithfully administered. "Titus is coming and he has proved diligent in many things." The assistance of faithful and economical administration can be seen in the members of our church. You need not hesitate to give fearing it will be wasted.

The greatest appeal to giving is "The Unspeakable One." "Ye know the grace of our Lord, that though he was rich, yet he became poor for our sakes." No sense of self in this great giving, we had wasted our wealth, squandered our heritage, unworthy of even a pittance to live from starving. He did not arrange for a bread and soup kitchen somewhere, that he, with his immense wealth, might feed us and continually remind us of our failure, and how we were dependent on him. He took our place; he became poor. Not only did he give generously but he gave all; he wore our rags; he felt the hunger of our hungry; he felt the chill of the bleakness of the world; he felt the lash of the tyranny of sin and power; he was a despised outcast, bearing the curse of a pampered aristocracy, even in the name of God with righteousness; he bore it all for me, for you. Though rich he became poor gracefully and pur-
sely. It is not so unusual for rich men to become poor but it is unusual to become poor graciously, to go from the highest to the lowest with no word of complaint. From the brightness of the Father's glory to the

darkness of sin; from the angelic chorus to the unbearable discord of demons; from luxurious wealth to grinding poverty. We could carry the contrasts indefinitely, but it should be enough to know that he stooped so low to pick us up. He gave the wealth of his estate to redeem us from the degradation of our poverty stricken condition and make us rich. In the wealth of his blessing he calls us to give unto others. "If a brother hath need—and ye say, Be ye warmed and filled, notwithstanding ye give him not those things which are needful to the body . . . how dwelleth the love of God in him?" An increase of wealth and an increase of destitution cannot go hand in hand in a land where Christ is loved and worshipped. Our selfish fortunes shall destroy our nation unless the fountains of generosity are freshened by the love of Christ flowing from one heart to another, the sincerity of which is proved by our helpfulness one to the other.

Pittsburgh, Pennsylvania.

STUDIES IN THE PROPHECIES

By C. F. Yoder, B.D., Ph.D.

V. PROPHETIC LANGUAGE

Language is the expression of ideas. Ideas are the reproduction and correlation of memories. Memory is possible because of the association of concepts in the brain, which with its billions of cells has everything classified and pigeonholed in order, and with every center in telegraphic connection with every other.

This law of association makes possible our varied forms of expression and different figures of speech. They are not only possible, but necessary. Even a child learns to talk by associating each new thing with something already known as when he calls a life preserver a wheel or a turtle a big bug.

As prophecy usually seeks to conceal from some what it reveals to others, and to excite continued interest until its fulfillment, it lays hold upon all the different forms of expressing truth. Some of these we will call to mind as an aid to understanding the prophetic word.

1. **Simile and parable.** One of the most common means of expression is to compare something with something else. In its simplest form this is called a **simile**. For example, in Mal. 4:1 we read, "The day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble." A careless interpretation might cause one to teach that the wicked will be literally burned when the Lord comes. But when we turn to Matt. 3:12 we find that John the Baptist announced that the Messiah would "burn up the chaff with unquenchable fire,"—something that Jesus did not do literally, but which he did do according to the simile in Jer. 23:29, "Is not my word like a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?"

The parables are similes extended into stories. They may be true stories, but back of theme there is always a spiritual application. Jesus himself interprets the two parables of the sower in order to give us the key to the interpretation of all parables. Most of the parables of Jesus were prophetic and deal with the coming of the kingdom of heaven.

2. **Metaphor and allegory.** From comparing one thing with another it is but a step to substituting one for the other. The little boy does not say "I am like a bear," but, "I am a bear." That is a metaphor. In the same way

Jesus said, "I am the light," "I am the door," "Take, eat, this is my body," but he explained the last saying, "The flesh profiteth nothing. The words that I speak unto you they are spirit and they are life" (John 6:63).

An allegory is a metaphor extended into a story. It may be an historical event, as is the case of the two wives of Abraham who represented the old covenant and the new covenant (Gal. 4:22-31). The statement of Paul in I Cor. 10:11 that "all these things happened unto them (the O. T. characters) for examples" seem to indicate that we may draw similar lessons from other passages, if we are careful to do so in harmony with all the other Scriptures.

3. **Synecdoche and hyperbole.** These are forms designed to give emphasis through a change in proportions. The former substitutes a part for the whole or the whole for a part, while the latter purposely exaggerates to call attention to the fact stated. For example, "They shall beat their swords into plowshares and their spears into pruning hooks" (Isa. 2:4) uses these two weapons of war to represent all weapons.

In Isa. 24:1 we read "The Lord maketh the earth empty, and maketh it waste and turneth it upside down." Seven Day Adventists, with their usual disregard of sound interpretation, use this as a proof text to show that the world will be a desert-waste during the millennium, but a study of the context reveals that the text is only a strong statement of the desolation of Palestine in the last days. Verses 13 to 15 show that a faithful remnant will be preserved to reign in the kingdom age.

4. **A symbol and type.** A symbol is something chosen to teach some truth which it represents. Thus the bread and cup are symbols of the body and blood of Christ, the body being broken and the blood poured out. "Therefore as oft as ye do eat this bread and drink this cup ye do show forth the Lord's death until he come" (1 Cor. 11:26). The symbol thus becomes a prophecy of its fulfillment.

A type is a person or object or event with a symbolic significance that has reference to the future rather than the present. The types all refer in some way to the person or work of Christ. Thus Abraham, Joseph, Moses, David and Solomon are all in some way types of Christ. So also the ordinances of the O. T. are said to be "shadows of good things to come, but the body is of Christ" (Col. 2:15-17).

5. **Dreams and visions.** Some of the most important prophetic revelations have been given through visions and dreams. Daniel 2 gives the great dream of Nebuchadnezzar outlining the Gentile age, while Dan. 7-11 give visions of Daniel which cover the same ground more in detail.

6. **Prophetic actions and scenes.** It was common for the prophets to do something to illustrate their prophetic messages, as when Jeremiah buried his girdle by the river Euphrates (Jer. 13) or Ezekiel besieged a city represented by a frying pan (Ezek. 4). They always explain the meaning of such actions.

7. **Mysteries.** The mysteries are the hardest to interpret because they are the least explained. They have their beginnings in enigmatical expressions such as "where the slain body is there will the eagles be gathered together" (Matt. 24:28), and they have their climax in the wonderful book of Revelation. Here several of the symbols are interpreted (ch. 1:20; 17-7) as a clue to the manner in which we should understand the rest. Some things in the book are plain statements which can be taken literally, and the mysteries will be unfolded as the time for their fulfillment approaches. Our attitude should be that

of faithful watching, prayerful study and eager longing for the coming of the Lord.

SIGNIFICANT NEWS AND VIEWS

SENATOR SAYS LEAGUE IS IN RED

In an I-told-you-so spirit, United States Senator Hiram Johnson of California, declares that the League of Nations is in the hands of Japan, a member in disobedience to the League, has taken up arms against China. Senator Johnson thinks because of that cause the agreements of the League are not kept by every nation it is a failure. By the same logic the Senate, every lawmaking body in the world, all governments, all courts of justice, every business establishment, in fact everything on earth is in "red." The Senator's opinion with the Senator is that he is too emotional to reason well. He is a loud talker, but he is not convincing. The League is a failure on the Japanese-China war and will no doubt be able to do anything of an influence that will stop the trouble. But if it cannot do that, the established it are miles ahead of Senator Johnson who did not try to make matters better.—The Christian-Evangelist.

SOVIET RUSSIA DECREES "SUNDAYS" AGAIN

On November 23 the Soviet issued a decree abandoning the broken five-day week which had been established when the country was in an acute labor shortage. It abolished the customary "Sunday" day of rest, in line with the anti-church policies of Communist Russia. Industrial and commercial life throughout Russia went on as usual with a break only on the national holidays established after the revolution.

The decree establishes five monthly "Sundays" and a reduction of the working day by half an hour. In the Soviet calendar every month is divided into six weeks of five days each. The national holidays—five in all—increase the number of days in some months. The names of the days remain unchanged, but Monday and Sunday were dropped in the five-day week.—The Christian-Evangelist.

WOMEN DEMAND MOVIE INVESTIGATION

For some years the Hays organization has succeeded in making it difficult for its employe, Mr. Carl E. Milliken, as an American representative upon the motion picture institute of the League of Nations. This has effectually blocked any serious investigation by the committee of the business of the American producers of motion picture film. But Mr. Milliken and the Hays organization slipped a cog in their smooth-running machine. The International Council of Women held a motion picture conference at Rome under the league's auspices in October. Among the recommendations adopted are the following:

The conference insists that an inquiry should be instituted into the mode of film distribution and on the steps which should be taken to overcome the difficulties of "blind-booking" and "blind-booking."

Seeing that the majority of countries have found it necessary to establish a censorship of two degrees, it would be desirable for all countries adopting this, or that an effective government censorship be applied during the process of film production.

The conference urges . . . that official supervision should be effectively exercised over obscene films and that penalties should be provided after the proper court action against persons taking part in their production, distribution, and exportation.

Also that an international committee examine the system of censorship actually in force in the different countries and draw up a code which could be adopted by the majority of countries and so permit of arriving at a convention on censorship which would facilitate the exchange of films in their original form between the different countries.

On the other hand it is desirable that the artistic character of the films be respected and that no unnecessary cutting be made to the prejudice of the author's idea.

Doubtless the Hays organization, through Mrs. Winter, is doing its utmost to squelch these recommendations in America but they will be discussed and acted upon abroad and the American groups are not under the domination of the Hays office. Europe and Asia could not do better foreign motion picture work than to help America free herself from the pollution which begins in Hollywood and permeates to the farthest corner of the globe.—The Christian Century.

"Where Is He That Is Born King of the Jews?"

(Continued from page 4)

Faith makes real the wonderful works of God in the hearts and makes it possible for us to trust those who have proven trustworthy. Faith is one of Paul's great triumvirate of things abide—faith, hope and love. Faith is indispensable. Therefore if we are truly seeking the Lord at this Christmas season, and would see him in all his beauty, we must seek him in faith, and yet more faith. "Lord, increase our faith."

Hope Essential

Hope is also essential, if we are to find Christ. It is second to the abiding qualities named by Paul. Hope involves desire and expectation of achieving it. Hope keeps the soul encouraged in the midst of darkness and uncertainty. Hope means persistence with expectancy. That was the spirit that possessed the men. Faith enabled them to envision the new-born King, but it kept them on their way until they had found him. And what was it? More than a thousand miles over wild country, they traveled, crossing deserts, fording streams, climbing mountains, fighting robbers. What persistency and determination they must have had! What hope! Nor did they become discouraged when they reached Judea and found the people indifferent and careless of their great quest. Hope, to use Tryon Edwards' figure, like the taper's light, adorned and cheered their way, and doubt's darker grew the night of discouragement, it emitted a slender ray. It is always so—he who would find the King must have hope. Hope leads to the "Land of Beginning Again." When it presses heavily upon the heart, men yearn for a chance to begin again. Thus the poet writes, almost despairingly:

When there were some wonderful place
In the Land of Beginning Again,
To wipe all our mistakes and all our heartaches
From all of our poor selfish grief
To be dropped, like a shabby old coat, at the door, and never
To be on again."

Could he have been so despairing? Is it possible to begin again? Hope says it is. If the poet had possessed the quality of hope, he would not have despaired. David did not, but rather trusted himself for his despondency, saying:

"Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise him
For the help of his countenance."

Psalm 42:5, 11.

And Finally Love

Finally, but in no wise least in importance, love is necessary to cover the reality of Christ at this Christmas season. In Paul's words, "THREE, love completes and crowns the trinity. "The greatest of these is love," said he. If hope kept the wise men on their way, love caused them to bow in adoration and reverence. Love led them to worship the Lord Jesus, giving unto him costly gifts and pledging him their allegiance. Their allegiance was demonstrated by their willingness to endanger the wrath of Herod by turning home secretly another way, in order that they might save the Christ-child.

So it is, that love means service and sacrifice. They had love, when they set out to find Christ, and when they found him, they gave to him their all—that was sacrifice. And he who would see the Lord, must be prepared to sacrifice all his earthly store, to deny even friends, if necessary, and then to consecrate life to him in service, for Christ's sake. And when he has done that, love will cause him to say, I am an unworthy servant, I have done only that which was my duty to do. The sense of gratitude is so keen in the heart of the loving disciple that nothing he can do, nor all that he can possibly do, can begin to pay the debt due to his Lord and Savior. Love is willing to give everything to be anything or nothing, if only his Lord's will may be done out in his life and the glory of God may be enlarged.

"O Love, that wilt not let me go,
I give thee back the life I owe."

Love is just satisfied to stop there and to leave all with him, to love us and whom we serve. Therefore we thus seek Christ at this Christmastide and be able to see him in him all the days of our lives.

The Family Altar

By T. C. Lyon

Daily Readings and Suggestions

(Keep with your Bible)

MONDAY

Luke 2:36-38. Anna loved God and served him constantly, and she was privileged to see her Lord. To them that loved his appearing his first advent was made manifest, and if we love and serve him we may rest assured that, in the words of Job, "in my flesh shall I see God." She found in him redemption, and she hastened to make him known to others who were seeking redemption. Could there be any better way of giving thanks unto the Lord?

TUESDAY

Luke 2:39-52. How well God chooses men for his work: to guard over the childhood of his Son he chose a man and wife who scrupulously performed all things according to the law of the Lord. With such parents today there would be more children of whom it might be said, they "increased in wisdom and stature, and in favor with God and man." Perhaps Jesus had a peculiar understanding of his divine mission for the age of twelve, yet it is about that age that properly taught children seem to feel their responsibility to God and come into the church, yielding their lives to the service of their Father's business. God help us to be faithful parents, rightly teaching and leading our children in the way of the Lord.

WEDNESDAY

Luke 3:1-6. The human heart looks forward with hope to the day when we shall see the salvation of God, and the difficulties and heartaches of life shall be removed. If it were not for the blessed promise of God that these things should some day come to pass we should scarcely have the courage to continue, at times; but in his strength we may go forward, carrying this blessed hope to others, lovingly admonishing them to prepare for that day when they shall meet their Lord.

THURSDAY

Luke 3:7-14. We Brethren people are apt to be as proud of our doctrinal heritage as were the Jews. John here warned the people that such things mean little to God; the important thing is, what manner of lives are we living? Especially in these days we may well give earnest consideration to the practical message John gave the people—giving to those in need even though our own resources be but slender, and honesty in business. If the soldiers heeded John's message they were ruined as soldiers: imagine a soldier who was to do violence to no man! Perhaps if we took Jesus' teaching seriously today it would ruin OUR business; but if so, should we be in such a business? Let us carefully consider these most practical questions.

FRIDAY

Luke 3:15-18. How John might have flourished, and what a following he might have had for a time, if he had been willing to assume the role of the Messiah! The people were expecting the Messiah, and the dramatic figure of John fitted in very well with their romantic conceptions. Yet John was above any such petty consideration, and his one thought was that of preparing the hearts of men for the ministry of Jesus. He must increase but I must decrease! God purge our hearts of selfish ambitions and give us an ideal of service like John's.

SATURDAY

Luke 3:19-20. Herod is a type of the world, rejecting and resenting the gospel message; yet we are urged to save all that we can, plucking them out of the world as from a blazing fire that would destroy them. God give us grace, and the courage of a John the Baptist, that we may be true to our trust!

SUNDAY

Luke 3:21-22. It will be well worth reading this same story in the other gospels. It has often been pointed out that in these passages we have one instance where God the Father, God the Son, and God the Holy Spirit were all in physical evidence at the same time and place. The mysteries of a triune God are past finding out, but we may love him who first loved us!

W. I. DUKER,
President
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Teachers of Boys

By John S. Flory

First Requisite

One of the most responsible vocations to which anyone can be called is that of the teacher. If special preparation and skill are required to build a house or make a piece of furniture, certainly no less skill and careful preparation are required of the workman who would train and develop an immortal soul. From the nature of the case, the teacher's work is one of the most far-reaching and important to which a life can be devoted.

The prime requisite of the teacher, therefore, is character. The teacher of boys must be a true Christian. In most cases a man will succeed better than a woman with boys. In fact, he ought to be a model for the boys to imitate in life, character, and conduct, as well as in action. A manly, self-respecting, frank behavior toward the boys will win their interest and confidence and put the manly Christian teacher in position to exert a powerful influence in their development. He should be sincere and straightforward with regard to everything. A disposition to lightness of conduct, or a show of insincerity in word or act, will soon be detected by the boys and will be fatal to the teacher's influence in their lives.

Knowledge of Boy Nature

The teacher of boys must understand boy nature. He must recognize characteristics of the different periods of boy life and distinguish the prevailing trend of each. He needs to see things from a boy's standpoint, to be able to enter into his likes and fancies, and to understand the boy's standards and ideals.

Physical Nature

During the early period of a boy's life, when he is growing rapidly, both physically and mentally, the teacher will take the place of parent to the boy. He will teach his class with authority, and if he commands respect as he should, the boys will accept the teaching with unquestioned confidence.

Just before adolescence the physical growth is slow, and yet the quantity of food devoured by the boy is as great in proportion as formerly. The food does not now go primarily to the building of bone and muscle, however, but manifests itself in vigorous, riotous activity. In fact, the little system now becomes a real dynamo of energy, and if the teacher would win the boy and hold his respect, he will become a companion to him and enter sympathetically into his sports.

During the adolescent period the boy becomes unsteady, is easily discouraged, often lacks confidence in himself, and is given to morbid brooding. What he needs above all things now is a true and sympathetic friend. This his Sunday school teacher should become to him. The boy needs companionship, encouragement, and guidance, which his tactful teacher can give.

Obedience

Even more important it may be for the teacher to understand the higher nature of the boy. Restless and irregular as the actions of a boy may seem, he is fundamentally law-abiding and obedient. The boy is a stickler for what is literal and concrete. He remembers with wonderful accuracy and exactness the instruction that has been given, and with great detail as to how the instruction was carried out.

He is naturally conservative. He does not want to change. He wants to perform the same duty in the same way that it was performed before. He wants to play the game according to the rules. He demands of his associates that they play fair and observe all the regulations. He is even perfectly free in calling his teacher to account wherein he seems to transgress any rule of conduct. The boy is as exacting in the demands he makes upon himself as upon others. Therefore, the wise teacher will use this sense of honor, that every normal boy possesses, to appeal constantly to high standards of conduct and action.

Social Nature

The wise teacher will also understand the social nature of the boy. He will note the growth from the selfishness of childhood into the positive clannishness of the adolescent boy. In the former stage his problem was to cultivate the altruistic spirit and a disposition of interest and cooperation with others. In the latter stage his special interest is directed to controlling and guiding the social instinct, which must be dealt with not in the individual, but in the aggregate.

The disposition of boys to group together and form organizations, oftentimes secret and enshrouded in mystic rites and ceremonies, is to be observed and dealt with in a way that will win them rather than alienate them from their teacher. If the teacher can, during this stage, be literally one of them, enjoying their confidence and admiration, he may direct these youthful enterprises to the great good and everlasting benefit of the boys. In doing this, his best judgment and finest diplomacy may be put to the test, but he needs to succeed at all hazards; and if he is a successful leader and teacher of boys, he will win them and maintain his power of control in their lives.

The Heroic

In doing this he will recognize their appreciation of the heroic. They do not think of it as such, but this is the element that makes its appeal. If he can be a little more heroic than even their imaginations had fancied, he may make himself the ideal of their hearts. If he can be a little more self-sacrificing than they had pictured as the ideal of their ambitions, he may win them with everlasting bonds. If he can show himself a little wiser than they in turning events to worthy and noble ends, it will help them to enshrine him as their ideal.

Teaching Ability

The teacher of boys needs to be a teacher. He must have the ability to impart information. He must also know what he teaches. This means that he must know his Bible. He must know it not only from an academic point of view, but it is important that he should have religious experience. There will be problems and questions coming into the lives of the boys which he will need to help them. If he is to succeed in leading them, he must be himself able to assist them in their need.

Adapting the Lesson

He will be able to select his material and arrange it with reference to his particular class. Where the uniform lessons are, the assignments will sometimes be of a nature as not to be readily understood by the younger scholars. For instance, some great doctrinal principle is involved, he must be able to adapt his teaching material to their particular needs. Any lesson, I believe, can be taught to any class in Sunday school by proper adaptation. The truth of the lesson can be taught in advanced grades, of course, than to more primary grades; and if the teacher carefully collect and correlate his material, putting it into concrete story form, he can go a long way toward enlisting the interest of the boys in the lesson, and making it effective in their lives. The wise teacher of boys will, therefore, select and adapt his material, teaching them what they can understand and should know, and will not try to teach what is beyond their comprehension.

Use of Biography

Biographical studies are particularly important to boys. One of the things of importance for the teacher at this point is that he makes the teaching of the Bible center as largely as possible about the lives and experiences of great men and women. The great Bible characters are notably in teaching material of this kind, and this is a good place for the boys to become acquainted with the heroic men and women of the Church. The teacher ought to be able to relate these stories in simple, striking and interesting form, so that the boys can catch the great principles in the lives of these Christian fathers. They will get great delight in such study, and it will give them material and ideals to build up their own lives.

The Reading Habit

It is during the period just preceding adolescence, when the energies of the young life go out in activity rather than in building, that the mind also becomes usually alert and active. It is under these conditions that the reading habit usually is formed. Almost every normal boy at this time has a tendency at least to read. Things may divert the main interest to some other line, but in a great many instances boys at this time take to reading and cultivate a habit which grows in strength with the years. The teacher, of course, observe this and direct it. If the habit is once cultivated, the boy will read anything, and he is at this time not particular about what he reads. He does not like material to possess snap and action, and he is helped to the right kind of reading if he is not naturally prone to read that which is unworthy.

Here is a fine opportunity for the teacher to be of great assistance to the boy.

(Continued on page 16)

Editor's Select Notes on the Sunday School Lesson

(Lesson for December 27)

Topic—The Spread of Christianity in Europe

Optional Reading—Isa. 11:1-10.

Lesson Text—The kingdom of the world is the kingdom of our Lord, and of Christ; and he shall reign for ever and ever. Rev. 11:15.

Golden Text Illustrated

Revelation 11:15

The time is coming when our Savior is to bring of kings and Lord of lords." Re. And the time is coming when every knee will bow, and every human tongue confess that Jesus Christ is Lord, the glory of God the Father." Ph. 2:11. Only overcomers who have suffered in death to him will reign with him on his throne. Re. 3:21. Jesus came to his triumph from Bethany, the home of those who lovingly anointed him as "Lord." Rev. 11:1-11. The following words are found in my Bible, "The King ... is in the midst of thee." Zep. 3:15; and I like to use the coronation hymn this way:

And now with yonder sacred throng at his feet do fall; joining the everlasting song, crown him Lord of all." However, I love Frances Ridley Havergal's lines:

thy sovereignty rejoicing, we thy praises, bow and praise, we know that kind and loving, just and true are all thy ways. In the eye of sovereign mercy and the power of sovereign might, thy great and strong salvation, in thy sovereign grace unite."

The biographer of this sacred singer tells us that on her dying bed, Miss Havergal lay up with a radiant face and shouted, "King! my king! my king!" "King of heaven and Lord of lords." This is his title as he comes as "Son of David," Mt. 21:9; and to "reign where'er the sun doth his seven journeys run."

THE UNFINISHED TASK

By Frank D. Slutz

Instead of attempting an inadequate re-statement in this limited space, we are giving to the following very suggestive article by Dr. Slutz, taken from The Churchman Journal.—Editor.)

We have the habit of associating geographical and missions. "All the world" means most of us, "all the geographical divisions of the world." Our missionary effort has always been horizontal; we have tried to go East, West, North, and South in one of two dimensions. This has been a commendable and a very worthy enterprise. The lesson is the first chapter in the history of this geographical spread of Christianity. Not all the world is geographical, however. If any of us have excused ourselves from the geographical extension of the gospel we might find our missionary work in some other kind of enlargement of opportunity of the good news of God. Surely there is yet need for the geographical spread of missions. There are tribes and places where the gospel has not been

heard; many where it has been only mentioned. No argument is being presented here for the abandonment of that kind of missionary endeavor which Paul and his assistants inaugurated. The Christian message needs to be translated into languages that have never yet uttered it, and by-places all around the earth wait to be visited by the ambassadors of Christ. However it may be profitable to investigate some areas not geographical which need to have the gospel spread through them.

The area of education is one of these. Our schools, especially our tax supported schools, elementary, secondary and of college grade, do not think themselves free under our laws to teach religion. We are instructing our youth about the materials of the universe but we are not training them in the spiritual use of these dangerous materials. It is very necessary that week-day schools of religion and our church colleges be helped to carry the gospel into the areas neglected by our education.

How little religion there is in business! Multitudes of men and women say very frankly that religion and business do not

mix; that one has to forget on Monday in his office what he talked about Sunday at the church. "Business has no place for impractical theories of brotherhood." "Business is business." "Close your eyes and mark your tax return." These are among the advices one hears "on the Rialto." Well, something dreadfully undesirable is the matter with business; maybe it is a lack of the vitamin of religion. Why not carry the gospel into this area, experimentally?

Then there is the field of international relations. Up to now diplomacy has, in most instances, been a clever use of language to conceal the truth. Nations believe that everything that will aid the winning of a war is fair. If treaties are an obstacle to the right of a nation to do as it pleases, let the treaties be torn up. If public covenants need amending, let secret agreements be given precedence over them. It is a nasty, un-Christian mess, the whole of it. The gospel has never yet had its chance at the council tables of nations. We must carry it there!

In the daily papers and in the magazines

(Continued on page 16)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. Daball Ave., South Bend, Ind.</p>	

Selected Committee Helps

KNOW YOUR WORK IN THE MISSIONARY COMMITTEE

Seven Essentials for Good Work

1. The committee should include persons who are vitally interested in home and foreign missions.
2. Know your own denominational field. Know your missionaries personally by corresponding with them. Know their needs and do what you can toward supplying these.
3. Read to your society letters directly from the mission field. Obtain and exhibit pictures of your missionaries.
4. Support (or partially support) a missionary on the field, provided that is in line with your church and denominational policy. Write personal letters to those whose work is so sponsored. Remember them at Christmas and on their birthdays with personal gifts. Let them know that you are remembering them daily in private devotions and in the society's prayer meetings.
5. Conduct a mission-study class, reading circle, or school of missions. Write to the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, for a free list of recommended study books. Study at least one text book on home missions and one on foreign missions each year.
6. Present at least one missionary pageant in the church. Write to the International Society for leaflet and prices of missionary plays. Stereopticon slides of various mission fields may be obtained from denominational headquarters.
7. The committee should prepare a prayer list of missionaries. Give each Endeavorer the name of at least one for whom to pray. Let the member know as much as possible about the work, difficulties, and ac-

complishments of this person.—Mamie E. West Salem, Illinois. Clodfelter, in C. E. World.

KEEPING THE PLEDGE ALIVE

Some societies have been very successful in giving permanent value to the spirit of the Christian Endeavor pledge. These are typical methods by which the pledge is made a living force in the life of the society.

1. Display the pledge; a wall-copy of the form of pledge your society uses should be prominently displayed in the room used for your meetings.
2. Memorize the pledge. It would be a fine thing to turn the printed pledge to the wall some Sunday and let all repeat it from memory. This will be less difficult for many than you might think.
3. Speak of the pledge in prayer meetings. Use the various points of the pledge in connection with the discussion of topics dealing with Christian life.
4. Print the pledge on your topic-cards. This will permit the members to have a copy in the home, perhaps used as a bookmark in one's personal Bible or New Testament.
5. Treat no part of the pledge with levity.
6. Allow no part of the pledge to become obsolete.
7. Accept the pledge for what it is, a standard for membership, based on high ideals and supported by our united faith in Jesus Christ as the source of our strength.
8. Accept the opening phrase of the pledge ("Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do") as the central principle of our personal Christian conduct.—C. E. World.

Send Foreign Mission Funds to
 LOUIS S. BAUMAN
 Financial Secretary Foreign Board
 1925 East 5th St.,
 Long Beach, California

MISSIONS

Send Home Missionary Funds to
 R. PAUL MILLER
 Home Missionary Secretary
 Berne, Indiana

Some Past Christmases

By Dr. Florence N. Gribble

In speaking of Christmases that are past, let us give all honor to the first one, and to him of whom it was said "Thou shalt call his name Jesus, for he shall save his people from their sins."

As we understand our subject we are to speak especially of Christmases since 1917. In studying them they naturally divide themselves into groups. One American Christmas, that of 1917 itself; one Brazzaville Christmas, that of 1918; two Carnot Christmases, those of 1919 and 1920; two Bassai Christmases, 1921 and 1923. We must delay speaking of the Bangui Christmas of 1922 until after we have described the Bassai Christmas of 1923. Then came two Yaloke Christmases, 1924 and 1925; and then the only French Christmas, 1926. Then again two Yaloke Christmases, 1928 and 1929, and last, but not least we shall speak of two Bellevue Christmases, 1927 and 1930.

As you follow the thread of this outline, doubtless you think "Why thus divide it? Why thus group it?" I note in the subject assigned to me the word "reminiscences." One can only reminisce about that which one has experienced. At all these Christmases with one exception, (that of 1921 at Bassai) I was myself present. Of them therefore, and of them only do I have the right to speak.

And now, lest we should reminisce too long, let us plunge at once into the first point that we wish to consider—an American Christmas. The Christmas of 1917 was spent by the one who is reminiscing at New Cumberland, Pennsylvania, with that dear husband who has now long been in glory, and with the little daughter, who was then but two years of age. We quote a few words from the book "Undaunted Hope." "James Gribble left New Cumberland on December 18th for Philadelphia and New York. The intervening days were busy ones for himself and his wife. After two busy days in New York with the baggage, the balance of their business was left in the hands of a forwarding agent, for they had received secret information that their boat was to touch at New Orleans, at which place all passengers must embark. He reached New Cumberland again for the last time December 21st. The boat had left New York, and now (it was just at Christmas time) the last farewells were said. For the last time loved ones so dear were tenderly embraced, farewells were said to dear ones never again to be met in life. It was a soldier going forth to a soldier's life in dark Africa, and a soldier's death upon the battle-field. But what mattered it to James Gribble? He was not thinking of himself, but of One who died for him, of One whose abounding grace had thus far sustained him, and who, he was persuaded, would sustain him to the end. He was thinking of the restless ones in fields afar who knew not Christ. Could he have left a message to his friends and acquaintances in a few brief words on that last Christmas Day, that last

day of days in his own home, it would have been:

"The restless millions wait
 The Light whose dawning
 Maketh all things new.
 Christ also waits
 But men are slow and late;
 Have we done what we could?
 Have I, have you?"

Six years of service in Africa were behind him, (on this Christmas day of 1917); something less than six years were ahead of him. He went forth again rejoicing in God's wondrous provision, his loving-kindness, and above all his abounding grace, doubting nothing, fearing nothing."

* * * * *

The Christmas at Brazzaville, 1918, was a vastly different one. Again we quote from "Undaunted Hope." "The epidemic of Spanish Influenza, which had been brought from Europe, spread rapidly (at Christmas time) along the coast of Africa and the shores of the Congo and Oubangui Rivers. Brazzaville was terribly stricken. The little Oubangui-Chari Mission party, now for some months ensconced in a partly fallen house beyond the outskirts of Brazzaville were wonderfully protected (During the worst of the epidemic). Dr. Gribble and Miss Myers had thrown themselves into the care of the sick and dying. Little Marguerite had been cared for by her father and by Uncle William (Mr. Haas) who was throughout this long period likewise waiting permission to enter his desired field in the eastern part of Oubangui-Chari. Mr. Gribble, Mr. Haas and Marguerite had escaped the infection, though both Dr. Gribble and Miss Myers had contracted it, the former having an extremely severe attack from which she did not fully recover until January of the following year. Both had been ill on the same day, Thanksgiving Day, and deep were the waters through which the little party had passed (and were still passing at Christmas time). Neither of the ladies were again permitted to assist in caring for the epidemic, as long before recovery was complete in the little Mission Camp, the epidemic in Brazzaville was overpast; many including the Mayor of the city, having succumbed to its dread ravages. Christmas letters for this year are strangely lacking. No one had time or strength to write.

Yet, (at this Christmas time) the Lord was with them in all faithfulness. He had in his faithfulness watched over them during the year, when crushed and suffering, the myrrh and aloes of their experience had been brought to him, and in spite of their sufferings they thanked him for bringing them "to the other side." (And so between these two Christmases) God had brought them to the other side of the vast ocean, to the other side of the world war, to the other side of the devastating pestilence, to the other side of misunderstanding and criti-

cism, to the other side of danger and culty. (And now at Christmas time) continued to bring the myrrh of their cession and the aloes of their continued to him, believing that he would yet them "to the other side" in Oubangui-

* * * * *

And now we must relate the story of Carnot Christmases, 1919-1920. Conceal their experiences this time we read in "Undaunted Hope:" "And now a new shadow was upon them, the shadow of a financial crisis (brought about by inability to pay checks at Carnot.)

And now throughout this long period of God's unchanging faithfulness never failed. Houses were supplied rent free. Food was often and freely sent them in a kindly neighborly way from Mr. Pinnelli's grocery. ... Though tested from day to day, never was there a time without a ray of light, sometimes simple, but always sufficient. Thus under the shadow of this new crisis they found their changeless God their refuge. ... Surrounded by a friendly presence with God caring for them, though the shadows of illness came and went, hovering over one and then another, yet they continually rejoiced in the unchanging faithfulness of God. He had brought them through the last Christmas) through a year of bereavement, a year of sorrow, a year of bereavement (Mrs. Rollier having died), yet it had been to them a year of advance, a year of victory, a year of joyous experience in God's unchanging faithfulness. They were about to enter, though happily they knew not, on the darkest and most discouraging year of the Mission's history. A year of deepening shadows hung like heavy clouds above them and obscured their vision, but did not quench their faith; a year which was to begin amidst dense shadows, a year which was to end without deliverance. ... It passed as with the twilight before the dawn (Christmas of 1919, closing) a year of changing but ever deepening shadows, as dense darkness settled down about them they yet enjoyed the Light of Life.

* * * * *

And yet the dark year of 1920 closed in hope. (Christmas of 1920) was surrounded with illness, with sorrow, with bereavement, with separation, with losses, with misunderstanding, with hindrance, with poverty, with pain, with struggle on the human side. It was a Christmas of God's sustaining presence, his comfort, of his nearness, of his consolation, of the infinite gain of his cross, of clearer understanding of himself, of revelation of his own conquest, of perception of his wondrous riches, of revelation as to the ministry of suffering, of learning to rest in him, to wait patiently for him, to hope continually in him."

* * * * *

And now we come to Christmas 1921 at Bassai. One missionary and that missionary not myself, but my husband. It is only Christmas of which I speak of in my roundings in which I was not included. Nearing Christmas James Gribble wrote me "Yet things move slowly. The ladies still live in the house I built for the men. For ever Jobson will have the boys' house, which is small and good. The boys must live in the kitchen of the future ladies' house. I am still in my tent." Concerning isolation and hope deferred he wrote at this Christmas time—"I will soon begin to work

the earth or on Mars, or if the Lord had taken his own and left me alone in Karre and the Baya. The other day I received a letter from Bangui written in October. Well, if I hear nothing from the outside world, and if the messengers are delayed, or if this party like yours fail to arrive, I will by the grace of God continue to open up this station and give it shape to accommodate missionaries. God answers prayer. It is his will that his land be evangelized, and he has called out from these tribes. He has said, "Leave me alone!" On December 28th I expect to start for Bozoum to see Mr. Jobson, Miss Hillegas and Miss Bame. The party arrived at the Mission Station on December 31st, 1921. (At this time) James Gribble had been here more than six months. Almost an year was to elapse before his wife returned. Yet God had given him a return in Mr. Jobson, for whom he was thankful, and Miss Myers rejoiced in the granting of her heart's desire, in the return of Miss Hillegas, to be not only a co-worker, but to fulfill her heart's desire for companionship.

* * * * *
 We must pass by for a moment the Christmas of 1922, in order that we may remember the second Christmas at Bassai, 1923. Two years have passed. One of loneliness waited at Christmas 1921 until the arrival of his coworkers, is now in the Station presents a degree of companionship in marked contrast to that of the beginning, two years be-

fore. Many of you who are here today shared in that Christmas at Bassai. As I look back I see with my mind's eye a large party in the little mud house, which no longer exists. In this house dwelt Mr. and Mrs. Hathaway, Miss Bickel, Miss Deeter and Dr. Gribble. There were only three rooms to accommodate five people. Down on the hillside in the house now used as the Bassai School, Mr. Sheldon dwelt alone, taking his meals with the larger party in the mud house already referred to. In a small house on the hilltop, which also no longer exists, lived Mr. and Mrs. Jobson. Yaloke Station was not yet opened, but the site had been definitely decided upon, Mr. Hathaway having returned some three weeks previous to Christmas to Bassai Station, after his trip to Yaloke's village.

That afternoon a White Gift service was held, the native offering being sent to Miss Myers to aid her in returning to the field. After the service all the missionaries on the Station gathered in the larger of the two mud houses for dinner. The "piece de resistance" was a portion of a huge capitaine, which had been brought to us from Ouahm River, seemingly by the hand of man, but in reality by the hand of God, especially for our Christmas dinner. You who were there will remember how we exchanged our little gifts, and how we told our little personal reminiscences. It was the first Christmas that Mr. Hathaway's party had spent upon the field, the second for Mr. and Mrs. Jobson, who had arrived, you will remember, something less than two years before as Mr. Jobson and Miss Hillegas.

(To be continued)

and fellow-worker in the Master's Vineyard. With it came the request to assist in the funeral on Saturday and I was glad that my work at the office was in such shape as to make it possible for me to go. Accompanied by my faithful companion and traveler, Mrs. Bame, in a few minutes more than four hours, we had arrived.

Sad and Strange

Scarce had we arrived when we learned that Dr. Shively was also in the city and Prof. McClain was expected—all three for funerals. Three splendid men of our acquaintance were lying dead and we had all been called to try to comfort the bereaved—Dr. Shively to conduct the funeral of our mutual friend and brother, Edward P. Musselman, architect of wide reputation, and of the Dayton church buildings; Prof. McClain to assist Dr. Shively in the funeral of his very close friend, John King; and myself, with Pastor Barnard for that of Brother I. Oscar Stutz, who was for many years a trustee of the Dayton church, and one of the building committee.

Musselman and I planned the Dayton church and he put it on paper and then, with the aid of men of faith and courage, like Stutz and the others, we put it on the corner which, for many years now, it has made prominent. I have not often returned to former pastorates to preach funerals but this call was of such intimate connections with former associations that I went, and it was most striking that I was the living one of these men who remained, when both of the others had bade me good-bye several years ago, with the feeling, perhaps, that they would never see me alive again—I being then a nervous wreck.

Passing

Thus we pass. Dayton Brethren church has laid away so many of the leaders in that movement which made her one of our strong churches, that one feels almost a stranger there. However scores are still there whom he received into the group. But we are all passing. Our end approaches and perhaps, the end of our "present age." It remains for us to remain steady, "steadfast, unmovable, always abounding in the work of the Lord" and watching for his return.

Sunday

We remained over the week-end and saw once more just lacking three of 600 in the Sunday school and a great crowd for the morning service in a service of giving, called there, "Storehouse Day." The pastor preached a great sermon and I believe the audience responded well, though we were unable to remain to the end of the rather extended service.

Inspiration

It was a great inspiration again to see the work going on with a new smoothness and harmony and doing great things for the Lord. But one is impressed that it will take a lot of sacrifice and devotion on the part of many to replace the outstanding men and women they have laid away in the recent years. I am sure that their Sunday school could use a good deal more of our literature and should do so, if they expect to raise up men to take the places of men like Bowman, Stutz, Teeter, and hosts of other good members who have gone to their reward. They will also need to keep an aggressive program of evangelism, for there is no other method of making new friends and melting them into the church work as these two agencies. By them, the church was built and by them she will remain great in the



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



NEWS OF THE COLLEGE

with a great deal of satisfaction announce that the College was recently admitted to recognition in New York. The readers of this paper may not be aware that New York is probably the most difficult of all states in which to gain recognition. It has been taken as a test for many years. So now, so far as I know, the recognition of the College is complete but one exception, and that must, very near future, be met, viz., membership in the Association of American Universities.

Recognition in New York means that our students and B. S. degrees will admit to enrollment in all institutions of higher learning in that state, including entrance into Law, Medicine, etc. For the past three years we have had a graduate teaching on Long Island and it was particularly important to gain this recognition for him, as well as not only teaching within the confines of that state, but also was seeking full standing in New York University.

of which is very gratifying.

Mason reports that he has never had so many inquiries.

The last meeting of the Faculty Club was held as usual when Dean Miller read a paper on the general subject of ancient manuscripts and sources of the New Testament writings. The meeting before that was held at Dean Mason's home when the writer read a short paper upon some recent conceptions of Mendelism. The next meeting will be held at my home when Professor Garber will present the paper.

The Men's Gospel Team, the Girls' Gospel Team, the Y. M. C. A. and the Y. W. C. A., the four student religious organizations on the campus, are all interesting and active. The Y. W. C. A. has several projects always going and that gives zest to their work.

Dr. Shively was recently called to near Dayton where he had charge of two funerals.

The College was recently favored by a visit and address by Brother Foster from Africa. These returning missionaries always bring an inspiring and helpful message.

College will close this Friday, December 18, and re-open Tuesday, January 5, 1932.

EDWIN E. JACOBS.

TRAVEL FLASHES

Dayton

A long-distance call brought the sad news of the sudden death of an old-time friend

Master's work. I thank God and pray for the church which is at Dayton.

Monument

Returning home via Marion, Ohio, we visited the tomb of the late President Harding—very beautiful monument and worth a long trip to see.

CHARLES A. BAME.

A FEW WORDS OF TRIBUTE IN BEHALF OF TILMAN J. FAHRNEY OF DOWNSVILLE, MARYLAND

In my paper read at the State Conference in Philadelphia in October entitled, "Ministerial Experiences," I said, "After I announced my sale Brother Tilman Fahrney (God bless him, he is one of a thousand) came to me and said, 'You hold a meeting for me at Downsville and I will attend to your sale.' He advertised a time sale instead of cash. At the close of the sale he cashed all my notes and I left for Ashland. REMEMBER THIS UNSELFISH KINDNESS WAS WHEN I LEFT AND NOT WHEN I CAME TO MARYLAND.

During the time I was there he gave me groceries from his store, gave wife and children dresses and assisted me in every way possible. Today he is an invalid. I would rather do him a kindness if possible than any other man on earth."

Only a few days after I made this statement he died. His noble wife, now almost an invalid from a broken hip, had a dear friend to write for her and tell me of our great loss but doubtless his great gain. It has made me a little more homesick for heaven.

He suffered for eight long years, almost helpless and then fell asleep. Doubtless he was almost forgotten by many, who owe their spiritual lives to his almost unbelievable sacrifices, that made it possible to have a church at St. James, Maryland, where I had my first pastorate.

I was inexperienced and just out of my teens, and he was more than a spiritual father to me. He gave money, hundreds of dollars towards tracts and booklets, setting forth our distinctive doctrines. He scattered them by the thousand and did more than any other man to make it possible to build up the church from four members (and only one within four miles of the church) to about seventy-five within two years' time. He was quiet, unassuming, often not letting his right hand know what his left did.

When I held a meeting at Downsville, tremendous pressure was brought by the Disciple church to crush out Trine immersion and other distinctive doctrines of our church. He distributed tracts on eighteen reasons for "Face forward Immersion," on "Trine Immersion," "Feetwashing," etc. He would wrap up tracts in the goods he sold, often in bundles bought by the worst enemies of the Brethren Church. This was indeed a great help in my beginning ministry. I baptized the Sunday school superintendent of the Disciple church and seven of their members, a church of nearly a hundred members and bent on swallowing us up and we only had a few members in the town. I have always been an advocate of the use of tracts ever since, and of the five thousand members that I have received into the church since, hundreds have been converted from tracts, the value of which I learned from this man of God.

I believe he did more good with tracts than a hundred churches combined does today.

I have been informed that our good Brother Baker, pastor of the St. James church will write an obituary of this man of God. So I need not write more. Neither he, nor many of the Brethren now living know much of the sacrifices of this man who has been so long afflicted. His faith was strong till death. His love was always strong for me and just a few months before his death he scribbled a letter when he could scarcely write at all. I wept when I read it, and I thought how soon we forget, but God does not forget and will give faithful reward for service.

I am sending a carbon copy of this imperfect tribute to his broken hearted wife, who was equally kind and sacrificing to me and mine. How kind it was in her to immediately inform me of his death and wrote me if she was able would have had me to assist at his funeral.

I pray that this letter may save her a few tears, and her departure to meet him in glory will be one of peace and that when the time of her departure shall come to meet him in glory, it may be one of peace.

ISAAC D. BOWMAN, Leesburg, N. J.

LOUISVILLE, OHIO

The Louisville church observed Rally Day on October 11. We experienced a very profitable day. In attendance we reached a higher mark than had heretofore been attained by our school at the time the records were closed the attendance had reached 215 and several others came in for the morning message.

Since that time the Brethren here have been forging their way forward in many ways, keeping our attendance up in this neighborhood of that record, showing an interest and loyalty that makes a pastor's heart glad, even in these times of uncertainty.

Our next special day fell on November 22, when we had our Homecoming and rededication anniversary. Prof. M. A. Stuckey of the Seminary, one of Louisville's own boys, was our guest speaker. He brought a message that was full of helpfulness and encouragement. His talented wife gave several musical selections in her pleasing manner, which added much toward making these services a success.

In the evening of this same day we began a two weeks' evangelistic campaign with Dr. J. C. Beal as our leader. These two weeks were crowded full of good things from the Word. Each afternoon at 1:30 we had Bible Study with some 20 present, then the 7:30 service was distinctly evangelistic. Dr. Beal, though somewhat tired from some 5 or 6 weeks of special services, seemed to be at his best, and gave us wonderful messages from the Word. The choir was very faithful with the music, bringing a fine inspirational service in song each evening, and the Lord seemed pleased with the effort. Fifteen confessions were taken, two of these were reconsecrations, and of the thirteen others, eleven have been received into the church, two await baptism, while several others are seriously weighing the matter, and we hope to receive them into the church in the near future.

On the closing evening of the campaign we observed our Communion service. There were 125 communicants, which proved to be not only the best but largest service of this nature the church ever experienced.

One other thing I must mention was a special campaign which we launched

through these two weeks to create a cease interest in Daily Bible reading; entire membership responded very young and old—and on the closing of the meeting 113,408 verses had been reported. I trust this interest will have created a real desire in the minds of the church for a better knowledge of the "Thy word have I hid in my heart, might not sin against thee." Remember work at Louisville when you pray.

A. E. WHITT

UNIONTOWN, PENNSYLVANIA

Dear Editor: We have just closed a two weeks' revival meeting which proved to be the most remarkable and successful in the history of our church—it seems fair we tell you and the rest of the Brethren about it.

The campaign began Sunday evening November 15th, with two weeks of meetings planned. The interest was so keenly felt, along with the success of the first two weeks that it seemed to call for the week, which proved to be the best of the three. There were confessions of faith every service beginning with the first week, with one exception.

Along with our own beloved pastor Wm. H. Clough, we had two gospel preachers with us for the first two weeks, E. J. William Viehweg and daughter Lucy Camden, New Jersey.

The church was crowded to the very night of the campaign, with only two exceptions. Our church is a small building, seating about 160 people, but a kind friend, Mr. A. D. Ferguson, made it possible to seat the large crowds that came every night by lending us collapsible chairs. The attendance went as high as 240 each night, with an average of about 240 each night.

There were over one hundred testimonies for Christ during the three weeks; confessions for Christ were made by public profession for the first time and over six hundred consecrations of life for the service of the Lord.

One of the finest spirits prevailed in the service of the series, bringing commendations of visiting friends from other churches. Each Sunday morning was a special service which resulted in the entire membership offering their hearts to God in a definite way.

The church will long remember the revival, in fact it has proven the revival, what once seemed to be a work that was impossible to revive. We now feel the revival has a church in this city they can be proud of, and one with a very promising outlook. Interest was manifested in the meetings, especially the last night on December 6th, when a number of decisions for Christ were received. It seemed the revival was coming to an entirely too soon.

For the success of the revival we are rejoicing and praising our Father God for the preparation was the secret of the weeks of cottage prayer meetings were personal instruction in soul winning, advertising by hand bills, daily news, and personal calls.

Our own beloved pastor, Rev. Wm. H. Clough, was the evangelist. He is a man of God, filled with the Spirit, and loved by the souls of men, and is one who believes with prayer all things are possible. After night Brother Clough demonstrated only his ability as a successful evangelist.

at the old fashioned gospel is not out and is still the power of God unto on to every one that believeth. Our came to us May 15th, 1931, and was ly a member of the First church, Phila- and a graduate of the Philadelphia of the Bible, class of 1930.

Yours 'till Jesus Comes,
—I would like also to add that our attendance at Sunday school was our revival.

C. S. THOMPSON.

W. P. CAMERON, WEST VIRGINIA

Great many friends will be interested that I have begun my fifth year's here with the finest revival we have had since I have been on the field. For weeks and a half preceding Thanksgiving labored together as pastor and conviction in a consecrated service which exceedingly refreshing and fruitful. All glory all goes to the Lord, the power of the Holy Spirit, but the congregation themselves so sweetly to God that from the beginning the victory was secured.

My large chart the principle attracted so far as sermons were concerned was series of nine messages from the theme, Signs of the Times and the Coming of the Son. These within the last year have drawn for me the greatest crowds that have ever gathered any ministry within a radius of ten miles. Again they drew, as it seems to me no other theme today will do, for I have not used them before at Aleppo. Please do not misunderstand. This is God's revealed will, not mine or any man's product, and it does bring glory to him! All one can do is put the Bible and the world side by side, so people can see.

The crowds were the largest and most gathered through this meeting they have been in years. Folks attended regularly who have never come before since I have been here. Our Young People's and Juniors' are using a score of beautiful new choruses as fine as any average church could ever boast.

Twenty-five came forward, among them men and women around fifty years of age and some I had really little faith ever in me come. Others came for membership in the church and now we have the best out-look as a body that we have had here in a long time.

I thank all who labored in prayer for the revival this meeting.

We have had many other profitable experiences during the year but space doesn't permit them to be recited here.

The work at Cameron is all we can expect under the several handicaps, greatest of which is the lack of a building. Dr. Bame was here last spring and labored very fully, and may God reward him, but didn't have the freedom to work as we felt as we were another church building—so visible results were few. His fine consecrated labor and brilliant messages of great worth to us spiritually as well as our testimony in the city.

Following his meetings we began planning our building program in a very definite way. I should say, during his meetings, for it was one purpose I had in mind in bringing him to Cameron. He manifested the greatest interest in these plans and his advice has been very helpful.

We were ready this fall to wage our final

pursuit of funds when the oldest of the two banks in Cameron closed, tying up the resources of many of our people, friends and business men. We believe it would be a mistake to attempt to put across this program right now. Won't you pray for us that God will very soon open the way for us, as we are in such desperate need of a church home? The plans drawn by our architect are very beautiful, yet simple, and we will be so proud to dedicate the proposed structure to the glory of God. We shall have a picture for you and tell you more about it later.

We labor on here hopefully and happily, trying and trusting, sowing and reaping, watching and waiting, knowing our faintest efforts, if sincere, will be accepted of him when he cometh.

As Paul said, you see how large a letter I have written with mine own hand, and those of you who are familiar with my hand (for I haven't a typewriter) will realize how great a temptation I have subjected Brother Baer to in trying to decipher my words.

May God bless you all.

TOM PRESNELL.

SIGNS OF THE TIMES

(Continued from page 2)

on earth is to establish and enforce peace by supernatural and divine power. This will be done by our Lord when he comes again.

He shall rule the nations "with a rod of iron" (Psa. 2:9). FORCE is the final argument, the only argument which is possible with men who spurn the offer of God's Grace. Every prison, every police officer, is witness to the truth of this statement. The reason that men cannot enforce peace universally, is that no body of rulers have been found in whose hands there can be entrusted the Force necessary to enforce peace. But such power will be safe in the hands of Christ.

"THERE IS NO UNEMPLOYMENT"

"There is no unemployment in the Kingdom of God." Never has the Church faced a greater task than it faces in these days. Never has there been greater need for that which the Church alone can supply. It is perfectly evident that if the work of the Church were productive of financial profit men would be falling over one another to invest in it—for it has more business than it can take care of.

Now I believe that most of us are convinced that there are greater values to be realized from religion than those of financial profit would be. Then the cold logic of the situation is this: Invest your time, your energy, and your money in the Church, so that it may meet the demand for its services and may be productive of those high values for which it stands.—Bishop Rogers of the Episcopal Church, Akron District.

Publications Campaign

OUR LOYALTY CAMPAIGN SUPPORTED BY SCRIPTURE

L-O-V-E Worketh no ill to his neighbor. Rom. 13:10.

O-B-E-Y-I-N-G the voice of the Lord. 1 Sam. 15:22.

Y-I-E-L-D-I-N-G, through love be servants to one another. Gal. 5:13.

A-I-D-I-N-G. Builded together for a habitation of God in the Spirit. Eph. 2:22.

L-O-N-G-I-N-G to impart a blessing. Rom. 1:11.

T-R-U-S-T-I-N-G the promises. 2 Pet. 1:14.

Y-O-K-I-N-G together with God. 2 Cor. 6:11.

By This WE SHALL Succeed.

By Charles A. Bame.

SPECIAL EVANGELIST RATES

\$1.35 for One New Subscription for One Year.

\$3.00 for One New and One Renewal for one year. (This is your Christmas Gift opportunity).

\$1.50 for Renewals if you aim to put your church on the Evangelist Honor Roll.

Sample copies to be used in the campaign will be sent to churches requesting them.

Also samples of Sunday School literature for a month's trial will be sent free upon request.

This page will give recognition from time to time of churches and pastors co-operating in our PUBLICATIONS LOYALTY CAMPAIGN.

"The Gospel Must be published."—Mark 13:10

TEACHERS OF BOYS

(Continued from page 10)

helping him to find the kind of stories that appeal to him, and they are to be had in great abundance. Many of the stories of the Bible, such as those of Samuel, David, Joseph, Daniel, and many others, he will read with absorbing interest. Wise direction here generally will solve the problem.

Memory Work

The teacher will also use this period to store the mind of the child with a fund of useful biblical passages. The boy will now commit to memory with great ease and wonderful tenacity. The teacher can make almost any reasonable demands, in this respect, of his class of boys, and they will not disappoint him. In fact, they will take pleasure in vying with each other to see who can commit the most verses or the largest number of Psalms or chapters in a given length of time. This rivalry can be fostered in the most helpful way, but, of course, it needs to be all the time directed and controlled by the teacher.

(To be continued)

Sunday School Notes

(Continued from page 11)

I find little to excite my pride in the press. Wherever there has been a drinking orgy, or a family triangle ending in murder, it gets a prominent place on the desirable pages. Our press is wet to saturation. "Give the public what it wants," is the easy creed behind which many editors hide. A splendid American editor, recently asked if he would accept the place of chief of a Christian daily, replied that much as he disliked to believe it a Christian daily would not succeed. Our press needs a spread of the gospel to its lairs.

All normal people like drama. The theater will live as long as people are alive to patronize it. It is a marvelous agency for making or unmaking ideals. What of our modern theater? Here and there a noble play, like "The Enemy," or "Death Takes a Holiday," has a success. For the most part the plays portray disloyalty in marriage, sex gone mad, the underworld in action, and the flouting of the laws against alcohol. This wonderful institution, the theater, needs to be captured by the forces of righteousness! That capture is not an impossible one but it is difficult. We can all help in the attack by attending only those plays that are worthy and high.

Is it possible that the home should be listed in those areas which need the spread of the gospel? Sadly but truly it must be answered, "Yes." The altar has almost disappeared in the home. I do not plead that the old-fashioned altar be reerected; I do plead for a time in the home for worship. The family may plan that worship in a meaningful manner in terms of their needs and ideas. I plead for a hearty cooperation between the home and the church, and for the training of very young children in the expression of reverence and in the feeling of awe and wonder when they see God at work in stars and storms.

We need to continue the spread of the gospel geographically. We must add to that the taking of Christ's high way of life into areas that are not bounded by oceans but by our wrong social habits.

OUR LITTLE READERS



ON CHRISTMAS DAY

By Louise M. Oglevee

*Within the windows holly wreaths are hung,
While Christmas candles shine like stars
at night;*

*Gay Christmas trees with gifts are bending
low,*

*And hearts are glad, and children's face
bright.*

*And we will try on this glad Christmas Day
When happiness is filling all the earth,
To do some loving deed to show that we
Remember it's in honor of Christ's birth.*
—Selected.

THE LITTLE OLD LADY'S CHRISTMAS

By Emma Florence Bush

Once upon a time there was a little girl named Mary Louise. Every day on her way home from school she passed a place called, "The Old Ladies' Home," and every day she saw sitting in the window and smiling at her a Little Old Lady who always waved her hand, and Mary Louise always waved back, so she felt that she knew her very well indeed.

"Mother," said Mary Louise a few days before Christmas, "I should like to give the Little Old Lady a real Christmas present. I am going to give her the pretty Christmas calendar I made in school."

"That will be fine," said mother, "and I shall give her something, too. I shall give her the pretty pot of hyacinths that are just beginning to bloom. Why don't you ask some one else to give something, too?"

"I shall," said Mary Louise, and she went into the kitchen where Ellen was busy with the Christmas cooking.

"Ellen," said Mary Louise, "I am going to give the Little Old Lady my pretty Christmas calendar, and mother is going to give her a pot of hyacinths. Will you give her something, too?"

"Indeed I will," said Ellen heartily. "I shall give her a little frosted Christmas cake and a dozen raisin cookies," and she began to mix the cake right away.

Then Mary Louise went into big sister's room. Big sister was working on Christmas presents.

"Margaret," said Mary Louise, "will you give me something for the Little Old Lady's Christmas? I am giving her my pretty Christmas calendar; mother is going to give her a pot of hyacinths; and Ellen is giving her a Christmas cake and a dozen raisin cookies."

"Indeed I will," said Margaret. "I shall give her a pink pincushion for her bureau," and she placed it in Mary Louise's hands.

When Daddy came home, Mary Louise climbed up on his lap. "Daddy," she said, "will you give me something for the Little Old Lady's Christmas? I am giving her a pretty Christmas calendar; mother is giving her a pot of hyacinths; Ellen is giving her a Christmas cake and a dozen raisin cookies; and sister Margaret, a pretty pincushion."

"Indeed I will," said daddy. "I shall give her a new book to read. And here are five dollars to buy a duck for her and the other old ladies. Ask Ellen to help you to buy it."

So Ellen and Mary Louise went to the store and bought the duck, and Mary Louise carried it home in the big market basket. Nips, the puppy, came along behind with his own basket full of bones that the butcher gave him.

Mother gave Mary Louise a big book that she found in the cellar, and they put it on the pretty Christmas calendar, the pot of hyacinths, the Christmas cake, and the dozen raisin cookies. Then they put in the pretty pink pincushion and the new book, and the duck. Mother filled the empty places with nuts, grapes and candy, and then Mary Louise went down the street to the Old Ladies' Home, rang the bell, and asked to see her Little Old Lady.

How happy the Little Old Lady was! She hung the calendar on the wall, put the pretty pink pincushion on her bureau, and the pot of hyacinths in the window. Then she put the candy, nuts, and grapes in a dish, and the new book on the table; she gave the duck to the cook, and asked her to have it roasted for Christmas dinner. Then she gave Mary Louise a hug and a kiss and said, "The Sunbeam."

THE TIE THAT BINDS

GRIM-ELSASSER—A quiet and beautiful wedding place at the First Brethren parsonage in Bryan, Ohio, November 19, when Mr. Lehland S. Grim and Miss Elsass were united in marriage. The single ring case was used. Their attendants were Mr. and Mrs. Waite of Bryan. These young people are well known and respected in this community. Miss Elsass was a daughter of Mr. and Mrs. Henry Elsass who were well known number of the readers of the Evangelist. These young people have the well wishes of their many friends and will come home to them on East Mulberry Street in Bryan, Ohio.
C. A. STEW.

IN THE SHADOW

EBIE—Walter William Ebie was born July 14, 1910, slipped away to be with Jesus, September 15, 1931, at the age of 2 years, 2 months, and 1 day. Little Walter died by drowning in the little brook close to his home. He leaves to mourn his going his fond parents, Brother and Sister George Ebie, a brother, William and a sister, Mrs. Irey. May God richly comfort these who have been left so sad and lonely. Services at the church by the pastor.
A. E. WHITE

STUTZ—Ira Oscar Stutz was born on a farm near Dayton, Ohio, May 24, 1870, and died at Dayton, Ohio, December 1931, aged 61 years, 6 months and 8 days. He was the son of George and Mary Stutz, farmers. He was married to Minnie Marshall, April 15, 1896. Five children, three sons—Ralph, Paul, Forest, John and Janet, all of whom survive, together with one brother and one sister.

Brother Stutz was a man of unusual health and never excited nor angered in all the years of his life; in the work of building a great church which was a source of much faith and courage, he never faltered. Business transactions and church obligations were alike to him, as was notes to pay. Duty and honesty and gentleness were and binding words to him. It seems strange that a man of his poise should have fallen a victim of apoplexy. The suddenness of lightning, the second stroke took him without the time to say a word. Finishing his last fast with his daughter, he bade her "good bye" and had she gone until a crash warned his wife that so bad had happened and he was gone. Beyond human aid, cries, or help, he had heard the call of his Master he went to be with him.

Dayton has lost and the brotherhood has lost but gained. His life will go on in the memories and the hearts of his sons and daughter and those who knew him and remember things of his life worth emulation.

CHARLES A. B.

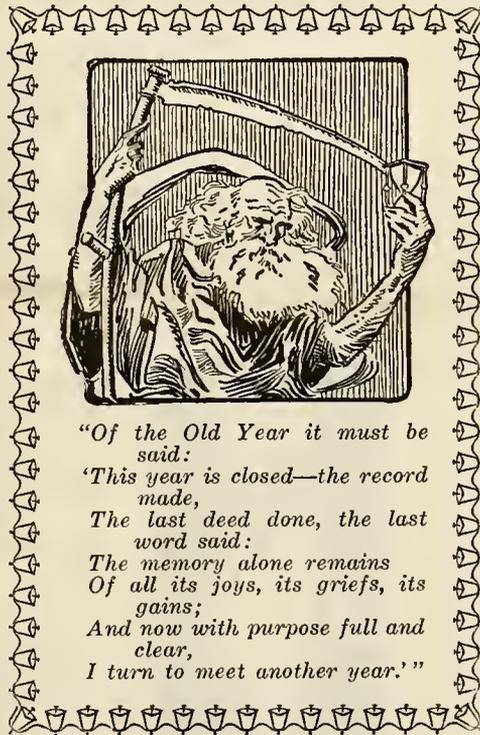
THE BRETHREN EVANGELIST

Good Night

The shadows of the long night fall upon the year. But a moment more and this year will be in an unbroken sleep as are the ages of Babylon and Tyre. It is a moment of solemnity. It is a moment of farewells. We will awaken; we will arouse ourselves to the new life and the new destiny of a fresh-born year; but the dying year will be gone and we shall sigh for it in vain; earth to earth; ashes to ashes; dust to dust.

Old year, thou hast brought to us sunlight and shadow, meetings and partings, the joy of living, the compensations of friendship and love, the happiness of work, the discipline of failure, comparative or absolute opportunity, struggle, self-conquest, the new friend, the long farewell, experience, the voices of the Spirit, aspiration for that we did not as yet attain, the sense of weakness, the ever increasing hunger for something—for some One—to satisfy a heart crying out in its isolation for that which could satisfy.

We have made mistakes: forgive, thou Searcher and Strengtheners of the heart of man. We are nearer the grave: speak to us, thou God of love that it is well ahead. We have wept: touch us, thou Christ of Bethany, that our eyes look up to heavenly hills where sorrow is unknown. We would be good: we would do good: speak to us in the deep silence; strengthen our wills; illuminate our understanding of thy pur-



*"Of the Old Year it must be said:
'This year is closed—the record made,
The last deed done, the last word said:
The memory alone remains
Of all its joys, its griefs, its gains;
And now with purpose full and clear,
I turn to meet another year.'"*

pose and of the part thou hast chosen for our feet, that we do not stumble and miss the high prize of the mark of our calling in Christ Jesus, our Lord.

We are thankful to have lived. We are thankful for the privilege of learning even in those things in which we have suffered. It is well. And that which we regret is that we have not more truly learned by the discipline which the experience of life has brought to our door.

Good night, old year. We build upon the past. We will not forget. We will cultivate all that is good, the good of friendship, the good of sympathy, the good of service, the good of aspiration, the good of communion with God and Father of us all. We will scorn no one; for we ourselves hunger and thirst and perish for sympathy. We will help the lonely; for we ourselves are weak. We will Go forth 'mong men, not mailed in scorn, But in the armor of a pure intent; And whether crowned or crownless when we fall It matters not, so as God's work is done.

Good night. Good night to all the past. It is gone but it is not lost. In the treasure house of the soul it is still our own. In some fair clime, in some near dawn, in the land of immortality, in the house of many mansions, we shall overtake and find it again.—Central Christian Advocate.

Signs of the Times

by
Alva J. McClain

THE World Moves—But Whither?

"Turkey, once the military and religious head of Islam, produced only five pilgrims! (to Mecca last year). Could anything be more eloquent of what is taking place—Islam crumbling at its centers. The old moorings are slipping—and what have you?

Right here is our changing front. If the fading of the old order meant moral advance; if it meant turning to Christianity; if it meant seeking for truer spiritual light; it would be one thing. But the consensus of opinion seems to be otherwise. The trend is what you will—materialistic, religiously indifferent, agnostic, sometimes social minded, sometimes idealistic, often quite otherwise; but certainly it is in new and untried directions, with a constantly decreasing hold of the age-long sanctions. The baleful effects of western night-life and drinking, of "our worst movies, cynical after-effects of the war among so-called Christian nations, with the loss of western prestige—all these and other influences are insidiously and sweepingly at work."—The Missionary Review of the World—Kaleidoscopic Glimpses of Asia—E. M. Dodd.

In the light of the above facts, the church of the Lord should move quickly to seize the opportunity before it becomes too late.

THE High Cost of "Progress"

Anyone interested in the phenomenon of human life must watch with interest the efforts of that infant, "Psychology," to attain the stature of manhood in the universe of science. Unquestionably, progress is being made, but there have been losses along the way. The following quotation suggests one of the losses (Bold face is mine).

"This is a large responsibility for psychology, which has its own preconceptions to deal with. In particular, it has been very much occupied with getting rid of the preconception that psychology is the description of the soul. As any one can see, the soul is a perfect storm-center of preconceptions. To be scientific, psychology also has to be objective, to deal only in established facts, to avoid ancient beliefs. Consequently psychology has become a laboratory science, and has more and more excluded from consideration anything which can not be examined with instruments. The result of this has been, as every one knows, that psychology has become more and more a branch of biology and less and less a department of philosophy. The more it has had to say about "the organism as a whole," the less it has cared to hazard an opinion about man, the mysterious author of civilization.

Surely there is no reason for disparaging the science of the organism. If psychology and neurology between them succeeds in unraveling the structure and working of the nervous system, we may be in a position to cure many diseases which now resist all treatment. This will be no small gain. But curing epilepsy and preventing dementia praecox are very different matters from solving the mysteries of human motives, just as different as stopping yellow fever and

preventing crime. Psychology may become more scientific by such procedure. It may even become—what William James hardly dared to hope—a regular branch of science. But it does so at the cost of ceasing to peer into the human soul. The more it knows of reflexes and secretions, the less it is able to choose among them. If "all human behavior results from conditional reflexes," what conditioned reflexes should Supreme Court judges have? This, it will be seen, is not a scientific question."—Science: The False Messiah—C. E. Ayres.

WHAT is this "New Freedom?"

Mr. Ayres also has some interesting opinions on the subject of the "New Freedom." He says: "The new freedom . . . is not the "freedom to worship God" of the Pilgrim Fathers. Nor is it the independence of the United States, upon which rests our official title as a free nation, independent of his

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We hope you had a

MERRY CHRISTMAS

Ours could have been

HAPPIER

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Fewer "Hard-time" pleas

Just

Greater Loyalty

But we sympathize with you in your "hard-times," for no church is feeling the stress of these times more than is your Publishing House

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"The Gospel Must be published."—Mark 13:10

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A Time of Looking Both Ways

Five Years is a time of looking two ways, a time of retrospect and prospect. The name of the first month of the year comes from the word, Janus (Latin, janua, a door or gate), the name of the Roman deity, a god of doors, of all beginnings. Janus was represented as having a double-faced head, looking both ways. So every year comes to us with both the backward and the forward look. The backward look reminds us of what we have been and have done and the forward look kindles hopes of what we may do and may be. No two of us will see exactly the same past, nor yet the same possibilities for the future. For some the past will reveal a good done and for others very little. For some good habits have been strengthened and for others there has been little improvement, or even the strengthening of evil ones. Some will see duties done more or less regularly, and others will see only neglect and infidelity. But in all there will be no small amount of satisfaction with the records that have been made. It would be strange to find one who would not say that the year has fallen far below their ideals for it at the beginning. If that is true, how must the record appear before the judgment of God's decision?

We do well to take cognizance of the past and learn the lessons it has for us, to be profited thereby for the future. Let us bear in mind, that to recognize our imperfections in the past is no cause for discouragement, but rather the converse, for it reveals possibilities of improvement. And the more candidly we look into the past, the more hopefully can we look into the future.

Looking into the past we see, in all too many instances, the record is blotted by selfishness and carnality, that nullified our message-bearing and made us stumbling blocks to fellow-pilgrims and hindrances to the cause of Christ. Our conduct is not in keeping with our professed belief in the transforming and keeping power of the grace of God, and if we are wise and sincere we will put away **this inconsistency from our**

If we repent of our sins by turning from them and committing our ways unto the Lord, he will receive us, and we shall hear him say: "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." And again comes the assurance: "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we thus "right-about-face," we shall be able to look into the new year with old things passed away and new things become new, and the brightness of the prospect will fill our hearts with confidence and joy.

Looking into the past, we shall find it filled with suspicions, with selfishness, sordidness and cynicism. Life was nearly smothered by selfishness and made puny and unwholesome. Suspicion undermined our faithfulness, selfishness drove away magnanimity, and sordidness and cynicism dragged the soul down from its loftiness and beauty and robbed it of its benign influence. But be not dismayed, for, if we will look from these things, we can look into a bright and nobler future. In the month of January, some years ago, took some insects from Holland where the sky is damp and foggy, into the rich tropical atmosphere of South America, giving them a friendly environment

and the best of food. Finally, after five years of experimentation, these insects doubled in size and the dim, subdued colors became gay and brilliant, and not only so, but they left off their crawling habits of Holland and began to spread their wings and to fly up to meet God's sun. Marvelous? Yes, but not more marvelous than is the change that is possible for the soul that will turn his back on his sordidness and selfishness and move into the sunshine of God's kindness, great-heartedness and trust. Such a future is both possible and glorious.

The past had its impulsiveness, hap-hazardness and waste of time. There was much idleness and failure to "redeem the time" and to "buy up the opportunities." There was so much changeableness and instability. We undertook to do good and to be good by spurts and starts. Time passed with little thought of its value and with no protracted effort to make it count for the most and the best. We made no plan and estimated no cost, but plunged in hap-hazardly, as if we expected to win on an impulse or become good by accident. We were living too superficially, too much in the shallows, we made our way in too light a bark. A wise man once said, "Little boats always totter about on the surface of the water going always as it happens, and overturning in a breath, whilst the great ship sinks deeply and more deeply in and goes steadily on. The cause of its steadiness is its depth. Under all the pressure of error and unbelief and false doctrines it is immovable, abounding in the work of the Lord." The future can be like that, if we will have it so. If we will allow our lives to sink deep into the ocean of God's grace and power, we shall not "be tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

A look into the past shows neglectfulness and indifference to the church and to religious duties and responsibilities. Other things were allowed to come into our lives and to claim first place in our interest and affections. We slighted the house of God for other things of lesser importance; we had no time for daily prayer and Bible reading; we had no taste for religious books; we did not value the fellowship of the saints, and were neglectful and grew more neglectful of all the other means of grace that divine wisdom has made possible for struggling Christians. And being thus indifferent about our own lives, we were unconcerned about the welfare of other souls, like the young medical student about whom George Adams Smith tells us in his "Life of Henry Drummond." The young man, a graduate of an American medical college, spent a year in post-graduate work in Edinburgh and at the close of that time came to Drummond to bid him good-bye. Whereupon the distinguished professor said in essence: "You have lost your opportunity in Edinburgh. You are a professing Christian. You have had as a side partner in the laboratory this year the most pronounced skeptic in the entire student body, yet you have done nothing by word or example to win him to the Christian faith. I am sorry for your sake." It was a blow that staggered the American student, but he came to himself and decided to put off the opening of his practice another year and to stay in Edinburgh for the sole purpose of winning his fellow-student to Christ. And

NEW YEAR RESOLUTIONS

*I will start anew this morning with a higher fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining and my heart shall know no fear.*

*I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.*

*I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll try to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty and be more concerned with mine.*
—British Weekly.

he succeeded not only in winning him to an acceptance of Christ as his Savior, but to the dedication of his life as a medical missionary in some needy foreign field. And the American himself went into his life work with his spiritual indifference changed into a vital personal experience and a zealous concern for others. It was with a great new strength of character that he faced the future, and by that same marvelous change we too may look forward with new seriousness and zeal.

The past had its times of aloofness from God and of dipping into sin; its times of self-dependence, pride and wilfulness of way. Vast numbers of us know from sore experience that it is possible to get away from God, to withdraw our hand from the Father's hand, though, if we persevere in faith and obedience, there is no power in earth or hell that can snatch us from him. But God does not compel us to stay by his side. The love of Christ constraineth us, but it does not compel us. We are free to choose Christ or to reject him, and we are free to desert him after we have become his disciples. Judas did permanently, and all the rest of the twelve did temporarily, and Peter even lied and swore that he never knew Christ. And such apostacy is anticipated, for we read, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9), and the aged apostle was writing to Christian people. So, let us be warned by the possibility of being separated from Christ, even in the least, or for only a moment, for such separation may go from bad to worse and lead to serious consequences. But let us look forward with trust in and dependence upon his guiding hand, and with all self-dependence and pride cast aside, acknowledging, as did Jeremiah of old, "O Lord, I know that the way of man is not in him-

(Continued on page 9)

EDITORIAL REVIEW

We conclude Dr. Florence N. Gribble's "Some Past Christmases" in this issue, and you will be interested and profited by reading these experiences.

Brother Charles H. Ashman, pastor of the First church of Johnstown, Pennsylvania, writes a well-deserved appreciation of the late Brother William A. Crofford, a former member of his church and concerning whom we have previously paid tribute in these columns.

Dr. R. R. Teeter writes on "What Does Loyalty Mean" in his Business Manager's Corner this week, and it will do you good to read it. We believe that, in our effort to build up a greater spirit of loyalty toward our Publishing House and its several publications, we are working to the best interests of the entire brotherhood and to every congregation thereof.

We sincerely hope that many will avail themselves of the new Family Altar department which is to be launched with next week's issue, conducted by Brother Thoburn C. Lyon, who will use the daily readings of the Sunday school lessons for the basis of his devotional suggestions. Brother Lyon always brings us good things and those who have been following him during past months will not need to be urged to read his new department.

The work at Dallas Center, Iowa, is going forward encouragingly under the able leadership of Brother A. R. Staley, who is highly respected by his church people and the community. This church is still enjoying the district conference that was held there in October. There have been seven new members added to the church roll since last report, and with these entrance is made into four new homes. The Sunday school attendance is said to be much better than last year, and all the other departments are active, the W. M. S. being determined to meet all their goals for the year and the S. M. M. having added several new members to their society.

The First church of Philadelphia continues to reap souls for the kingdom of God and to make progress in other ways. Recently a family consisting of a father and four sons and daughters were received into the church by baptism. As our correspondent suggests, it reminds us of apostolic times, when on more than one occasion entire households were won to Christ. Their Sunday school continues to grow, as also does their giving spirit. This church felt the death of Brother Kennedy very keenly, possibly more so than most other churches because of his close connection with them, and it was fitting that they should conduct a memorial

service to his memory. The able pastor of this church is Bro. A. V. Kimmell.

The church at Rittman, Ohio, has recently experienced a spiritual refreshing from the Lord under the joint leadership of Bros. Everett Niswonger and Norman Uphouse. Brother Niswonger, faithful pastor, did the preaching for the first week and Bro. Uphouse for the second. Two souls were led to accept Christ, their Savior and the membership was greatly inspired and strengthened spiritually by the meetings. A Bible reading contest was a feature of the meetings and two members practically read the Bible through during that time, or at least, read almost as many verses as are in the Bible. Nothing is more important than to get the people of God to reading the Word of God, and to read it thoughtfully. May God bless every effort to this end. The singing and singing of brief choruses was also a feature of the meetings, and helped much to kindle enthusiasm and spiritual r-tiveness.

A very successful evangelistic campaign was recently conducted in the Brethren church of Washington, D. C., by Brother R. Miller as evangelist. Brother Homer A. Kent is the efficient pastor of this church and under his leadership it has been making steady progress from one victory to another. The evangelist was the best and God used his messages and the many home calls that were made by preachers and laymen to lead twenty-four souls unto Christ. And this was accomplished, notwithstanding very successful campaigns conducted on the two preceding years. This church made pledges and gifts to their own church building fund in the amount of six to seven thousand dollars, and yet a Thanksgiving season they did not reduce their offering to get Home Missions, but greatly increased it, their offering amounting to \$359.00. We believe God will not long deny a completed church building to a people who give so sacrificially as do our Washington Brethren, and who also work their field so intensively.

We are not dropping any of the good and valued features of *The Evangelist* for the new year. Prof. A. J. McClain will continue his widely read department—"Signs of the Times." Our Study department will be enlarged and three able Bible teachers will cooperate in bringing us messages that will instruct and strengthen faith. They are Dr. G. W. Rench, Dr. C. F. Yoder and Prof. M. A. Stuckey. Dr. Yoder will continue his series on Prophecy through a number of weeks. Dr. Rench will begin his series on "Great Texts of the Bible" in the first issue of the year. At the conclusion of Dr. Yoder's series, Prof. Stuckey will begin his series in which he will summarize the messages of the books of the Bible. Thus two Bible teachers will be coming each week with their vital messages from the Word. This arrangement will lessen the space for the regularly contributed articles since the Family Altar is being transferred to the Sunday School department. Also, Dean J. Allen Miller will renew his department of Questions and Answers on page 2, and all who have puzzling Scripture passages they would like to have explained or questions related to the church or the religious life that they would like to have light on, are invited to send in questions to the Editor in care of Dr. Miller. The Sunday school workers may continue to send helpful material on the Sunday School Magazine page, conducted by Prof. Stuckey, and the Christian Endeavor department will continue to offer opportunities for Society reports and discussions under the editorial leadership of Brother C. D. Whitmer. Missionary and church news will continue to be the departments of chief interest, and we covet the faithful cooperation of missionaries and missionary leaders, and pastors in an effort to keep these pages of live news from the fields at home and abroad. And lastly, the editor will endeavor to keep his pages filled with something that will be helpful and worth while. So, with all these good things in prospect and many others which we cannot now mention, we trust that every present subscriber will not only renew, but will get a new subscriber to our church paper. If every one would do this, it would be a wonderful piece of missionary and evangelistic work. We hope you will try it. If you renew your subscription and secure a new subscription and send them both together, you need only send us \$3.00 for the two, and every new separate subscription is only \$1.35. This is below cost, but we are making this offer with the confidence that if we can get people to reading our church paper for one year, they will want to remain in the evangelist family thereafter. Now, every one win one.

The New Year Through the Years

By Prof. A. L. DeLozier, Head of the Department of Modern Languages in Ashland College

As we celebrate New Year's Day we may not be conscious that it is a very old festivity. We may even fail to note that various peoples have celebrated and still celebrate their New Year in different months.

The Jewish New Year or "Yom Kippur" is celebrated on the 10th, while among the Druids the celebration was on the 10th. In Anglo-Saxon England the celebration was on the 25th and among the peoples of the Greek world it is about a week later than with us.

An outstanding peculiarity about the New Year everywhere is that it is a season of real

in the Latin language we have the word "strena," a New Year's gift, which lingers in the Italian "strenna," the French "etrenne" and the Spanish "estrena."

This word goes back to a very remote period when, as a mark of reverence, branches cut from a sacred tree to the goddess "Strenia" or "Strena," were sent to the magistrates.

The word "strena" has come to mean a gift among the Latins of to-day. The idea of "luck," e. g., the sale of the day, the initial of a drama, etc. Also it means a gift book.

On the first day of the year the Romans exchanged greetings and gave presents. This was, under the Caesars, a source of profit to the emperor, but a burden to the subjects.

In Japan the New Year is a season of much festivity and innocent mirth.

Among the Chinese it is the greatest festival of the year.

The Persians make each other a present of eggs at this season.

Among the Saxons it was a day of drinking and feasting.

In France, French Canada, Scotland and Italy the day is observed more than Christmas, and, paradoxical as it may seem, the Scotch

men in Scotland, and in some parts of New England, to the last day of the year, when it is the custom of persons to go from door to door asking in rhymes for cakes or money; and as the clock chimes midnight, friends "first kiss" each other. The "first foot" to bring luck for the New Year, ought to be a male.

The word "Hogmanay" is from the old French "aguil-leuf," a corruption of "Au gui de l'an neuf!" This means literally "to the mistletoe of the new year" and is an exclamation in memory of the celebration in which the ancient Gauls distributed the "gui" or mistletoe.

The mistletoe was sacred to the Gauls and they believed that it would heal diseases and that it brought good luck. Doubtless, as Lavissee says in his "Histoire de France:" "The Gauls thus held the mistletoe because they had no other that it remains ever green and to them seemed to

be immortal like the soul."

The ceremony of cutting the mistletoe was extraordinary among the Gauls. A large crowd would gather around an oak tree. A Druid would climb up into the tree and cut the "gui" with a golden sickle. Then followed the giving of New Year's presents.

Among the Druids the priests cut down the branches of the sacred mistletoe and then feasted and offered sacrifices.

Here mention may be made of "Hogmanay," a name of great hilarity and even drinking and fighting.

After the restoration of the Bourbons it became the custom in Paris to send bonbons to one's friends. In 1822 there were 2,000 tons sold during the two days preceding the New Year.

Even the American Indians made much of New Year's.

With us here in America the formal custom of receiving New Year's calls has become nearly obsolete in the larger cities. Yet the good old Knickerbocker custom is still maintained by some families.

As a day of calling and social intercourse New Year's was introduced in the colonies by the Dutch of New York.

In the Roman Catholic church New Year's Day is a holiday of strict obligation.

It is easy to see then that in the Latin countries the celebration is much the same because largely an ecclesiastical affair.

For the French middle class the "etrennes" mean practically a bonus to servants and even to other employees at times.

This New Year's gift (etrenne) goes to janitor, mail carrier, telephone operator, garbage men and to a thousand persons, many of them unknown to the donor, but who "impose" by going around on

this day of joy to wish the well-to-do a Happy New Year (souhaiter la bonne annee).

In France some employers double the salary of their employees the last month of the year.

If the New Year was the occasion of so much joy to the ancients who were guided mainly by superstition; and then was and still is so much made of by the Catholic church which is credited at times with being medieval, how much more joyful still should this great day be to us who claim to study and know the Word of God with its emphasis upon right use of time and talent and the value of a RIGHT new start?

Resolutions? Yes. But we may well remember the words of the famous Horace Mann: "I have heard much of the Acts of the Apostles, but not a thing about the resolutions of the disciples." Ashland, Ohio.

RING OUT, WILD BELLS

*Ring out wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.*

*Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.*

*Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.*

*Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.*

*Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.*

*Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.*

*Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.*

*Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.*

—Tennyson.

A New Year's Message

By N. W. Jennings

The Old Year has gone with all of its joys, its pleasures, its pleasant associations, its holy fellowship and sacred worship, its sorrows and disappointments.

Our blessings in the past year have been innumerable. Of course we haven't been without sorrow and heartaches and some disappointments, but the God of all Grace stood with us, and in the darkest night we saw his heavenly light and felt the beat of his warm heart.

The Good Shepherd's loving voice was heard calling us to follow on with him, and the leadership of the Holy Spirit has been very definite.

We may with him be most happy when everything combines to make us miserable! There is all sufficient help in God. Indeed the whole Trinity waits to bless us! The Father ever listens—the Son ever intercedes! The Spirit ever dwells within.

It is true in the future there may be death, bereavements, afflictions, but faith points to the grave and cries, "O death, where is thy sting?" As to losses "What can harm us if we be the followers of that which is good?" As to temptations, God has said, "My grace is sufficient, ye shall not be tempted above that ye are able to bear."

There will be sunrise as well as sunset, singing birds as well as birds of prey, sabbaths as well as journeying days. Some are weak and feeble, and may be almost crushed

The Bethlehem Child

By Dr. C. F. Yoder

If I were a beautiful star in the sky,
And could shine for eternity,
I would like to shine over Bethlehem,
And on to all nations and tribes of men,
And thus be a witness of Christ to them,—
Of the Christ who would set them free.

If I were the voice of a nightingale,
And could sing for all peoples and times,
I would like to sing with the angel throng
That sang o'er the plains that Christmas song
Of glory and love in a world of wrong,
To the peals of the heavenly chimes.

If I were a rose of Sharon fair,
With a beauty forever bright,
I would like to grow by the stable there,
With the glory song still borne on the air,
And broadcast fragrance everywhere,
For the babe that was born that night.

If I were a gem from the throne of God,
And could shine in this world of woe,
I would like to adorn that manger child,
That the world might know him, undefiled,
And learn through him to be reconciled,
To the one who loved them so.

If I were a child with a human heart,
In the midst of this world so wild,
Oh how I would like to be pure and true,
And live for the good that I might do,
In the one brief life that I must pass through,
In the name of the Bethlehem child.

If I were a Shulamite maiden fair,
As the fleet gazelle of the wild,
I would like to serve in the flower of my youth,
The immaculate babe in that barnyard booth,
In exchange for his gift of love and truth,—
The beauty of the Bethlehem child.

If I were the mother of a beautiful babe,
As goodly as Moses of old,
I would like to imprint in his innocent heart,
The virtue of him whose marvelous part
Was to suffer and die, but, with deathless art,
The glories of Heaven unfold.

If I were Beethoven, inditing a song,
That might echo that song from above,
I would go to the Bethlehem shepherds and learn

The song that abides in the hearts that burn
With the vision of God, reflected in turn
In the life that the world can love.

If I were a painter with vision inspired,
And could paint with the pencils of light,
I would like to paint a fair picture of peace,
In which all the woes of the sin-curse would cease,
And the gardens of virtue and joy would increase,—
I would paint the Nativity night.

If I were a poet, a weaver of dreams,
Of a prodigal race reconciled,
I would like to describe such a picture of love,
As only is seen in the city above,
A vision whose symbol, the heavenly dove,
Came down to abide in the Bethlehem child.

If I were a skillful physician to men,
And could labor in each Bethlehem,
I would like to restore people, body and soul,
With the water of life that makes men whole,
And the love that serves from pole to pole,
Transmitted through me unto them.

Were I a philosopher, learned and just,
An eloquent teacher of truth,
I would like to reason of righteousness,
Of the endless life that men might possess,
Through the one who in Bethlehem came to bless,
With the fount of eternal youth.

If I were a statesman, a maker of laws,
That the entire world might obey,
I would like to proclaim that wonderful law,
Of that wonderful life, without one flaw,—
That wonderful love, that once men saw
As they passed by the Bethlehem way.

If I were a Caesar, unrivalled in power,
With the wealth that an empire brings,
I would like to learn of the incarnate Lord,
The power of his cross, of his love and his word,
And surrender to him my scepter and sword,—
To him who was born King of kings.

But, being a man like the rest of men,
With a heart that has been defiled,
I will come to the fountain to be reborn,
And will live in the light of that Christmas morn,
And bear to the world, all bruised and torn,
The gift of the Bethlehem child.

Rio Cuarto, Argentina.

EDITOR'S NOTE—This splendid poem by Dr. Yoder arrived too late for our Christmas Evangelist, but the Christmas season is still on and it is appropriate. And besides, we ought to extend the Christmas emphasis over more time than we do anyway, so we are glad to give it publication in New Year number.

of the possibilities and responsibilities of another; we need not fear if we are sanctified through the cleansing Blood of Jesus Christ.

Trust in God. The path may have more thorns, but it matters not if your shoes are iron and brass; there may be more slippery places, but he will "hold us up." More dangers but we can cry "God is our shield." More solitude, he hath said, "I will never leave you."

We stand as a band of travelers ready to enter on a new journey and as we are on the threshold of our new journey let us commune with our own hearts. Look at the future with confidence, it points forward, saying: "Boast not thyself of tomorrow." Consider the uncertainty of human affairs. But be not afraid to ponder the possibilities of the New Year.

This year calamity may come—poverty, pain, death, fatherless, Motherless, are we ready for what God may permit? Remember his promise, "as thy days so shall thy strength be."

You would have comfort of future trials and labors, and the mercy and grace of the past.

There is a veil on the future which God places, and none can lift. Do not forget the former mercies of the Lord, and cry: "Our God is gracious."

Sum up all. Here lies before us the year 1932. Its threads like golden threads, you may weave into a robe, of glory or shame—like empty vessels, we may fill with fragrance of ointment, ointment of good deeds, or poison of evil.

Like a sea over which we may sail to the haven of success and gladness, or in which we may be wrecked and perished. Here it lies: God waits to go with us, "Lo, I am with you." We will prosper in our spiritual life in proportion to the measure of our Faith.

What Christ of Galilee can do "No mighty work" for the world or town or the Nation that is locked up in unbelief. The victory for us as a church and people is to love the Lord "bearing his cross, and loving each other bearing one another's burdens."

Failure will never be written over the church door or the floor of a home or a Nation where the atoning blood of Jesus is accepted.

Let us not only spend much time praying for ourselves and our work, but for our beloved brotherhood and all our activities, and work "All men everywhere."

Your pastor I covet your prayers, your full cooperation this year as in the years past. And may the dynamic power of the word and cross hold us near his loving presence each day and each step all the way.

Stockton, California.

Studies In the Types

By R. I. Humberd

Study No. 11

JOSEPH A TYPE OF CHRIST

Jacob had twelve sons. Joseph being one of the younger members of the family was an object of special love to his father. Jacob showed special favor to Joseph and gave him a coat of many colors. When the brethren saw the manifestation of their father's love it made them hate him.

Joseph dreamed dreams which made his brethren hate him yet the more. One seemed to set forth a time when the brethren would all come and bow down to him. "Behold, we were binding sheaves in the field, and, lo, my sheaves stood round about, and made obeisance to my sheaf" (Gen. 37).

sheaves stood round about, and made obeisance to my sheaf" (Gen. 37).

Joseph Seeking His Brethren

The brethren went to feed their father's flock in Shechem and after some time Jacob sent Joseph to enquire about their welfare. Leaving his father in Hebron he came to Shechem, but not finding his brethren he journeyed on and found them at Dothan.

When the brethren saw him coming they "said one to another, Behold this dreamer cometh," and taking Joseph they cast him into a pit and later sold him to a band of people going down into Egypt and to all intent and purpose killed him.

All of this reminds us that the Father had a beloved Son whom he sent into a far country for the welfare of his brethren, the Jews. But they, like the brethren of Joseph, rejected his superior claims and hated him and finally killed him.

Joseph left Hebron (the word means "fellowship") and went to Shechem (shoulder or servitude) in search of his brethren but found them in Dothan (law and custom). This reminds us that Christ left the "fellowship" of the Father in heaven and came in search of his brethren the Jews, and should have found them in "servitude" to God but in reality he found them bound by "laws and traditions of the elders."

Blessing to Gentiles

When Joseph was rejected by his brethren and sold for twenty pieces of silver he went to the Gentiles in Egypt. The Pharaoh of Egypt had a dream and hearing of Joseph he called for him and heard the interpretation. There were to be seven years of great plenty, followed by seven years of great famine. Joseph advised Pharaoh to "look out a man discreet and wise and set him over the land of Egypt" (Gen. 41).

Pharaoh chose Joseph for this position and through his wisdom, he became a great blessing to the Gentiles during the time of rejection by his own brethren. It was also in this period that he gained his Gentile bride, Asenath.

It is thus with Christ, being rejected by his brethren, the Jews, he was sold for thirty pieces of silver and crucified. But he arose from the dead and became a blessing to the Gentiles and during this period of rejection he wins for himself a Gentile bride, the church.

The Brethren Tested

The seven years of plenty came and went and the years of famine drew on. Jacob and his families began to feel the pinch in their home in Canaan but being informed that there was grain in Egypt, Jacob sent his sons in quest of food.

They came into the land of Egypt and were directed to the man in charge of the store houses. Joseph immediately recognized his brethren, but—were their hearts so hard as when they sold him? Did they deserve his favor? To test them out he made himself strange and they, little thinking that this great man of Egypt was indeed their own brother, were greatly troubled when he spake roughly to them and charged them with being spies.

On their second journey for grain, Joseph's cup was secreted in Benjamin's sack. Lighthearted and happy the brethren started home but just outside the city, Joseph's steward overtook them and charged them with stealing Joseph's cup.

They stoutly maintained their innocence but when the cup was found in Benjamin's sack their hearts sank within them and they went back to plead their case with the prime minister himself.

The Revelation

There stood the great man of Egypt, frowning and haughtily accusing them of theft. Their case indeed seemed hopeless and Benjamin was doomed to be a slave in Egypt. Had this been a few years before, the hard-hearted brothers, who had sold Joseph into a life of slavery, would have forsaken Benjamin and hurried home, rejoicing at their own escape. But it is different now. Judah pleads to bear the punishment and just as the dark clouds hung low and heavy and the wrath of the prime minister seemed ready to thunder out the terrible sentence, a sudden rift revealed a silver lining. The prime minister of Egypt was indeed their own rejected brother and stepping from his exalted position he fell upon their necks and wept and kissed them all.

This sets forth in type the time when the Jews will indeed go through the time of "Jacob's trouble" (Jer. 30:7), a time of unparalleled tribulation on the earth (Matt. 24:21), a time which will end in the great Battle of Armageddon, when the nations of the earth will gather against Jerusalem (Joel 3:2) with a determination to wipe them off the earth. The fatal moment will arrive; the Jews in utter dismay will turn to Jehovah for help and suddenly the heavens will burst open and their rejected Messiah, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:7).

Rich Provisions

Joseph sent word to his father, "Regard not the stuff; for the good of all the land of Egypt is yours" (Gen. 45:20). The good of all the earth will make the Jews a favored nation when "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. 31:10).

Martinsburg, Pennsylvania.

STUDIES IN THE PROPHECIES

By C. F. Yoder, B.D., Ph.D.

VI. PROGRESS IN PROPHECY

Like the waters which Ezekiel in his vision saw issue from the temple of God and flow with increasing volume in the land of restored Israel so is the Word of God. It is an inexhaustible fountain from which the more we drink the greater is our capacity to drink. It is a great river and the more we explore its tributaries the more we find to explore.

This is especially true of prophecy which continually bears us on to greater heights and wider outlook. Gradually it reveals to us that man's relations to God are not limited to those direct and miraculous interpositions which attract the most attention. History has its relations, not only with providence, but also with biology and geology, and to some extent with astronomy and mathematics, and prophecy touches these relations.

Progress in prophecy means that revelation was given by stages as man was able to receive it. It does not mean that the Bible was evolved from man's growing speculations about himself and God. "I have many things yet to say unto you," said Jesus to his disciples, "but ye cannot bear them now." So God had many things to reveal to the ancient world, but men were not ready for the sublime heights of the Gospel. Many are not yet ready, and therefore they reject the Gospel with scorn. Such need first

the reign of law as a schoolmaster to bring them to Christ.

The messages to the ancients must therefore be understood in the light of the Gospel. God "hath in these days spoken to us by his Son." Jesus rectified the adaptations to former ages. He said, "Ye have heard that hath been said of old time . . . but I say unto you . . . Let us therefore notice briefly some marks of progress prophecy.

First, we may note that there is progress from vague to the specific. The first prophecies are very general, as, for example the statement, "I will put enmity between thee and the woman and between thy seed and seed. It shall bruise thy head and thou shalt bruise heel." Compare this with the triumphal proclamation of Paul, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God, and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and shall we ever be with the Lord." (1 Thes. 4:14-17).

Second, there is progress from the shadow to the substance. That is to say, prophecy began with symbols, the sacrifices, the bow in the clouds and significant dreams, to which, under the law, were added many ordinances and feasts and ordinances, of which Paul says that the law was a "shadow of things to come" (Col. 2:17). If the furniture and materials of the tabernacles were symbols of spiritual realities which in this dispensation are enjoyed in Christ (Heb. 9:9, 23).

Third, prophecy reveals in order the progressive work of Christ. He is announced first as the Savior from sin and then as the glorious coming King. This the prophecies themselves only partly understood and therefore searched "what time or manner of time the spirit of the Lord which was in them did point unto, when it testified beforehand the sufferings of Christ and the glory that should follow them" (1 Pet. 1:11). The altar of sacrifice came first to teach that cleansing from sin precedes communion with God. The feasts of Lev. 23: the historic order of events in the plan of redemption: (1) The sabbath, representing rest in Christ through faith (Heb. 4:1-8); (2) The passover, typifying Christ's atonement for sin (1 Cor. 5:7); (3) The feast of first fruits typifying Christ's resurrection from the dead (1 Cor. 15:20); (4) The feast of Pentecost typifying the coming of the Holy Spirit to the church (Acts 2:1); (5) The blowing of trumpets pointing to the convocation of the saints at the coming of the Lord (1 Thes. 4:17; 2 Thes. 2:2); (6) The feast of atonement representing the future repentance and restoration of Israel (Heb. 9:23-28; Zech. 10-13:1); (7) The feast of tabernacles, typical of the kingdom age (Zech. 14:16).

How marvelously is history following this inspired program of events!

Fourth, prophecy reveals in order Christ as prophet, priest and as king. The law contained commandments, ordinances and statutes, prefiguring Christ who came, teaching, then offering himself as the perfect sacrifice and continuing his intercession in heaven, from which he shall return as king (Heb. 9:26-28).

Fifth, the prophecies reveal first grace and then judgment. Each dispensation begins with a new covenant and a new opportunity for man, and closes with man's fall and consequent judgment. This age will be no exception. The world has long been sowing to the wind and must reap the whirlwind.

Sixth, prophecies reveal the extension of the people

from a chosen family to the elect of all races. As a
 rist crosses several varieties of plants to get diver-
 and then chooses the type he wishes and cultivates
 rt to preserve it, so God has repeatedly selected the
 of the race to be the start of a new and better type.
 nose Noah, and Abraham and the faithful remnant
 ael and now is choosing the church from all nations.
 venth, the prophecies consistently put the night be-
 he day. As the darkness over the deep was followed
 e light, so the six days of creation toil was followed
 e sabbath rest, and the ages of sin will be followed
 e kingdom of love and peace. The world has its
 es of the golden age in the past, but the prophets of
 out the city of God in the future and time will con-
 their words.

SIGNIFICANT NEWS AND VIEWS

**REAL COST OF PROHIBITION ENFORCEMENT 4.2 CENTS
 A PERSON IN U. S.**

Prohibition Director Amos W. W. Woodcock gained considerable
 management November 11 from the latest statistics on dry law
 enforcement. In October, he said, Federal agents initiated 5,756
 in which arrests were made, compared with 5,948 for the
 month last year. At the same time 1,341 state cases were
 d last month and 983 the same month a year ago. "It is a
 le deduction that whenever the number of Federal cases
 to fall off enforcement is becoming more effective, provided
 is no let-up on the part of the agents," he continued. "There
 en no let-up." He announced that it cost only four cents and
 ills for each person in the United States to enforce prohibi-
 n the fiscal year ended June 30. The Prohibition Bureau re-
 \$9,584,590 appropriated by Congress, turned back into the
 ary \$167,244 and gave \$500 to the Federal classification board,
 is maintained by joint contributions from other bureaus. At
 me time collections in fines, bonds, penalties and taxes to
 \$4,138,211, leaving the actual deficit at \$5,278,684.—The Evan-
 -Messenger.

**OPPOSITION OF LABOR OPPOSES MILITARY TRAINING IN
 HIGH SCHOOLS**

Significant resolution, unanimously adopted by the American
 Federation of Labor at Vancouver, British Columbia, was as fol-

AREAS, The compulsory character of military procedures is
 ry to an educational environment, where flexibility of mind
 initiative on the part of children are prime factors in progres-
 ducation; and

AREAS, Although military preparedness is proclaimed as the
 ive of military training in the high schools, that objective has
 chance of being attained in the short time available to school
 en, who should have more free time for healthful recreation
 ot less; therefore be it

SOLVED, That the American Federation of Labor record its
 roval of military training in the public schools; and be it

SOLVED, That the American Federation of Labor give its
 support to the local central bodies and state federations of
 in their efforts to oppose the introduction of military train-
 to the schools.—The Baptist.

THE CHURCH PAPER

and again it has been recognized in print that religious,
 specially denominational papers, are having "hard sledding."
 is not because they are lower in standard, for, on the whole,
 were never better than now. It was evident before the de-
 on came upon us all. It has become steadily more acute. It
 een due in part to the home life of church families. Very
 ink a church paper essential. It has been due to the widely
 tised weekly and monthly publications, which have been
 d with consummate mastery. Some are good and wholesome
 h, but certainly not religious, many are inane, and a great
 s hurtful as poison. One finds them in every house. Family
 s such that a church paper, if admitted, is not read and is

not esteemed important. Pastors have deserted us to a great de-
 gree, with conspicuous exceptions. . . . Many articles commending
 church papers have been written. We are confident the church
 and its pastor can have no better aid. We hope a few devoted
 men and womn will not have to carry the burden of a good church
 paper, and that every Presbyterian family will have at least one
 come into its home every week.—The Presbyterian.

A LOVABLE CHRISTIAN STATESMAN

The recent celebration of the 40th anniversary of Dr. Robert E.
 Speer, as secretary of the Presbyterian Board of Foreign Missions,
 was notable for many reasons. Our own beloved Dr. Bartholomew
 was chosen to speak as the senior secretary in point of service of
 the sixty Foreign Mission Boards in the United States and Canada.
 The tributes to Dr. Speer were given with unusual warmth and
 sincerity. It is certainly difficult to think of any forward move-
 ment in the Church of Christ in recent years in which this man of
 God has not had a noble share. There is no Christian worker any-
 where, who does not feel under deep obligations to Robert E. Speer.
 As long ago as the college days of the writer, Dr. Speer and John
 R. Mott were already the most inspiring young leaders of the
 Church in the eyes of the Christian youth of America. And in the
 generation that is past, what man can measure the extent of the
 influence of such a consecrated layman? As a preacher and public
 speaker Dr. Speer has ranked as one of the most eloquent in the
 land. Much might be said of his presidency of the Federal Council
 of the Churches and his outstanding service in a hundred sacred
 trusts committed to his hands. But most of all we would exalt
 his Christian spirit, which has caused so many to think of him as
 pre-eminently a warm-hearted friend and a brother beloved, whose
 beautiful life and labors of love made him a blessing to us all.

Under the title "A Church Lay Statesman," the New York Times
 has this fine editorial appreciation: "Robert Speer is a layman,
 though the University of Edinburgh after the great world mission-
 ary conference, held in Scotland in 1910, conferred upon him the
 honorary degree of Doctor of Divinity. He is a graduate of the
 Princeton Theological Seminary, but entered immediately upon the
 work to which he has given these forty years, and was not or-
 dained as a minister. Nevertheless, he has been one of the men
 most sought by the pulpits of the world. Though he has served
 as Moderator of the General Assembly of his own church, he is
 widely known for his ardent support of inter-church work and for
 his leadership in missions. He has lived up to the meaning of his
 name in the language of the sturdy race that gave him to America
 —'to inquire', 'to search out'—for he has circumnavigated the earth
 in becoming acquainted with the peoples who make up the human
 race. Mr. Speer has a rare gift of speech and has been able to
 inspire and lead as well as investigate. His written word has also
 been used in thousands of churches. It has been said that no man
 living has more friends in India, China and Japan, and indeed in
 all parts of the world. And prophet though he is, he is not without
 honor in his own country."—Reformed Church Messenger.

Proclaim a crucified Christ, but not a dead Christ. Jesus died
 and rose again. Do not let the two phrases separated. The genu-
 ineness and power of Christianity depends on their being kept
 together. Jesus lives, he lives for evermore, and the fact that he
 lives gives proof of the worth of his death.

A Time of Looking Both Ways

(Continued from page 4)

self: it is not in man that walketh to direct his steps" (Jer. 10:
 23). And the Psalmist (5:8) pleads, "Lead me, O Lord, in thy
 righteousness." Again he petitions, "For thy name's sake, lead
 me and guide me" (Psa. 31:3). And Jehovah replies, not merely to
 David, but to all men everywhere who seek him, "I will instruct
 thee and teach thee in the way which thou shalt go: I will guide
 thee with mine eye" (Psa. 32:8). With such an assurance we may
 face the future with confidence.

We need the two-way look at this season—the backward look to
 reprove and rebuke and humble us and make us serious, and the
 forward look of aspiration and determination to improve in achieve-
 ment and life, by the grace of God.

W. I. OUKER,
President
Elkhart, Indiana

E. L. MILLER
Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.
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Teachers of Boys

By John S. Flory

Teaching and Experience

No successful teacher can overlook these natural conditions that make for the success of his work, yet there is one other thing that must not be neglected. The boys are wonderfully shrewd observers. They remember things with great exactness and clearness, and the teacher needs to be constantly on his guard that, in his teaching, he does not become merely theoretical; that is, he must not leave an opportunity for the child to think that the teaching is contrary to experience. The boy is now at the point where he sees and learns and knows things for himself, and if what he has learned in this way proves to be contrary to the instruction that he has received, he can not reject his experience, but he will reject his teaching. Therefore, the teacher can not be too careful to have his teaching of the consequences of good and bad actions, and all matters of this kind, perfectly to square themselves with the practical, concrete experiences that come into the boy's life. If he does not carefully safeguard this matter, the confidence of the boys in his teaching and leadership may be seriously impaired.

Teaching Self-Expression

In all of his work the teacher of boys should emphasize the matter of self-expression in the boy nature. His efforts should be so directed as not only to give instruction to the boy, but that the instruction shall express itself in action. One of the finest forms that this will naturally take will be for the boy to cultivate a fixed habit of regular attendance at Sunday school and church. If this can be secured, the teacher has the conditions from which to develop other lines of self-expression.

An Example

Particular phases of religious work can be taken up from time to time in more or less definite order, that the attention of the class may be securely riveted upon them. For instance, the lives of the missionaries, who are on the foreign field representing the particular denomination, may be used as material illustrative of the teaching. The children may know some of them, or may have seen them. They may be related to them in some way. Some may have gone from this particular congregation. All this tends to make a point of contact that helps to secure interest in the work. Besides, the children ought to be taught who are the men and women that are giving their lives to the good of the poor people in heathen lands. All of this material can be used to develop self-expression on the part of the boys with reference to missionary work.

Giving

If the right kind of appeal is made to them, based on concrete information as to the work that is being done by these missionaries, the boys will readily respond to a definite effort to contribute to their sup-

port. They can be taught to earn small coins for this purpose; and the teacher will go a long distance in developing the best interests of his class if he can get them to work in some legitimate way and undergo certain privations and sacrifices for the good of those who need help. Any other worthy cause can be used by the teacher in the same way.

Service

But he can go a step farther in developing them in the art of self-expression. They should be taught not only to be willing to give of their self-earned means, but also of their service. Opportunities can be found by the wide-awake teacher in which he can use his class of boys to be of real helpfulness in the neighborhood. He can teach them to make sacrifices, to do little errands for some needy one. If he can then find a suitable illustration in the Bible or in literature, embodying the same or a similar sacrifice on the part of some great person who appeals to the boys because because of his heroic or self-sacrificing character, they will take the greatest delight in this kind of service. This tends to bring the contact between the teaching and the expression of it in their lives.

Embodiment of Boy Ideals

The teacher ought to be a concrete example to his boys of all that they should become. If he has completely won them and is the power in their lives that he ought to be, every boy would like to be just such a man as he is. Then he should especially appeal to them in several ways.

Character

He should be manly, straightforward, and frank in all of his dealings. Anything of cunning or artifice or insincerity, either in word or deed, will soon be detected by the boys. Likewise anything of a "goody-goody" nature in life or profession will soon reveal itself, to the detriment of his work and influence. He must go "straight" if he would be a leader of boys.

Unselfishness

In life, as well as in profession, he should be dominated by a spirit of generosity. He should be willing to give freely of his time, his thought, his effort, to the good of his class. This should be his paramount interest, and if it is easily put aside for other things, the lack of interest in their welfare will soon be observed by the boys. But a willingness to give himself freely to them and their interests will likewise be as keenly observed and as fully appreciated.

Sympathy

Power to enter sympathetically into the real life of the boys is one of the strongest bonds that can bind him to his class. If he can see life from their point of view, appreciate their trials and difficulties and struggles, enter sympathetically into their

sports and enjoy the fullness of life as he enjoys it, he has a bond of relationship with them that makes their interests one.

Self-Control

He needs also to be master of himself should never give way to anger or any passion, or otherwise show lack of self-restraint. This should apply also to his life. He should be willing to deny himself the indulgence of any habit that would be a good example for his class of boys, such as the use of tobacco, indiscreet words or any form of light conduct. The boys expect of their teacher that he be master of himself in every respect.

Love

The teacher should have such a feeling of interest in his boys as to be willing to give them his very best out of the depth of his heart, and they will soon detect his devotion to their good if his every action is prompted by the love he bears them.

Should Look for Results

From his labors with his class of boys the teacher should confidently look for results. He should expect that even during the preadolescent period they had so led into an understanding and appreciation of the beauties of Christian living they would want to be enrolled as disciples of the Master. The most natural conversions in the world are such as are made at this time. There is little of sin in the heart, there is little to repent of; and the conversion is not a reformation, as in the case of adults. Such a conversion is attended almost no struggle or sense of guilt, but is prompted by a feeling of incompleteness or insufficiency. The boy will have a somewhat human conception of his Savior, but he has been presented to him properly and will desire very much to be like him. In natural conversions the teacher ought to expect, and if they are not forthcoming, he should seek to find out why. The teacher may be at fault.

Ideals

If all the boys in the class can be won to an acceptance of the Savior during boyhood, the teaching certainly has been well done; but regardless of such results the teacher should constantly look for the planting of the highest ideals in the minds of his class. Whether they accept Christ as their Savior now or later, the chief purpose of the teacher should be to fill their minds with true ideals—ideals of manhood, of purpose in life—ideals of fullness in the world, and with a conception of the social position that every true boy should hold in the society in which he moves; and it is not too early during boyhood period to instill in the minds of boys some great purpose for which they should live. The teacher who can give a kind of direction and impulse to his boys has done them an everlasting service.

Conclusion

If the standards here set for the teaching of boys seem to be exacting, let him remember that his is one of the most important works that can be performed by any man. The church needs the best talent available. Nothing is too good for our boys. Like every teacher should demand of himself the best in his power, and ought not to be satisfied with anything else. If he is conscious that he does not measure up in any particular to what a teacher of boys should be, this should be no cause for discouragement.

teachers are usually developed in long periods of earnest effort, and is no reason why any consecrated of boys, with average ability, may wholly devoting himself to his high make himself a very valuable asset Sunday school. Let us, as teachers, er forward and upward, realizing at we are building now into the lives rising generation will bear its full e in the years to come.—Selected l.

Editor's Select Notes on the Sunday-School Lesson

(Lesson for January 3)

The Son of God Becomes Man

Editor's Note—Next week, the first in the new year, we will begin a combination of the Family Altar Program and Sunday School Notes, with Rev. Thos. Lyon, of Washington, D. C., presenting the lessons for us. Brother Lyon in writing the Family Altar department a number of years and has con- given us something thought-provok- l devotional. We have discovered any like to follow the Daily Read- the Sunday school lessons in their orship, and so we are providing our worship suggestions with those ref- as the background. The Editor's n the Sunday school lessons will be nued, as Brother Lyon's comments ve as helps to the study of the les- well as a guide for family worship.)

Introductory Note

the first Sunday in the new year we inning in our Sunday schools a study e Message of the Gospel According l." The purpose of the Gospel of as been stated for us by the sacred himself: "That ye may believe that s the Christ, the Son of the living ad that believing ye may have life a his name. This should be the key- our study, but we should also get an of the entire Gospel in its historical

im has been stated for us by another e words: "To bring the pupils to a appreciation of Jesus as the Christ, of God, and to win them to an ac- e of him as their personal Savior; strengthen the faith of those who trust him and to quicken their zeal ing others to Christ and in accom- his purpose in the world" (Adult).

ll be noted that John is strikingly t in style and content from Mat- Mark and Luke, each of which pre- a somewhat orderly manner the of the life of Jesus, while John rath- rprets the life and person of Jesus st enough of historical matter to setting.

Beginning the Lesson

Lesson is that part of the first chap- monly called the prologue. Maclar- great expositor, calls it "the pro- st page in the New Testament." In of Greek philosophy the evangelist s the distinctly Christian doctrine of arnation. Reduced to simplest terms, use of "Logos" to represent Christ o mean that just as a spoken word is ession of a thought in the mind of

the speaker, so "the Word" (Christ), is, in his incarnation, the expression of the thought of God toward humanity. God can and does communicate with men in the person of Jesus Christ, by whom the worlds were made, and who is the Way, the Truth, and the Life.—Church School Journal. Friedrich Niebergall says of the prologue of John's Gospel, it is "a bridge thrown down from eternity into time; and the full significance is that thus the Eternal appears unto men."

"It has been reserved for Saint Paul to proclaim that the deepest principle in the heart of man is faith; it was reserved for Saint John to proclaim that the essential attribute of God is love."—Dean Stanley.

It was an old Scotch custom to teach children the rudiments of reading from this first chapter of John. It had been so employed with my father by a Wigtownshire mother, and that father, who died when I was a very small boy, gave me my first reading lessons from it; long before I went to school; Sunday afternoons, holding me upon his knee. The simplicity of its Saxon English was suitable, if the subject-matter wasn't. I remember how quickly I mastered "In the," and so slowly "beginning." It was a fine thing, though, to have the divine character of Jesus thus impressed upon the mind in the earliest years.

He Is the Word of God

Christ is the Word of God and the Word

was and is God. "In the beginning," that is, back of all manifestations of God was the Word which proceeded from him. The Word is the revealer of "the incomprehensible and invisible God." Words are the expression of what is in the soul—reason, conscience, will, purpose. We are told that "the Word was with God." The Greek preposition expresses not merely being beside, but a living union and communion; implying the active notion of intercourse. M. R. Vincent says: "The divine Word not only abode with the Father from all eternity, but was in the living, active relation of communion with him."

The Source of Life

"That power which creates life and maintains all else in existence was in the Word. He was the fountain of existence to all things, including every form and degree and kind of life, natural and spiritual, says the Expositor's Greek Testament. "For as the Father raiseth the dead and quickeneth them, even so the Son quickeneth whom he will" (John 5:21-26; 6:47-58). In the first chapters of Genesis, the word create (whose meaning is interpreted by v. 3 of this chapter, "to cause to come into being") is used only three times, (1) of matter, (2) of life, (3) of the soul of man; and at each of these points the efforts of men to produce either of these by the forces of nature have proved complete failures. Life must come from

(Continued on page 15)

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	<p>2301 13th St., N. E., Canton, Ohio</p>

Crusade with Christ in Christian Conduct and Devotions

By Clifford Earle

Published in two parts. Part I.

The Ideal

The people of every society enlisted in a united study in private devotions of the life of Christ as found in the four Gospels. Every Endeavorer striving to double the power of Christ in his life by daily engaging in worship and prayer, and practising the teachings of Christ.

Jesus Is Our Strength and Guide

We believe that Jesus is the Savior of all who seek him diligently, and the way of life for all who follow him faithfully. We believe that God definitely strengthens and guides in Jesus' way of life all who practise communion with him. We believe that the standards of the Christian Endeavor covenant are an excellent guide in Christian conduct and devotions.

The World Needs Earnest Christian Young People

In these changing times the world needs earnest Christian young people who increasingly understand and appreciate the life and teachings of Jesus Christ, who by constant communion seek to discover the "mind of God" for this generation, who witness for Christ through aggressive Christian living and service, and who give voice to convictions for which they are willing to sacrifice and suffer.

Discovering Standards for Conduct and Worship

Study and discuss problems in Christian conduct in regular meetings. Consider actual "life-situations" that the young people face. Determine basic truths involved in each case, and study them in the light of Christian principles. Each discussion should "arrive" so that members leave the meetings with definite convictions as to what Christ would have them do in the situations considered. It is usually true that young people can discuss in the regular meetings all of the problems of conduct that they must solve individually. Problems that are worthy of discussion should be more than matters of plain right or wrong. They should be problems about which the young people have honest differences of opinions as to the correct Christian solutions.

Study and practise private and group worship. Study each of the elements of worship (prayer, Scripture, music, talks, stories, dramatics, pictures, ritual, the offering, responses, quiet). Consider worship themes, the need for unity in each service, the selection of elements and materials, the order of service, and the ways for securing continuity in the service so that there is a single total result. Understand that each bit of material should contribute to the wor-

ship attitude in the right way at the right time. Have worship services, however short, in every meeting, preferably at the beginning. Frequently make a whole meeting devotional. Consider the practices of family worship, grace at table, evening prayers, etc. Enroll Comrades of the Quiet Hour.

Urge the Endeavorers to unite in studying in private devotions the life of Christ. This study may begin on January first. In meetings discuss incidents and sayings recorded in the Gospels that will help the young people to apply Christian principles to everyday problems. Suggest commentaries, devotional guides, and other helps. From time to time have the members tell of their progress and of the benefit derived. Suggest ways of holding private devotions. Emphasize the value of the united study and its significant relation to the whole Crusade with Christ.—C. E. World.

My Resolutions

By L. M. Dorreen

By God's Grace I Will—

1. Yield my life to Jesus Christ, without any reserve, for delay means spiritual loss to me and to others and may mean Eternal Death. Acts 2:12; Jno. 3:16.
2. Show the Spirit of my Master in all my words and deeds, though slighted, insulted or derided, for Jesus wants me to. II Cor. 12:9; I Jno. 5:4.

3. Put away every old grudge, all malice and envy, that I may as is commanded, love my neighbor as myself. Luke 10:27; Eph. 4:26.
4. Put away every known sin and strive to live a holy life, following all the commandments of God, that the gospel be not blamed. I John 2:1-2; Heb. 12:14.
5. Put aside all timidity, and let men, angels, and devils know that I am a follower of Jesus Christ, and purpose at all times, and at all costs, to please him. John 1:9; Matt. 10:32-33.
6. Attend church services regularly, as Jesus did, for failure to do so, whether to read my newspaper at home or go for a visit or a drive, would close all the churches, if everybody followed my example. Heb. 10:25; Psa. 84:1-2.
7. Attend church night services, for if Jesus should come for me that night, I would want him to find me there. Matt. 18:19-20; Acts 2:42.
8. Return thanks to God at every meal, and have family worship each day. I Cor. 10:31; Deut. 6:6-9.
9. Study prayerfully the Word of God, and devoutly listen to the Holy Spirit. II Tim. 2:15; John 14:26.
10. Strive to live so as best to honor God, most to help my fellowmen, and thus be ready any moment to heed Father's call to the heavenly home. Matt. 25:34-40; Acts 20:32. Country-Club Christian.

station, which has now become an lished fact in Mission history. Since present we will not speak further c but will speak of the festivities at Y Dinner was served at one of the l gifts were exchanged as usual. One ladies was very homesick. She said could conquer the disease any day Christmas Day. Another lady was lonely! Was not her husband some away. Another was looking forw leaving in another week or so for th evitable furlough, which comes to us casionally. One was sad because sh there; one was sad because her h wasn't there; one was sad because sh going; and I believe there was only o was thoroughly Christmassy happy. was needless to be sad. Was it not (mas? Was not the missing husband o to be restored? Did not the feeling o de pays" pass with the day? So w pass these two Christmases, the fir in the history of the Station, and w ceed to the French Christmas.

* * * *

The scene was Montpellier, the Hot land. A spacious room on the "det etage." But when you have said sp you have said all that can be said. room was cold; the radiator might been used for a refrigerator; the flo stone; the wind whistled through t window; a little girl was homesick homesick? Was not mother 'ere? but there were no little companions to the day with her, and somehow or fight as she would, she could not kee the tears. And mother thought, as m de, that the best way to do was to t others. So they donned their w wraps and sallied forth to the n booths, which were open even on Ch Day, to purchase white gift offerin the missionaries on the field. Joy be come in the little girl's heart, and s almost forgotten her tears, when ther a knock on the door, and behold, th the courier. A package for Madem Marguerite, with all sorts of lovely therein. How good it was of God! An the excitement had hardly subsided Mademoiselle Marguerite was hardly than arrayed in her lovely new s than there came a knock at the door. they come to one of the rooms below American tea, which was being serve Americans in the hotel? Mademoisell guerite and her mother were le French, and did not seek occasions English, but this was CHRISTMAS and so they accepted, and spent a ha ternoon, almost forgetting they were away France.

And then came the French dinner Perrier's, which brought them b France again and made them realiz were strangers in a strange land. have spent long enough in France, come back to Yaloke to review tw Christmases.

* * * *

For the time being we must pass Christmas of 1927. We were almost t to speak of this Christmas of 192 "French" Christmas. Dinner was se the Foster home in French style, to men, military officers on the Station, cidentally of course, to the remaini sionaries. Gifts were exchanged in sion, even the officers being generot membered. The conversation was

<p style="text-align: center;">Send Foreign Mission Funds to LOUIS S. BAUMAN Financial Secretary Foreign Board 1925 East 5th St. Long Beach, California</p>	<p style="font-size: 2em; font-weight: bold;">MISSIONS</p>	<p style="text-align: center;">Send Home Missionary Funds to R. PAUL MILLER Home Missionary Secretary Berne, Indiana</p>
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Some Past Christmases

By Dr. Florence N. Gribble

PART II

And now we must go back to Christmas, 1922 at Bangui, Christmas week was a happy one for James Gribble, even though he had suffered an accident to his shoulder. To quote again from "Undaunted Hope,"—"For the boat had brought him not only a wife, but a friend, whom he loved at a glance and who returned his love. Henceforth there was between James Gribble and Allen Bennett a love "passing the love of women" David had found Jonathan.

On December 23rd, Mr. Haas and the three missionaries of his party (who had arrived with Dr. Gribble and Allen Bennett) left for their destination. Allen Bennett was again in bed with a severe attack of fever, having succumbed the day after his arrival in Bangui.

It was a sad but sweet moment as the missionaries now about to separate gathered about Allen Bennett's bed and sang "God Be With You Till We Meet Again." He again revived and threw himself with tremendous ardor into the work of preparation for the long overland journey which awaited them (to Bassai). They were a united family now, these three, and the two men vied with each other in the effort to make the journey as easy as possible for the one who was traveling with them. Christmas, 1922 was spent in Bangui. It resembled Christmas very little, for the only semblance of ordinary festivities was a fruit-cake which

graced the little camp table, and which had traveled all the way from Pennsylvania. But they were happy, for on the 28th they were leaving Bangui for Bassai.

* * * *

And now we must speak of two Yaloke Christmases. We should indeed speak of four in all, but between them we must speak also of a French Christmas. Christmas, 1924 at Yaloke was a very quiet one. The three missionaries who had opened Yaloke Station, Mr. and Mrs. Hathaway and Dr. Gribble were the only participants in the festivities. Our memory fails us in some of these points. We believe "goat" graced the table and we know that Christmas gifts were exchanged, but they were such as could be delved from trunks, among them we remember a package of carbon paper. 1924 had been a quiet year at Yaloke. This Christmas was correspondingly sedate.

* * * *

1925 was a ladies' Christmas. Mr. Hathaway had left shortly before to accommodate Mr. Sheldon on an exploration trip for Bellevue Station. At Yaloke poste remained Mrs. Hathaway, Miss Tyson, Miss Emmert and Dr. Gribble. There was someone at Bassai who too was spending Christmas in a lonely manner; someone who had been engaged to the younger of the two explorers for but a brief period; someone who was looking forward to helping him to open this

hardly realized that it was actually Christmas at Yaloke.

we must speak of the Christmas of which was again a ladies' Christmas. It was again away, not exploratory time, but trying to bring in several pieces of baggage along the then pioneer route between Douala and Yaloke.

The morning was uneventful. In the afternoon a White Gift Service was held as the natives vied with one another for offerings and gifts. The sermon preached in Banou, on the text, "Is anything Too Hard for the Lord?" As they were walking home from the church, they remarked, "Once the mail came on Christmas Day." Another said "Wouldn't it be lovely if it were so this time?" A third crossed the path leading from the station to the house and said "If that man is on the proper path, I should say that he is carrying the mail sack." Mail sack or proper path or no, Christmas packed all. Surely it was good of the

personnel of the ladies was somewhat different from the Christmas of the previous year. Miss Emmert and Miss Tyson were on furlough, and Miss Bickel was absent. Mrs. Hathaway and Dr. Gribble in charge of the work at Yaloke. Dinner was served before the mail was read, an uncertainty; but the mail had not been opened and dinner was ready. And then dinner was over, and the gifts had been exchanged, the letters and packages eagerly opened. It was five minutes past six o'clock before the last letter had been opened and the last word spoken. Five minutes only of repose and quiet, and then the closing event of Christmas, 1929 at Yaloke took place. There came a triple knock at the door. One of the ladies threw up her gown and went quietly to the door. Who should be there but the then chief of Yaloke, desiring to surrender. He was invited to enter, given a chair in the rear corner of the room. The blinds were drawn and then Voloungou and Belikau came to the Sergeant with the news. It was before they returned. Meanwhile the ladies sat in fatigue and suspense, the outcome would be nobody knew, but could conjecture. But the waiting came to an end as the Sergeant knocked at the door. He came in with a broad smile and stretched hands to greet the now surrendering chief. We thought of the text "Is anything too hard for the Lord?" We shall never forget Christmas 1929 at Yaloke.

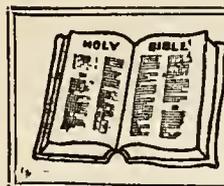
now again we must go back, for we consider two Christmases at Bellevue. This is the second one for me. Three years ago on Christmas Day Mrs. Kennedy had Christmas dinner in the house where Miss Bickel now lives. Those participating, I remember rightly, were Mr. and Mrs. Sheldon and Junior, Mr. and Mrs. Sheldon Emmert, Miss Myers and Dr. Gribble. I could not do justice to the ample viands, but I would refrain from admiring our litestness on this occasion, which was to the fulfillment of one of her heart's desires, she might be able to serve Christmas dinner that year; for it was just two days before that the missionary population of the Station was increased by the arrival of little Louis Paul. He was a slight but very acceptable Christmas

present. We shall not forget Christmas, 1927 at Bellevue either, and as we look around tonight upon this gathering, we rejoice that we are privileged to meet, as we see here those who have participated in other Christmases that we have mentioned—Mr. and Mrs. Hathaway, Mr. and Mrs. Sheldon and Miss Bickel, all but one of whom have been in our Christmas reminiscences since 1923, as we see Miss Myers, Miss Emmert and Miss Tyson and rejoice in their presence, as we see the other arrivals of the present year, Miss Byron and Miss Patterson, as we rejoice that the Foster's are still permitted to labor with us, we cannot help but feel that after all Christmas,

1930 is to be the crowning one of our earthly experience thus far.

We know not where we shall spend our Christmases until he shall come again, but he shall come. We know tonight, this Christmas night of 1930, that "now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is."

Although there are times when we reminisce, may our gaze tonight be not so much backward even to Christmases that are past, as forward to his Coming, and may we consider it our highest privilege to hasten that coming. Sunnyside, Washington.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle
was a great correspondent



REVIVAL SERVICE AT RITTMAN, OHIO

Brother Uphouse assisted me in a two weeks' meeting. There are two who have been baptized up to the present time. The meeting was a spiritual blessing to the church. Many of the members and friends of the church did not miss a single service. And Brother Uphouse gave us splendid soul-stirring messages. The attendance was encouraging, and the seed sown will no doubt spring into good fruit.

One of the outstanding features of the program was a Bible reading contest. The contest was a close race and proved a blessing to the readers. Mrs. Fred Blatter received a New Testament for winning the contest. She read nearly thirty-one thousand verses. Gus Petit was second. He read nearly thirty thousand verses. There are thirty-one thousand, one hundred and seven verses in the entire Bible. We also presented a plant to the oldest person at the meeting. Mrs. Breneman received this honor. She not only attended every service but has been a faithful Brethren for over half a century.

So the meetings proved a spiritual blessing to the church. And we are praying and endeavoring to bring more lost souls to the Savior.

EVERETT NISWONGER, Pastor.

REVIVAL SERVICE AT RITTMAN, OHIO

Some time ago Brother Niswonger and I conducted a series of meetings at Rittman, Ohio, at which place he serves as their very able pastor.

The meetings were unique in several respects. Brother Niswonger preached the first week and I the second. Mr. Kime led the congregational songs. We are sorry to say that our time for visitation was miserably limited as we attempted to carry on our full college work at the same time. We drove from Ashland to Rittman each evening during the week, many times arriving just in time for the pre-prayer service.

I shall remember the services as a great Christian experience and am happy to say our contacts with the Christian people were uplifting and encouraging. The people created proper inspiration for the meetings by joining in a whole-hearted song service and especially singing beautifully on memorized choruses. We kept learning new ones until

we had so many that we could not sing them all at one service, but rather had to take two evenings to go over them all. One time we arrived at the church a bit early and heard the children across the street singing away on the chorus:

"Since Jesus came into our town,
The Devil's been wearing a frown.
Many hearts have been changed,
Many homes rearranged,
Since Jesus came into our town."

Well, this gave the impression that even the children were interested and were willing to maintain the spirit of the meetings throughout the entire day.

The people of the church were kind and hospitable, making sure that we were well cared for and that every possible advantage was placed in our hands. Moreover they were loyal to the church by their regular attendance. Some attended every service.

The best of all was that two young people took a definite stand for Christ for the first time. We anticipate a great future for these, for who can tell what the Lord has in store for such noble young people, who early in life remember their Creator. Our prayers are that they realize the great significance of the step and that the Lord will lead them into a well-rounded Christian life.

NORMAN H. UPHOUSE,
Student Preacher.

REVIVAL AT WASHINGTON

After weeks of anticipation and preparation our revival with Evangelist R. Paul Miller opened on Tuesday night, November 24th, with fine interest and attendance. The meeting closed with a blessed service on Sunday night, December 13th. It is impossible to enumerate all the results of such a series of meetings as this. They are so varied and many of them will not be made evident in this life. To appreciate in a little way at least the blessings of the meeting one should have listened to the testimonies which were given on the last Sunday night of the meeting. Souls have found a new joy in the Lord, they have made noble resolves to give him the very best of their lives, they have been stirred to a greater zeal in his service, they have been warmed by the rich fellowship of these days. Surely the Lord has visited his people here in Washington during these three weeks.

Brother Miller was fearless in his declaration of the pure Word of God. His sermons went straight to the hearts of his hearers. The saints were brought face to face with their responsibility as Christians and unbelievers were convicted of their need of Divine help. The greatest difficulty in these meetings seemed to be in getting the unsaved to come to the services. However some came and the Gospel of Salvation was plainly given to them. Some responded and as always is the case others locked the door against Christ.

Scores of personal visits were made during the meetings by the evangelist and pastor, and by various members of the church. No one will ever know here just what shall be the results of such visits as these. The Gospel was presented to many in homes where the individuals would not come to church. We trust that the influence of these visits will reach out in ever-widening circles. It is a pleasure to work with Brother Miller in personal evangelism. He is willing and ready to go into any home that may be suggested to him. He is most effective in his appeal to the individual soul. Much of his efficiency, we believe, can be traced to his fine work along this line.

One of the most interesting and profitable phases of the meeting was the Question Box which was opened every week-day night and from which scores of perplexing questions were answered. Many testified to the help they had derived from the answers to the questions. The questions were answered by the evangelist wholly on the basis of the Scriptures in a most clear and convincing fashion.

Among the special features of the meeting were Young People's night at which time the young folks responded with a splendid attendance and special music and Brother Miller delivered a gripping sermon on "The Passion of the Cross," and Linwood, Maryland, night, at which time a group of Brethren from that place motored to Washington to lend their support to the revival. We want to thank the pastor, Brother J. L. Bowman, and his good people for their interest which they showed in our work.

In all there were twenty-four persons who made confessions during the meetings. As yet none of these have been baptized. We are having a baptismal service on next Sunday evening at which time we hope that all those who have not as yet received the rite will do so. We look forward to a great service. By having baptism at the close of the meeting instead of during it we hope to prolong the good spirit of the meeting and trust that others who have not as yet made the great confession will yet do so. When it is considered that we had an unusually large meeting last year with Brother Ashman and another such meeting two years ago with Brother Miller and that the field is pretty well gleaned we have reason to rejoice at these visible results. We believe that doors have been opened for the reception of others before many months go by.

Thus we appreciate the faithful service of Brother Miller while he has been among us and the prayers and interest of many souls will follow him in all his work, both as evangelist and Home Missions Secretary. Come back again, Brother Miller.

We are glad to report that the local church has just lifted a record Home Missions offering. The amount to date is \$359.00. This pastor is happy that his people are responding so nobly to an enlarged

Home Missions program. Also in October with the assistance of Brother A. V. Kimmell, of Philadelphia, the church pledged and gave between \$6,000 and \$7,000 for this year ending next October, looking forward to the completion of the new building. Pray for us, Brethren, that we may witness a faithful witness for the Lord here in Washington. May the blessing of God be poured out upon all the Brethren churches in a most bountiful way during the coming year. The year 1932 will be a great year in Washington City. The Bicentennial of the Birth of Washington will be celebrated in the greatest celebration of the City's history. Many of you Brethren had better come for the festivities and if you come be sure to visit the Brethren church. A welcome awaits you.

HOMER A. KENT.

AN APPRECIATION OF ELDER WM. A. CROFFORD

Elder Wm. A. Crofford was born in 1860 and departed this life to be with his Lord in 1931 at the age of 71 years. He was a graduate of Juniata College, graduating in the same class with the late Governor Brumbaugh. Albert Trent, who recently was called by death, was a member of this same class. Elmer Crofford was a school teacher. For almost 50 years he was an esteemed and successful salesman for the Bethlehem Steel Corporation. For many years he was an active and energetic member of the Brethren Church. He served faithfully for a period as deacon. In 1898, he was ordained to the Eldership. Although he did not find it possible to devote his entire time to the ministry, he served as pastor of a number of churches in addition to his salesmanship duties. He served the Little, Second Brethren, Third Brethren, McKees Gap, and Mt. Pleasant churches. Fifteen years ago he became non-resident pastor of the Mt. Pleasant church. For a short period he surrendered this pastorate, but several years ago, he was recalled and served devotedly until his decease. He leaves to mourn their loss, the widow, Mrs. Lovenia Crofford, a daughter, a son, and four grandchildren. Two brothers and two sisters also remain among the living.

In our fellowship with Brother Crofford we found him to be a sympathetic advisor and genuine Christian friend. Whenever he was not away preaching, he always attended our services. He was willing to help his pastor in every way. He "earnestly contended for the faith." Personally, we have suffered a loss in his departure. We have one more sincere Christian friend awaiting us in the Paradise of God.

REV. CHARLES H. ASHMAN,
Johnstown, Pennsylvania.

THE FIRST BRETHREN CHURCH OF PHILADELPHIA

Our church here is still holding forth the Word of Truth, for our pastor, Brother A. V. Kimmell, is a faithful preacher of Christ and his Word.

We have had a number of accessions recently. It was fine to see a father of a large family step out for Christ, then, one after another of his sons and daughters until now, five of them have been baptized and received into the church. It reminds us of that phrase, so often used in the Book of Acts, "Thou shalt be saved and thy house." Then, too, there were some splendid folk already Christians, who came into our fellowship,

because they love the Truth for what it stands.

All of our auxiliaries do splendidly with special mention of our fine Bible under the leadership of our enthusiastic superintendent, Brother Carl Seitz. Attendance has been above the average several Sundays recently, with a number of classes having perfect attendance.

Before Thanksgiving Day we had a special, "Homecoming Day." A combination of church and Sunday school. A special program of "Thanks"—and "Giving"—giving of money for our needs, and stacks of groceries for other Wednesday before Thanksgiving Day sent out twenty-five baskets, filled with kinds of good things to eat, to families were personally known to us, most of which are connected with our school.

On December 6th we held a memorial service for our dear Brother Kennedy, who gave down his life in Africa. Brother Kennedy comes very close to our hearts, his wife being members of our church. He graduated from a Bible Institute, Philadelphia. After they were married they went from here to Africa. When they returned on their furlough, it so happened that we were without a pastor. Brother Kennedy served us as supply pastor for several months. We had the opportunity to get very well acquainted with him at that time, and learned to love him very much. So we feel his death keenly in Philadelphia, and our hearts go out in sympathy to his bereaved wife in Africa. There were many of his former associates from the Bible Institute at his memorial service. Also Dr. W. W. Rough, one of the leading teachers of the Institute assisted in the service. After paying tribute to the memory our pastor gave the final message from I Thess. 4:13-18. Our choir rendered an appropriate anthem, and Miss Seitz sang so beautifully, "Face to Face."

We had prayed much for his return but we bow in submission to God's sovereign will—his thoughts are higher than our thoughts; he doeth all things well. We go beyond the present sorrow, to "The Hope of the Coming of our Lord." We shall be caught up together to meet the Lord in the air." Wherefore, comfort one another with these words."

MRS. H. RAUDENBUS
Church Correspondent

DALLAS CENTER, IOWA

As there has been no report from the Dallas Center church for some time, we think perhaps you might be interested in knowing what we are doing.

We enjoyed having the Conference at Dallas this year. We heard so many good sermons, it would be difficult to say which was the most interesting.

We enjoyed having Miss Myers very much, and her talk on Africa was very interesting.

The church and Sunday school attendance has been good, much better even than last year.

There have been seven new members added to the church, making four new families.

Brother Staley conducted the communion service in his home church at Udell, Iowa, last October.

There was a very good attendance at the communion and it was a very impressive service.

Woman's Missionary Society hope to all of their goals this year. They come clothing to Krypton, Kentucky, y.

had a Mothers' and Daughters' Ban- several months ago.

Woman's-Missionary Society and the hood girls are having a joint-Mission Class, under the competent leadership their Staley.

S. M. M. girls have added several embers this year, and are striving to manner society again.

ral of the girls and their new pas- Mrs. Royer, went to Waterloo, Iowa, the Thanksgiving vacation, to attend ung People's Conference. And from port they gave to us, it was a great

are very proud of our pastor, not only way he brings us the message in our urch services, but in the way he has e deep regard of every one in this nity.

EVA FITZ MORGAN.

WHY WE GROW OLD

m the New York Herald Tribune) quest of Ponce de Leon has come in- y to change its goal. Admirably ized by Dr. Vincent and Dr. Dublin r talks at the opening session of the ence on old age at the New York ny of Medicine, the aim of modern gnors against senility is ess to help ve for centuries than to prevent their by inches while still alive. Full bod- or at seventy or eighty is more to be l, as well as more easily possible, than ch feebly at a useless spark of life twice or thrice the usual span. The hat medical science has lengthened y at all the expectation of life for nd women already old in years com- most of us but little so long as it es to be accompanied by the infinitely r boon of larger average leases on health.

the human machinery rust break some time still seems inevitable, al- no one knows precisely why. Metch- idea that bacteria and our own white es are involved in the atastrophe st in favor rather than gined since eat physiologist's death. The theory age most widely held jut now is ly the one that blames a slow exhaus- the glands, producing gradual but changes in bones and areries and other bodily structures. Dr. P. P. v of Leningrad, has emphasized, for le, the slow progressive halening of rters of certain bones. Extrapolated limit of completeness, the process ts 150 years as the huma being's um age; a limit approache by some uals in medical history, but never ex- we believe, in instances where rec- e unquestionable.

core of the problem is proably the city of single cells. Profesor C. B. n of the University of California, startling announcement i Science st reappeared in the daily ews, sus- hat he has found still living bacteria rocks millions of years old. It is pos- o doubt, however, whether these ap- Methuselahs among the gums may ve crept into the rock specimns more y. Flatworms and animalcus, some- carelessly dubbed immortal, ally un- occasional bodily rearrangements

which correspond to death and rebirth. Trees more than 3000 years old are still alive, but billions of cells have died and other billions have taken their places to keep the whole organism alive. The oldest living cells yet discovered are probably those in certain California redwoods for which Dr. D. T. MacDougal calculates an age of about two centuries and a half. Whether cells of the human body could ever live so long is questionable and unlikely to be tested, for glands or other structures seem incurably prone to wear out sooner and do their bodily partners to death.

SIGNS OF THE TIMES
(Continued from page 2)

Brittanic Majesty. The modern declaration of independence is more extensive and various than any of these. No single crusade is under way. Children are declaring independence of their parents; parents are declaring independence of their husbands, (and perhaps even vice versa). Laborers are demanding to be freed from their bondage to employers. Employers are demanding freedom from the restrictions in government. Authors and producers are demanding to be free of all restrictions, and teachers are demanding their "right" to run their schools and colleges to suit themselves and are politely requesting their trustees to walk the plank. The tyranny of convention is everywhere denounced. In sum, we are declaring our independence not of our sovereign but of our past. This is a new freedom.—Science: The False Messiah—C. E. Ayres.

The things we surmount make us strong- er; and the processes by which we carry ourselves through, as, for instance, hard work, wise planning, courtesy, diplomacy, and perhaps the bold stroke, are fine educa- tional courses. And sometimes, when we fail or meet defeat, as we all do, there are compensating educational results that we must not neglect to treasure.—Catholic Cit- izen.

Sunday School Notes

(Continued from page 11)

life.—Peloubet. And Christ alone is life.

The Source of Light

"And the life was the light of men." Pe- loubet says, "For not only was the first ef- fect of life on matter to produce light, but the first condition of seeing the light is life. All the light in the universe cannot make dead things see. Dead minds cannot know. And mere life without light is of little avail. It is difficult for us to realize what Light does for us.

"Hail, holy light, offering of heaven, first-born."

"Light is everything to us. All things are practically non-existent without light. Light set in motion by life is the source of life, of beauty, of manifested reality, of warmth, comfort and joy, of health and power. Now, what light does for the natural world, Jesus does for the world of man, of mind, soul and spirit. He reveals God, and heaven, and truth; he shows the way; he cheers, comforts, vivifies and renews."

Of His Fullness We Received

And of his fulness have all we received, and grace for grace (John 1:16).

Anna Edith Meyers recounts that M. A. Quayyam Daskawie, a teacher in Gordon College, in India, was born a Moslem, but became a Christian more than ten years ago. In The Missionary Review of the World (August, 1931), he tells of his conversion, and says:

"In Christ I have found God. He is the tangible manifestation of God. In so far as I am able to apprehend Christ, I am able to understand what God is like. I believe in God because I believe in Christ. If I did not believe in Christ I could not believe in God. He is worthy, and more than worthy, to receive the truest and the utmost devo- tion of my heart and all my love because he first loved me and redeemed me. Christ has shown me that in and over and behind this confusing universe is a Fatherly Heart of Love. This is a revelation no amount of money can buy and no one but Christ can substantiate. In him was the love of God manifested to us and in him are hid all the treasures of wisdom and knowledge. He is the answer to the cry of the human heart through the centuries, 'Oh, that thou wouldst rend the heavens and come down'; that men may see face to face the invisible God whom they worship."

OUR LITTLE READERS

WINNIE UNEARTH'S A STORY

Winnie picked up the bit of broken china. It was the prettiest piece she had ever seen, creamy white with a gay pattern of softly colored field flowers, dull blue and deep yellow and lavender and warm rose. She rubbed it aagainst her pinafore and got off the last particle of sandy soil. She turned it over. On the back was a queer looking signature and a date, "1826."

"Why, that's a hundred years old!" said Winnie. "I'd like to know whose it was, a hundred years ago." She left the new play- house and went to show it to mother.

Mother turned it in her hands with a curious smile. "Did you find this under the dogwood trees?" she asked.

"Yes, mother, when I was sweeping the dead leaves away to make me a playhouse. See, it's a hundred years old! Whom do you reckon it belonged to then?"

"It belonged to your great-grandmother, dear Winnie," said mother. "When she was married her brother in France sent her six of these plates. Fine china was rare and costly then, and she was very proud of them. She kept them all until she was old, then she gave one of them to each of her six daughters. My mother used hers for a cake plate. And she always let me pass the little iced cakes when she had a tea party. And I held that plate very carefully, too, I can tell you!" Mother laughed softly. "I always wanted it for my playhouse, more than anything in the world! I never had a real tea set like yours, only bits of china that had bene broken."

For the first time Winnie realized that once mother was a little girl like herself. "Where was your playhouse, mother?" she asked eagerly.

"Come on," said mother, "I'll show you!" She took Winnie's hand, and together they went out through the backyard gate. They followed the small beckoning path down the little hill until they came to the brook. It was a noisy little brook, always in a hurry,

and on the banks beside it grew blue and white violets and starry pink crow's-foot. They stepped across it and climbed the steep bank beyond and came to the sweet dogwood thicket.

"Right here's where I found it," said Winnie.

Mother nodded with that curious little smile on her lips again and a far-away look in her eyes. "It's where my playhouse was," she whispered. They sat down side by side.

"But how did you get the plate, mother?" persisted Winnie. "You never did tell me."

"I was so busy remembering things that I forgot it," said mother. "Well, one day mother was having a big tea party for the minister and his wife. They were going to China. He was a big, tall man, very gentle and kind and very near-sighted and awkward. Mother let me wear my red cashmere dress that day and my white apron with its ruffle all starched and fluted. I was going to pass the cakes as usual. I was much excited. And I loved to hear the ladies telling each other that I was 'Such a helpful child!' 'So graceful!' 'A perfect little lady!' I was making my way among the guests, and the minister was standing by the fireplace. But as I came up behind him, he turned to sit down, his foot caught in the hearthrug, and he fell sprawling, knocking me down at the same time. I got up, not hurt at all. He got up and said he wasn't hurt either, but terribly outdone, of course. But the lovely plate was broken into thirteen pieces!"

"Oh, dear!" cried Winnie. "I bet you were glad the preacher did it!"

"I was, dear Winnie!" said mother, laughing. "Of course no one could scold the minister. It was just laughed off, as if it were nothing. But when everybody had gone home, mother cried a little and gave me the pieces for my playhouse." Mother looked around her as if she were coming back from a far-away place. "And this is the very spot. Of course the trees were little then, and the ground was not so shaded, so grass and wild flowers grew under them. I had a board between those two trees for my china cupboard, and there I kept the broken plates."

"Mother," said Winnie curiously, "truly, weren't you kind of glad he broke it?"

"I'm afraid I was," admitted mother, "but I didn't let mother know it until he sent her a very beautiful new one from China!"
—Christian Observer.

NEW YEAR RESOLUTIONS

We pass on to our readers "A set of New Year resolutions" given to his congregation in St. Louis by Dr. R. H. Schuett, pastor of the Grace M. E. church, and published in The Globe-Democrat. Every one may adopt them with profit.

I am a child of God. God is in my life. I will trust him. It is he who gives me rest by night and strength by day. I shall rise above life's fretful fevers because I know my own shall come to me. He has promised that as my days so shall my strength be.

I will believe in myself. If I do not believe in myself, I can't expect others to do so. All true religion places a high emphasis upon egoism, not upon egotism. This is the place where Christianity differs from Buddhism, which hopes for Nirvana, the fading out of personality.

I will know myself better. As seven-eighths of the icebergs are submerged in the water, so much of life with its infinite resources and capacities lies beyond my sight,

but may be known if patiently I care to know it.

I will seek to know eternal values, because I am more than my body, but a spirit with hopes and longings that reach far beyond 1929. I will know the truth and only be governed by the truth. I am not bound to succeed, but I am bound to be true.

I will look upon my work as a sacrament. It is not to me a burden but a joy. By means of it I have fellowship with God, who is the great worker.

I will treat my fellow men with the same consideration that I expect for myself. I will keep my mind and soul open, because "by the way" in most unexpected places have come to me life's finest lessons, and I have met angels unawares.

I will live each day, and not postpone life till some time in the future, when I am better prepared for it financially, or have more time.

Business Manager's Corner

WHAT DOES LOYALTY MEAN?

Quite a bit has been said through the columns of The Evangelist during the past few weeks about loyalty. This may raise the question in the minds of some as to what constitutes loyalty? Much is being made of "party loyalty" in a political sense at the present time which causes some of us to fear that the welfare of "party" shall take precedence over the welfare of the country or of the world.

If the welfare of the people depended upon the success of a particular party it would be a patriotic duty to support that party and to loyally uphold it in everything it does. But past experience has not demonstrated it to be a truth that political parties are always seeking to do "the greatest good to the greatest number." Unless they are doing this they have no claim on the loyalty or the support of the people they are supposed to represent.

Likewise the same thing may be said of the church or of any institution of the church. Unless the church or the particular institution of the church that is asking for support is seeking to serve the particular field it represents it has no claim upon the loyalty of the church membership.

The Brethren Publishing House

The different boards representing the various "interests" of the Brethren church have each had their say during the past twelve months, and they have made their appeals through the columns of The Brethren Evangelist with more or less success, and in every instance the Publishing House has backed them up to the limit of its ability to serve. Space and special effort have been given without stint or measure. It now becomes the privilege of The Publishing House to make the first appeal of the New Year in its own behalf, and since it has given such unstinted support to every other institution of the church it has a just right to expect each one of these institutions to give in return their support in equal measure as the campaign is launched looking toward a successful and generous Publication Day offering on the fourth Sunday in January. A great deal more will be said about that in succeeding numbers of the Evangelist, but for this occasion we desire to confine ourselves to only a few VITAL points.

The Depression in The Church

We have been told a great many that the depression that rests like a blanket over our land is largely psychological. This may have been true in a measure a year or so back, and it may be true yet as it has to do with a number of churches, but it is a reality with the Publishing House as the cumulative effect of all the churches and Sunday schools of this institution. A retrenchment because of financial stress upon the part of individual or one church or Sunday school would not produce any noticeable upon the Publishing House, but when it is multiplied by the hundreds the effect is not only noticeable but it is almost catastrophic. There are hundreds of subscribers to The Evangelist that seem to feel they cannot afford to renew their subscription we would rather believe they can not renew them. This feeling among subscribers to The Evangelist coupled with a feeling of necessity to economize in purchase of Sunday school supplies by schools is making this the most difficult year of the seventeen years we have been trying to serve the church through the Publishing House.

What Can Be Done?

There is much that can be done by individuals and Sunday schools and churches. If every subscriber would renew his subscription promptly upon receiving notice of its expiration, and if every Sunday school and church that owes unpaid bills to the Publishing House would pay them promptly it would afford quick relief from an embarrassing situation.

A Final Admonition

We had planned to publish the Evangelist Honor Roll in this number with a statement of the number of churches that renewed since it was last published, but the Corner has grown too large to give for that until a later number. But are a number of Honor Roll churches lists of subscriptions expire at the ending of the year, and it is to them we make this closing appeal, and urge not to let the seeming financial stress congregations cause them to lose the honor they have held for so many years.

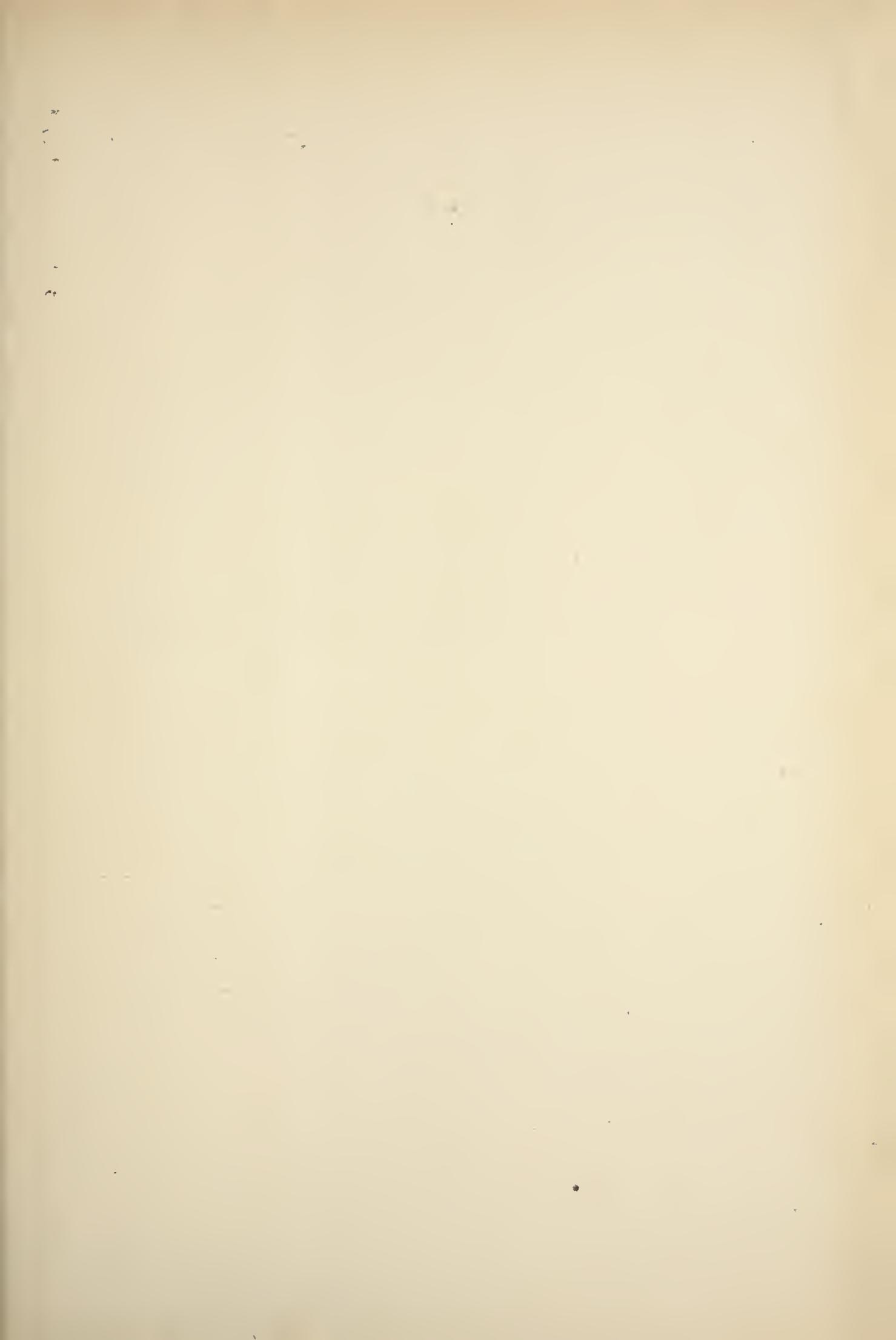
The Publishing House has no other project for its existence than to serve the Brethren church as the church sees fit to serve the Lord by preaching a whole gospel to the whole world, but it can not do this service unless the church body renews its output and thus enables it to fulfill its mission.

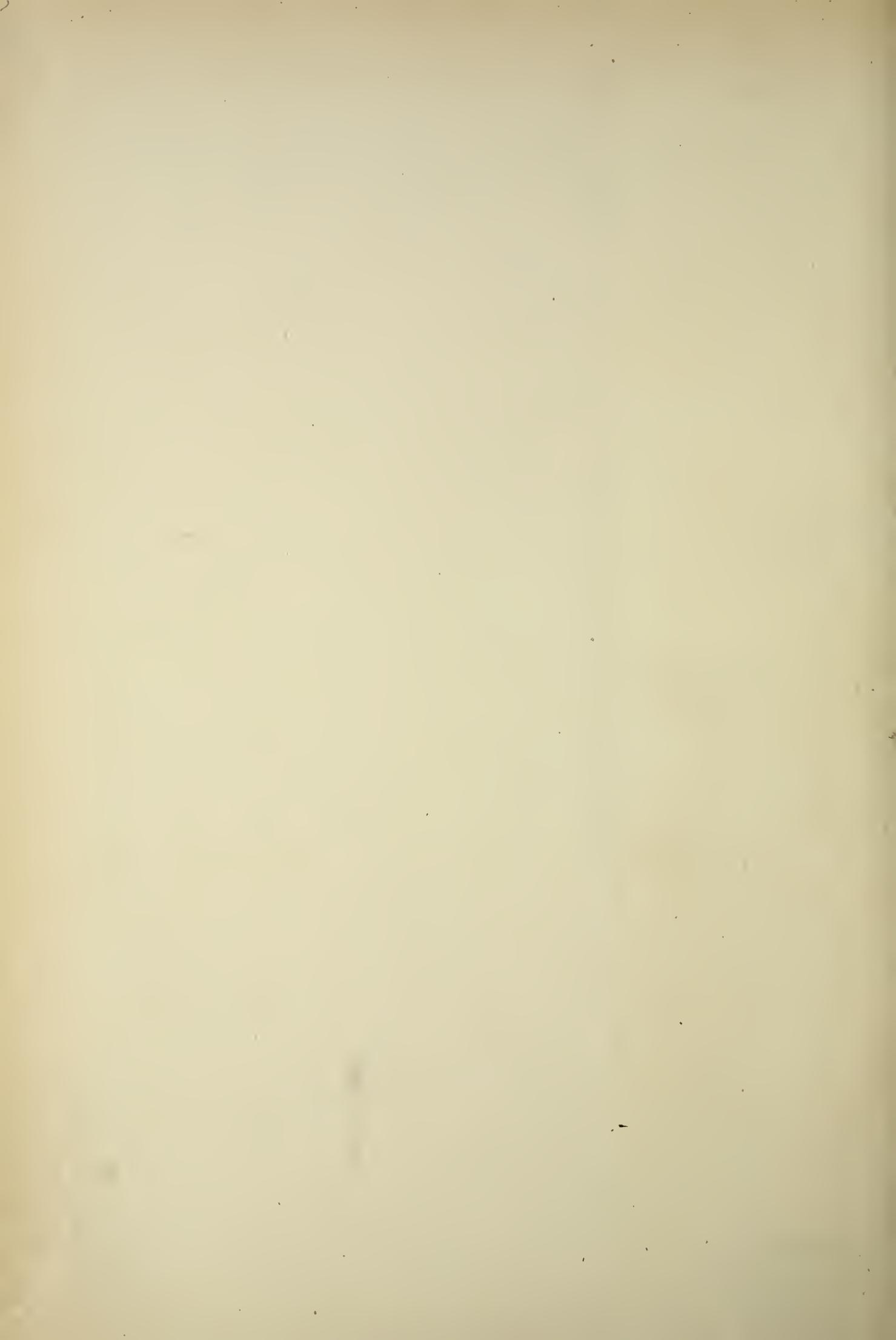
R. R. TEETER, Business Manager

IN THE SHADOW

WHERLY—William Arthur Wherly was born April 11, 1881, in Marshall County, Ind., and departed this life in Indianapolis, Dec. 5, 1931. In his younger life he was a member of the Christian Church, then later became a member of the First Brethren Church at Nappanee and remained there until death called him home. His wife, E. Wherly, with two sons and two daughters, the first and one great-grandchild, also his sister, a number of nephews and many friends will greatly miss this well-loved brother in Christ. Services by the pastor in the Nappanee, Ind. Church, Dec. 12, 1931. BENJ. F. MAUST, Pastor.

MAUST—My Allice Rector Maust was born in Ind., Dec. 5, 1896 and departed this life Dec. 9, 1931, 35 years and days. She was the beloved wife of W. H. Maust, who left with three children. Our hearts go out to her dear husband and his children who have had to God's call a companion and mother. She was a member of Nappanee First Brethren Church and she will be missed by all who know this dear sister. Services were conducted by the pastor at the Nappanee, Ind. Church, Dec. 12, 1931. BENJ. F. MAUST, Pastor.





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